Robt. Smirke R.A. pinxt. *C. Taylor sculp: revisit.*

FAITH.

The Evidence of things not seen

ΠΡΑΓΜΑΤΩΝ ΕΛΕΓΧΟΣ ΟΥ ΒΛΕΠΟΜΕΝΩΝ. DEMONSTRAT QUÆ NON CERNUNTUR.

Hebr. Ch. XI. ver. 1.

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CALMET's
DICTIONARY
OF THE
HOLY BIBLE:
HISTORICAL, CRITICAL, GEOGRAPHICAL, AND ETYMOLOGICAL:
WHEREIN ARE EXPLAINED
ALL THE
PROPER NAMES
IN THE
OLD and NEW TESTAMENT,
OF
MEN, WOMEN, CITIES, COUNTRIES, RIVERS, MOUNTAINS, &c.
ALSO,
MOST OF THE SIGNIFICANT AND REMARKABLE
APPELLATIVES:
WITH ACCOUNTS OF THE
NATURAL PRODUCTIONS,
Animals, Vegetables, Minerals, Stones, Gems, &c.
ANTIQUITIES, HABITS, BUILDINGS, AND OTHER CURIOSITIES
OF THE
JEWS.
WITH AN AMPLE CHRONOLOGICAL TABLE OF THE HISTORY OF THE BIBLE, JEWISH CALENDAR, TABLES OF THE HEBREW COINS, WEIGHTS AND MEASURES, REDUCED TO OUR OWN, &c. &c.

Now Revised, Corrected, and Augmented.

WITH AN ENTIRELY NEW SET OF
PLATES,
EXPLANATORY, ILLUSTRATIVE, AND ORNAMENTAL;
UNDER THE DIRECTION OF
C. TAYLOR.

VOLUME THE SECOND.

GIVING ALL DILIGENCE ADD TO YOUR FAITH . . . KNOWLEDGE.
2 PETER I. 5.

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1801.

CMC
MVSEVM
BRITANNICVM

PREFACE

TO THE

SECOND VOLUME.

HAVING now accompliſhed this undertaking, and having completely gone over this DICTIONARY, the Editor deems it his duty to add to its uſefulneſs, by remarking,

I. That owing to ſeveral words of preciſely the ſame import being uſed in our tranſlation, it has happened, that their articles have occaſionally been inſerted under that letter of the alphabet which refers to the latter word, of two or more; the reader, therefore, will do well, when he wiſhes for information on a ſubject which he does not find under the word he firſt examines, to ſeek it 1. under another word of a ſimilar meaning; as for inſtance, ANOINT, ſee UNCTION: or 2. when the word is a privative, look under the original word; as, for UNLEAVENED ſee LEAVEN: or 3. when the ſound of the word may lead to a different vowel; as for OIL ſee OYL; for CHEMARIM ſee CHAMARIM: to aſſiſt in which, we ſubjoin a number of ſynonyms with references to the article under which information may be expected.

II. The early ſheets of this work being printed off before the inaccuracies of the former edition were fully known, they contain ſeveral errors in references to texts;—but ſince the firſt ſix or ſeven ſheets, every text has been referred to in the Bible itſelf; and will generally anſwer to our public tranſlation, except a very few which depend on readings of the Vulgate verſion.

III. We have exerted great diligence in our attention to the preſs, and many ſheets have been read ſix times, none leſs than five times, before they were printed off; nevertheleſs, in a work ſo long, and ſo multifarious, ſome errors muſt have eſcaped us, which we intreat the reader to excuſe, and to correct: thoſe which we have ourſelves diſcovered we have noticed in the following liſt.

IV. In the chronological dates CALMET has always marked the *year of Chriſt* four years earlier than the *Vulgar Æra*: we have carefully endeavoured to regulate theſe dates, in the DICTIONARY, to A. D. but if any place has eſcaped us, the Chronological Tables will eaſily determine the period intended.

V. The

V. The reader will conſider the inſertions between [ ] as not belonging to CALMET: they occaſionally correct his opinion, but much more frequently, are adapted to the opinions, and opportunities of Britiſh readers. We have alſo inſerted ſome intire articles, which we thought might be uſeful, and other ADDITIONS: the Editor's deference to the opinion of ſome of the greateſt ornaments of the church, who wiſhed that CALMET ſhould appear *corrected*, but not *interpolated*, withheld him from inſerting more; but his further thoughts on ſome articles may be ſeen in the additional (or ſecond) Volume of FRAGMENTS.

This alſo, is a proper place to ſay, that though this work is complete in three Volumes, two of the DICTIONARY, and one of FRAGMENTS, yet a ſecond Volume of FRAGMENTS is in a courſe of publication, and will, we hope, be completed by the cloſe of the year. It contains ſubjects intended for the former Volume, for the moſt part arranged in alphabetical order; with many original articles adapted to words which occur in our public tranſlation, and which, as it is probable they would have been inſerted in a SECOND EDITION, will demonſtrate our endeavours to render the preſent Edition as perfect as poſſible.

VI. Many of the FRAGMENTS being written, and delivered to the preſs, but not printed off, when thoſe articles in the Dictionary to which they refer, were publiſhed, it has proved impoſſible to mark their pages: this inconvenience the reader is deſired to correct, by means of the following liſt. The ſame remark applies to the Plates, many of which were publiſhed before their appropriate FRAGMENT; but, by means of the INDEX of PLATES, a black-lead pencil will eaſily ſupply this omiſſion.

We conclude by returning our grateful acknowledgements for the patronage we have received during the courſe of the work, for the opinions favourable, or corrective, with which we have been gratified, and for that *ſteady* attention which has intereſted itſelf on our behalf, among the liberal of all denominations. Theſe conſiderations will animate our further endeavours in proſecuting the ſame principles, and the ſame purpoſes: may thoſe purpoſes be fully anſwered in the promulgation of truth, in the ſpread of Scripture knowledge and of Chriſtian piety, to the laſting benefit of mankind, to the increaſe of genuine Religion, and to the honour and glory of its divine Author!

January 1, 1801.

CALMET's

GREAT

DICTIONARY

OF THE

HOLY BIBLE.

K.

THE letter K. anſwers to the *Hebrew* ק *koph*, and ſometimes to כ *caph* too. Many words which might be expected under K, may be ſought under C. according to their ſounds, independent of their mode of ſpelling.

KABZEEL, קבצאל, *congregation of God*; from קבצ *kabatz*, *to aſſemble*, and אל *el*, *God*.

KABZEEL, a city in the ſouthern part of *Judah*, Joſh. xv. 21.

KADESH, קדש, *holy*, or *holineſs*. Numb. xx. 22.

KADESH-BARNEA, קדש-ברנע, *holineſs of the inconſtant ſon*; from קדש *kadeſh*, בר *bar*, *a ſon*, and נע *nuah*, *who moves about*: otherwiſe, *holineſs of the corn*, or *of purity*, and בר *bar*, or ברר *barar*, *pure*, *corn*.

KADESH, or *Kadeſh-barnea*, otherwiſe the *fountain of judgment*. Gen. xiv. 7. At *Kadeſh*, *Miriam* died. Numb. xx. 1. Here *Moſes* and *Aaron*, diſtruſting God's power, when they ſmote the rock at the waters of ſtrife, were appointed to die, without the ſatisfaction of entering the promiſed land. Numb. xxvii. 14. The king of *Kadeſh* was killed by *Joſhua*. Joſh. xii. 22. This city was given to *Judah*, it was about eight leagues ſouth from *Hebron*.

It is, perhaps, the *Cadytis*, mentioned by *Herodotus*, lib. 2. chap. 5. whoſe ſituation he thus deſcribes. *The country of the* Syrians, *called* Paleſtine, *reaches from* Phœnicia *to the mountains of* Cadis. *Now* Cadis [or *Cadytis*,] *is a city, in my opinion, not much leſs than* Sardis. *From* Cadis, *the trading places which lie upon the ſea, as far as the city* Jenyſus, *belong to* Arabia: *And from* Jenyſus *to the lake* Sirbon, *they again belong to* Syria. *Paleſtine* extends therefore from *Phœnicia*, which ends about mount *Carmel*, to the mountains of *Kadeſh-barnea*, which lie ſouth, from *Kadeſh* to *Jenyſus*, (a place quite unknown to us) the maritime powers belong to the *Arabians*; and from *Jenyſus* to the lake *Sirbon* they again belong to the *Paleſtines*, or *Syrians* of *Paleſtine*. This ſeems to be pretty clear. *Herodotus* in another place, lib. 2. ſays, that *Nechos* king of *Egypt*, having attacked the *Syrians* at *Magdolum*, defeated them, and took *Cadytis* from them, which is a large city in *Syria*. Some believe that he means the battle between *Necho* and *Joſiah* king of *Judah*, who was wounded mortally. 2 Kings xxiii. 29, 30. that this battle was fought at *Megiddo*, which has ſome reſemblance to *Magdolum*, mentioned by *Herodotus*. *Scaliger* was of this opinion. Others have thought, that *Cadytis* ſignified *Jeruſalem*, called *Cadyta* or *Cadyſcha*, *q. d.* the *holy city*. But we do

do not read expreſly in ſcripture, that *Necho* took this city, either before, or after his expedition to *Carchemiſh*. We were of opinion formerly, that the *Cadys*, of *Herodotus*, is *Kadeſh* or *Kedeſh of Nephtali*, in *Upper-Galilee*, which *Necho* might have taken after his victory over *Joſiah* at *Megiddo*, near the foot of mount *Carmel*. His road to *Carchemiſh*, upon the *Euphrates*, lay in the neighbourhood of *Kedeſh of Nephtali*.

[It is certain, notwithſtanding our author's aſſertion, and we are aſſured of it from ſcripture, that after the battle of *Megiddo*, *Necho* did take *Jeruſalem*; for he was there when he made *Jehoiakim* king. And although there is no mention of the name of *Kadytis*, in either the ſcriptures, or *Joſephus*, yet that it was ſo called by the *Syrians* and *Arabians* in *Herodotus*'s time, appears from this; that by them and all the eaſtern nations, it is even to this day, called by no other name than one of the ſame original and ſignification. *Jeruſalem* is now a name as ſtrange to them, as *Kadytis* to us. They call it *Al-kuds*, which ſignifies the ſame as *Kadytis*, 'The Holy.' The inſcription on the *Jewiſh* ſhekels was *Jeruſalem Keduſhah*, whence the neighbouring nations for brevity ſake, called it *Keduſhah*, in the *Syriac* dialect *Kedutha*; whence *Herodotus* giving it a *Greek* termination, called it *Kadytis*. See *Prid. Connect.* &c. *Part* I. *Book* 1.] *Vide* FRAGMENT, No. LIV. page 102.

KADMIEL, קדמיאל, *the antiquity of God*; from קדם *kedem*, *antiquity*, and אל *el*, *God*: or *the God of the eaſt*, or *God is my riſing*, *or eaſt*.

KADMIEL, one of the children of *Hodoviah*, who returned from *Babylon*. Ezra ii. 40.

KADMONITES, קדמני, *ancient*, *firſt men*, *orientals*; from קדם *kedem*.

KADMONITES, *i. e. eaſtern people*, ancient inhabitants of the promiſed land, deſcended from *Canaan* ſon of *Ham*. Their habitation was beyond *Jordan*, eaſt of *Phœnicia*, about mount *Libanus*. The celebrated *Cadmus*, the founder of *Thebes* in *Bœotia*, has been conjectured to have been originally a *Kadmonite*, and his wife *Hermione* to have been named from mount *Hermon*. The *Kadmonites* were *Hivites*; the word *Hivites* is derived from a root which ſignifies *a ſerpent*. The fable ſays, that *Cadmus* ſowed ſerpent's teeth, and that from thence ſprung up armed men; becauſe he ſettled at *Thebes*, his *Hivites*, or *Kadmonites*, who were valiant and martial, [rather, the name of his tribe was *ſerpent*.]

KAIN, הקין, ἐνὲν, the name of a city. *Joſh.* xv. 57. *Poſſeſſion*; from קנה *kanah*, whence מקנה *mikanah*, *purchaſe*, *enjoyment*: otherwiſe, *a neſt*; from קנן *kinen*.

KAIN, father of the *Kenites*. Numb. xxvi. 22. See KENITES.

KALENDS, the firſt day of the month, according to the ſtyle of the *Latins*. [It was a cuſtom among the *Romans*, for the high-prieſts to call together the people on the day of the calends, (from whence the name of *Calends a calando plebem*,) and inſtruct them in the divine duties which they were to perform that month. *Macrob.* 1. *Saturnal.*] The *Greeks* had no kalends; hence proverbially and illuſively people are referred—to the *Greek* kalends; *i. e.* to an unknown and uncertain time. The *Hebrews* obſerved particular ceremonies on the firſt day of every month. See *Neomenia*, which is analagous in *Greek* to *Kalends*.

KALLAI, קלי, καλλαι, a man's name, *Nehem.* xii. 20. *To be nimble*; from קלל *kalal*: otherwiſe, *roaſted*; from קלה *kalah*: otherwiſe, *my voice*; from קול *kol*, *a voice*, and the pronoun י *i*, *my*.

KANNA, or *Canna*, ſee CALAMUS.

KAPHARSALAMA, Καφαρσαραμὰ, a city, 1 *Macc.* vii. 31. *Field*, *or city of peace*; from כפר *caphar*, and שלם *ſhalom*, *peace*.

KAPHELETHA, Καφενατθὰ, the name of a wall. *The hand of the gift*; from כף *caphaph*, *the hand*, and נתן *nathan*, *a gift*. This name is not *Hebrew*.

KARAITES, a ſect of the *Jews*, who adhere to the literal ſenſe of ſcripture. *See* CARAITES.

KARKAA, קרקעה, *to cover*, or *covering againſt the cold*; from קרם *karam*, *covering*, and קרח *karach*, *cold*: otherwiſe, *a beam*; from יקע *jakah*, *to ſuſpend*.

KARKAA, a town on the confines of the tribe of *Judah*, ſouthward. Joſh. xv. 3. *Euſebius* places a caſtle called *Carcaria*, at the diſtance of a day's journey from *Petra*.

KARNION, Καρνίον, 2 *Macc.* xii. 21. *The horn*, from קרן *keren*: perhaps, the ſame as *Carnaim*.

KARTAH, קרתה, a city, *Joſh.* xxi. 34. *City*; from the word קרת *kereth*: or *occaſion*, *lecture*, *leſſon*, *meeting*; from קרא *kara*, *to call*, *to read*.

KARTAN, קרתן, a city, *Joſh.* xxi. 32. *city*, *vocation*, &c. ſee *Kartah*: otherwiſe, *which cauſes cold*; from קרר *karar*, *cold*.

KASBON, Κασφὼν, a city, 1 *Macc.* v. 36. The ſame as *Heſhbon*.

KASIB or *Kaſbi*, a city of *Judah*. Gen. xxxviii. 5. *See* CASBI.

KEDAR, קדר, *blackneſs*, or *ſorrow*. Iſa. xvi. 7.

KEDAR, the ſon of *Iſhmael*, Gen. xxv. 13. the father of the *Kedarenians*, mentioned by *Pliny*, who dwelt in the neighbourhood of the *Nabathœans* in *Arabia Deſerta*. Theſe people living in

in tents, we cannot ſhew the place of their habitation, becauſe they often change it.

Arabia-Deſerta is ſometimes called in ſcripture *Kedar;* but the *Kedarenians* dwelt principally in the ſouth of *Arabia-Deſerta*, or the north of *Arabia-Petræa*: There were ſome, as far as the Red Sea. Cant. i. 5. Jerem. xlii. 11.

KEDEM. קדם, an *Hebrew* word, which is generally tranſlated *Eaſt*. It is ſaid, Gen. xi. 1, 2. the ſons of *Noah—departed from the Eaſt, and came into the land of* Shinar. Here difficulties have been raiſed; for the land of *Shinar* is not weſt of *Armenia*, where the ark reſted, and *Armenia* is not eaſt of the land of *Shinar*; *i. e. Babylonia*. On the contrary, we are ſure it is north of that country. To diſengage theſe perplexities, interpreters have imagined different explanations of this paſſage.

Some by *Kedem* have underſtood the country afterwards peopled by *Kedemah*, the youngeſt ſon of *Iſhmael*: *Capellus apud Boch. Phaleg.* lib 1. cap. 7. Others, *the beginning;* and that *Moſes* intended to note the time, at which, after the deluge, men ſpread themſelves in different countries. Others, *Bochart. loc cit.* that *Moſes* ſpoke according to the cuſtom of the *Aſſyrians*, who called their provinces beyond the *Tigris*, *Kedem* or *Eaſt;* and thoſe on this ſide that river, *Arab* or *Weſt*. *Druſius*, inſtead of *they departed from the Eaſt*, tranſlates, *they departed eaſtward:* [and this ſeems to be the import of the paſſage by the uſe of the word *Kedem* in other places, as *Gen.* ii. 8. a garden in *Eden* eaſtward—and thus the idolatrous *Jews* are deſcribed, *Ezek.* viii. 16. with their backs toward the temple of the Lord, and their faces toward the eaſt, worſhipping the ſolar light towards the eaſt, *i. e.* the riſing ſun: as the *Gaurs*, or *Gabres*, in *Perſia* and *India* do to this day. Nevertheleſs, this is not the only ſenſe in which *Kedem* may be taken.]

It appears from many places in the Old, and in the New Teſtament, that the ſacred writers called the provinces beyond the *Tigris* and *Euphrates*, (*Meſopotamia*, *Armenia*, and *Perſia*,) *Kedem*, or the *Eaſt*. *Moſes*, who was educated in *Egypt*, and lived long in *Arabia*, might probably follow this cuſtom. Eſpecially as *Babylonia*, *Chaldæa*, *Suſiana*, *Perſia*, much of *Meſopotamia*, and the rivers of *Euphrates* and *Tigris*, are for the greateſt part of their courſe eaſt of *Paleſtine*, *Egypt*, and *Arabia*.

Beſide this, as thoſe who came from *Armenia*, *Syria*, *Media*, and *Upper Meſopotamia*, entered *Paleſtine* and *Egypt* on the eaſt ſide, it was ſufficient for the *Hebrews* to ſay, that theſe people lay eaſt of them. Laſtly, theſe countries were known among the *Hebrews* under the name of eaſt, as appears by the following paſſages. Numb. xxiii. 7. *Balaam* ſays, *Balak* king of *Moab had brought him from the mountains of the Eaſt*; *i. e.* from *Pethor* upon the *Euphrates*. *Iſaiah* ſays, xli. 2. that *Abraham* came from the *Eaſt* into the land of *Canaan:* We know he came from *Meſopotamia* and *Chaldæa*. The ſame prophet ſays, xlvi. 11. that *Cyrus* ſhould come from the *Eaſt* againſt *Babylon* Chap. ix. 12. he places *Syria* eaſt of *Judæa*. *Daniel* ſays, xi. 44. *Antiochus* ſhould be troubled with the news which he ſhould receive of the revolt of the *Eaſtern* provinces; *i. e.* the provinces on the other ſide of the *Euphrates*. St. *Matthew* ſays, that the wiſe men who came to worſhip *Jeſus*, came from the *Eaſt*. Matt. ii. 1.

All this confirms the opinion, that in the ſcripture ſtyle, the *Eaſt* is often uſed for the provinces which lie eaſterly though perhaps inclining to the north of *Judæa* and *Egypt*. [And thus thoſe who worſhipped the riſing ſun muſt in ſome part of his courſe, *i. e.* in Midſummer, have ſeen him riſe conſiderably to the north of the eaſt: while yet nobody would ſcruple to ſay he roſe in the eaſt, or eaſtward: which ſtrengthens this idea.]

KEDEMAH, קדמה, or *Kedem*, *oriental;* from קדם *kedem*, *the Eaſt*.

KEDEMAH, *Iſhmael*'s youngeſt ſon, who dwelt, as did his brethren, eaſt of the mountains of *Gilead*. Gen. xxv. 15. The town of *Kedemoth* might at firſt, perhaps, belong to his deſcendants. But we cannot conſider him as father of the *Kadmonites* or *Kedmonites*, Gen. xv. 19. For theſe were ancient inhabitants of *Canaan*, and already powerful in the time of *Abraham*.

KEDEMOTH, קדמות, *antiquity*, *old age;* from קדם *kedem*: otherwiſe, *orientals;* from קדמים *kademim*.

KEDEMOTH, a town of *Reuben*, eaſt of the brook *Arnon*, Joſh. xiii. 18. One of the ſtations of the *Hebrews* in the wilderneſs, Deut. ii. 26. given to the ſons of *Merari*, the *Levite*, 1 Chron. vi. 79.

KEDESH, קדש, *holineſs*. See *Kadeſh*.

KEDESH NEPHTALI. *Joſephus* calls it *Cadeſa* or *Cædeſa*, and the *Greek* of *Tobit*, i. 2. *Cadis*: It lay in *Upper Galilee* above *Naaſſon*, having *Sephet* to the left, or north. *Kedeſh* was given to *Nephtali*, and afterwards ceded Joſh. xix. 37. to the *Levites* of *Gerſham*'s family; it was a city of refuge, Joſh. xx. 7.

KEHELATHAH, קהלתה, μανελλαὼθ, *aſſembly*; from קהל *kahal*, *to aſſemble*.

KEHELATHAH, an incampment of *Iſrael* in the wilderneſs; *Numb.* xxxiii. 22. probably the ſame as *Keilah*, a town ſouth in *Judah*.

KEILAH, קעילה, *ſhe that divides or cuts.*

KEILAH, a town of *Judah*, Joſh. xv. 44. *Euſebius* places it ſeventeen miles from *Eleutheropolis*, on the ſide of *Hebron*: St. *Jerom* makes it only eight miles from *Hebron*. It is ſaid that the prophet *Habbakuk*'s tomb was ſhewn there. *Sozomen. Hiſt.* lib. 8. cap. 29.

KELAIAH, קליה, κωλία, *the voice of the Lord*; from קול *kol*, *a voice*, and יה *jah*, *the Lord*; otherwiſe, *lightneſs of the Lord*, from קלל *kalal*.

KELITAH, קליטה, κωλίτας, *refuge*, or *retired*; from קלט *kalat*: otherwiſe, *voice that declines*; from קול *kol*, *a voice*, and נטה *natah*, *to incline*.

KELITAH or *Kelaiah*, a *Levite*. Ezra x. 23.

KEMUEL, קמואל, *God is riſen*; from קום *kum*, *to ariſe*, and אל *el*, *God*: otherwiſe, *God has raiſed him*.

KEMUEL, third ſon of *Nahor*, the father of the *Syrians*; rather, of *Aram*. Gen. xxii. 21. He had a ſon, who was ſurnamed the *Syrian* or *Aramite*; for the *Syrians* were derived from *Aram*, a ſon of *Shem*. *Kemuel* may have given name to the *Kamilites*, a people of *Syria* lying weſt of the *Euphrates*. *Strabo* lib. 16.

KEMUEL, ſon of *Shiphtan* of *Ephraim*, a deputy appointed to make a partition of the promiſed land. Numb. xxxiv. 24.

KENATH, קנת, *purchaſe*, *poſſeſſion*; from קנה *kanah*: or *lamentation*; from קון *kun*.

KENATH, a town of *Manaſſeh*, beyond *Jordan*. Numb. xxxii. 42. It was named *Nobah*, after *Nobah* an *Iſraelite* had conquered it. Nevertheleſs, it is now known by the name of *Kenath*. *Euſebius* ſays, it is in the *Trachonitis*, about *Bozra*. *Pliny* places it in the *Decapolis*, lib. 5. cap. 18.

KENAZ, קנז, *this neſt*; from קנן *kinan*, *to make a neſt*, and the pronoun זו *ze*, *this*: otherwiſe, *this lamentation*, *this poſſeſſion*, *this purchaſe*.

KENAZ, father of *Othniel* and *Caleb*. Joſh. xv. 17. Judg. i. 13.—iii. 9, &c.

KENAZ, fourth ſon of *Eliphaz*, the ſon of *Eſau*. One of the dukes, or chiefs, of *Edom*. Gen. xxxvi. 15.

KENITES, קני, *poſſeſſion*, or *purchaſe*, or *lamentation*, or *neſt*; from קנה *kanah*, or *ken*, or *kun*.

KENITES, people who dwelt weſt of the *Dead-Sea*, and extended themſelves pretty far into *Arabia Petræa*; *Jethro*, *Moſes*'s father-in-law, and a prieſt of *Midian*, was a *Kenite*; and in *Saul*'s time the *Kenites* were mingled with the *Amalekites*. 1 Sam. xv. 6. Although the *Kenites* were among thoſe people, whoſe lands God had promiſed to the deſcendants of *Abraham*, nevertheleſs, in conſideration of *Jethro*, the father-in-law of *Moſes*, all of them who ſubmitted to the *Hebrews*, were ſuffered to live in their own country: The reſt fled, in all probability, to the *Edomites* and *Amalekites*. The lands of the *Kenites* were in *Judah*'s lot.

Balaam when invited by *Balak* king of *Moab*, to curſe *Iſrael*, he ſtood on a mountain, from whence addreſſing himſelf to the *Kenites*, he ſaid, *Strong is thy dwelling-place, and thou putteſt thy neſt in a rock; nevertheleſs the* Kenite *ſhall be waſted, until* Aſhur *ſhall carry thee away captive.* Numb. xxiv. 21. The *Kenites* dwelt in mountains and rocks, almoſt inacceſſible. *Ken* ſignifies *a neſt*, *a hole*, *a cave*; and *Kinnim*, in *Greek*, may be tranſlated *Troglodytes*: (or *Cave-ites.*) The *Kenites* were conquered and carried into captivity by *Nebuchadnezzar*. After *Saul* the *Kenites* are not mentioned; but they ſubſiſted, being mingled among the *Edomites*, and other nations of *Arabia-Petræa*. We have elſewhere ſpoken of *Heber* the *Kenite*.

KENIZZITES, ancient people of *Canaan*, whoſe land God promiſed to the deſcendants of *Abraham*. Gen. xv. 19. It is believed they dwelt in the mountains ſouth of *Judæa*. *Kenaz*, the ſon of *Eliphaz*, probably took his name from the *Kenizzites*, among whom he ſettled.

KEPHA, *Kaipha* or *Keipha*, or *Hepha*, a town at the foot of mount *Carmel*, on the north, oppoſite *Ptolemais*, likewiſe called *Sycaminon*, the city of wild fig-trees. *See* SYCAMINON.

KEREM, חרם, Anathema. See *Cherem*.

KERIOTH, קריות, πόλεις, a city, *Joſh.* xv. 25. *The cities*, *the callings*. See *Kiriath*.

KEROS, קרוס, κορὲς, *who is bent*, *or made low*; from קרס *karas*: otherwiſe, *buckle*, or *hook*, *Keres*; from the ſame word, differently read.

KEROS, a *Nethinim*. Ezra xi. 44.

KESITAH. This word occurs *Geneſis* xxxiii. 19. LXX. Εκατὸν ἀμνῶν. Vulg. *centum Agnis*. Joſh. xxiv. 13. and in *Job* xli. 11. *Unus quiſque ovem unam*, and is tranſlated, each brought to *Job*—ſheep, or lambs: implying that *Jacob* bought the field, where he had ſet up his tents, for the price of an hundred lambs; and every one of *Job*'s friends and relations, after his recovery, made him a preſent of a lamb or young ewe. But the rabbins and modern interpreters are generally of opinion, that *Keſitah* ſignifies rather a piece of money; for to give ſuch a man as *Job* a young ewe, ſeems to be a preſent unworthy of the generoſity of his friends and relations, and no way ſuitable

ſuitable to his wants, or to his and their quality. But may we not make the ſame objection, if we admit that *Keſitah* ſignifies a piece of money? Unleſs it was of gold, and of conſiderable value; for ſome make it very ſmall. *David Kimchi* explains *Keſitah* by מצה, which ſignifies no more than the *Hebrew Gerah*, worth an *Obolos*, or a little more in value than a penny and half-penny. The *Hebrews* had no piece of money ſmaller than the *Gerah*, which in the *Chaldee* is tranſlated *Mehah*. 1 Sam. xi. 37. *Bochart* and *Eugubinus* ſuppoſed that the LXX meant *Minæ*, not *lambs*; in *Greek hecaton mnôn*, inſtead of *hecaton amnôn*: Now a *Mina* was worth ſixty *Hebrew* ſhekels, or 6l. 17s. ſterling. [Or nine pounds *Engliſh*, ſuppoſing, as Dr. *Prideaux* does, that a ſhekel is worth three ſhillings.] *M. Le Pelletier* of *Roan*, is of opinion, that the *Keſitah* was a *Perſian* coin, ſtamped on one ſide with an archer, (*Keſitah* or *Keſeth*, in *Hebrew* ſignifies *a bow*) on the other with a lamb; *i. e.* a *daric*, in value about half a guinea. [A *Daric* is a piece of gold worth, as Dr. *Prideaux* ſays, five and twenty ſhillings *Engliſh*. *Connect.* part I. p. 101.] Several learned men, ſay it was a ſilver coin, whoſe impreſſion was a ſheep; for which reaſon the LXX. and Vulgate tranſlate it by this name. It is our opinion, that *Keſitah* was a purſe of gold or ſilver. In the eaſt they reckon at preſent by purſes. A purſe in *Perſia* conſiſts of fifty *Tomans*, which make 2518 penny pieces of *French* money. The word *Kiſta*, in *Chaldee*, ſignifies a meaſure, a veſſel. And *Euſtathius* ſays, that *Kiſta* is a *Perſian* meaſure. *Jonathan* and the *Targum* of *Jeruſalem* tranſlate *Keſitah*, a pearl.

KETURAH, קטורה, *he that burns*, or *makes the incenſe to fume*; from קתר *kathar*: otherwiſe, *perfumed*, or *odoriferous*: otherwiſe, *to bind*; from the ſame. Gen. xxv. 1, 2.

KETURAH, *Abraham*'s ſecond wife. The *Jews* ſay, that *Keturah* and *Hagar*, whom *Abraham* after the death of *Sarah* invited again to his houſe, are the ſame: Others think, ſhe was a *Canaanite*. But we know nothing of the matter. It ſurprizes ſome, that *Abraham* aged an hundred and forty years, ſhould marry a wife, perhaps a *Canaanite*, and have children by her. Some ſay, as *Auſtin*, that God miraculouſly prolonged his prolifick virtue, in order to his begetting *Iſaac*. Others, that he married *Keturah* long before *Sarah*'s death, and that he kept her in the quality of a wife of the ſecond rank, till after *Sarah*'s death; and then, gave her the rank and quality of matron and wife of the firſt order; that he had children by her, a little after the birth of *Iſaac*, and the expulſion of *Hagar*: her ſons are *Zimran*, *Jokſhan*, *Medan*, *Midian*, *Iſhbak*, and *Shuah*. *Abraham* gave preſents to theſe, and ſent them eaſt in *Arabia Deſerta*.

KEY. Is frequently mentioned in ſcripture, as well in a natural, as in a figurative ſenſe. The keys of the ancients were very different from ours; becauſe their doors and trunks were cloſed generally with bands, and the key ſerved only to looſen or faſten theſe bands in a certain manner. The keys uſed in the eaſt are very unlike ours. *Chardin* ſays, that a lock in the eaſt is like a little harrow, which enters half way into a wooden ſtaple, and the key is a wooden handle with points at the end of it, which are puſhed into the ſtaple, and ſo raiſe this little harrow. See likewiſe *Dandini*'s voyage to mount *Libanus*, chap. 14.

KEY in a moral ſenſe has many ſignifications. *Iſai.* xxii. 22. *And the key of the houſe of David will I lay upon his ſhoulders: He ſhall open and none ſhall ſhut; he ſhall ſhut and none ſhall open.* He ſhall be grand maſter and principal officer of his prince's houſe. *Jeſus Chriſt* gives St. *Peter* authority in his church, Matth. xvi. 19. the key of the kingdom of heaven, the power of binding and looſing, *i. e.* of opening and ſhutting; for this frequently conſiſted only, as we have ſaid, in tying and untying. *Iſaiah* remarks, that *Eliakim* ſhould wear his key upon his ſhoulder, as a mark of diſtinction. Theſe keys were of wood, and pretty long and large, as they are at preſent in the eaſt. *Callimachus* ſays, that *Ceres* carried a key upon her ſhoulder.

[This cuſtom of carrying keys upon ſhoulders is very ſtrange to us. The ancients had their keys made very large, and in the form of a ſickle, and the weight and ſhape of them was ſuch, that they could no otherwiſe be carried conveniently, but as we ſee our reapers carry their ſickles. *Homer* having ſaid, that *Penelope* took ſeveral things out of her ſtore-room, adds,

Ἔιλετο ταὶ κληῖδ' ευκαμπὲα χειρὶ παχείη,
Καλευ, χαλκείευ. Κώπη δ' ἐλέφαντ@ ἐπῆεν.
ODYSS. 21.

Whereby he ſeems to repreſent, that it required ſome ſtrength to lift up. For the ſame reaſon therefore they were called Καλωμαδία. See *Huet. Demonſtr. Evang. Prop.* ix. cap. cv.

Jeſus Chriſt reproaches the ſcribes and phariſees with having taken away the key of knowledge; *i. e.* with reading and ſtudying the ſcriptures, without advantage to themſelves, and without diſcovering to others the truth, which in ſome ſort they held captive in unrighteouſneſs. *Rom.* i. 18.

Jeſus

Jeſus Chriſt Rev. i. 18. ſays, that he has the key of death and hell, *i. e.* it is in his power to bring to the grave, or, to deliver from it; to appoint to life or to death. The rabbins ſay, that God hath reſerved to himſelf four keys, with which he hath entruſted no one, not even the angels; the key of rain, the key of the grave, the key of fruitfulneſs, and the key of barrenneſs.

KEZIA, קציעה, *ſuperficies*, or *angle;* from קצע *katſah:* otherwiſe, *caſſia*, an aromatick plant, or kind of perfume, different from what is called כדה *kidda*, or *kadda*, Exod. xxx. 24.

KEZIA, the ſecond daughter of *Job* after his misfortunes, *Job* xlii. 14.

KEZIZ, קציץ, *end*, *extremity*; otherwiſe, *to cant off*; from קץ *kutz*, or קצה *katzah*, or קצץ *katzaiz*, *to cut off the extremities.*

KEZIZ, The valley of, *Joſhua* xviii. 21. in *Benjamin.*

KIBERATH-HAARETZ, *Geneſis* xxxv. 16.—xlviii. 7. 2 *Kings* v. 19. St. *Jerom* in two ſeveral paſſages tranſlates it—ſpring, *verno tempore*; and in the third, the fineſt ſeaſon in the year, *electo terræ tempore.* The LXX keep to the *Hebrew* word *Chaphrata*, and join it with *Hippodromus*, intending perhaps to ſhew, that *Kiberath Haaretz* was the ſpace which a horſe run in the *Hippodrom*, *i. e.* two furlongs or three hundred paces. *Aquila* tranſlates it *along the ways*; others, *Chald. Syr. Vatab.* an arm of land; others, the way which a man might go from meal to meal. It is our opinion, that *Kiberath* comes from the *Hebrew*, *Kerab*, or *Kabar*, to plough; and that *Kiberath-Haaretz* ſignifies a ridge of land, or the length of a piece of ground which two oxen might plough in a day, about half an acre. *Jugum vocabatur*, ſays *Pliny*, *quod uno jugo boum in die arari poſſet. Actus, in quo boves aguntur cum aratro, uno impetu juſto. Hic erat* cxx *pedum*; *duplicatuſque in longitudine jugegerum faciebat.* Compare *Columella.* lib. 5. cap. 1. *Iſidor. Origin.* lib. 15. cap. 15. See likewiſe 1 *Sam.* xiv. 14, where it is ſaid, that *Jonathan* and his armour-bearer killed twenty-men, *within as it were half an acre of land, which a yoke of oxen might plough.*

KIBEROTH-AVAH or *Kiberoth-hattaavah*, the graves of luſt. Numbers xi. 34, 35. *Heb.* קברות התאוה. One of the incampments of *Iſrael* in the wilderneſs, where they deſired of God fleſh for their ſuſtenance, declaring they were tired with manna, God ſent them quails in great quantities, but while the meat was in their mouths, Pſal. lxxviii. 30. God ſmote ſo great a number of them, that the place from thence was called the *graves of luſt.*

KIBZAIM, קבצים, a city, *Joſh.* xxi. 22. *The aſſemblies;* from קבץ *kabatz.*

KIDRON, קדרון, *obſcurity*, *obſcure*; from קדר *kedar.*

KIDRON, the brook *Kidron*, in the valley eaſt of *Jeruſalem*, between the city and the mount of *Olives*, diſcharges itſelf into the Dead Sea. It has generally but little water, and often none. But after ſtorms, or great rains, it ſwells exceedingly, and runs with much impetuoſity. Some ſuppoſe the name *Cedron*, or *Kidron*, came from the abundance of cedars which ſay they were formerly planted on its banks: but there is no proof of this; the name is derived rather from the obſcurity of this brook, which runs in a deep vale; or from the common ſewers of the city which empty themſelves into it. For on the branch of the valley of *Kidron*, *i. e.* the ſouthern, was the ſink of *Jeruſalem:* The kings *Aſa*, *Hezekiah*, and *Joſiah* burnt there the idols and abominations of the apoſtate *Jews.* 2 Kings xxiii. 4.

KIKAJON. *Jonah* iv. 6. St. *Jerom* tranſlate *Hedera*, *Ivy.* The LXX. *Gourd. Aquila*, *Ivy. Jerom* confeſſes, that ivy does not anſwer the *Hebrew Kikajon*; but as he could not find *Latin* words proper to it, he choſe rather to uſe *Hedera*, than to leave *Kikajon*, which might be taken for a monſtrous animal in the *Indies*, or mountains of *Bœotia.* His account of *Kikajon* is this. It is a ſhrub which grows in the ſandy places of *Paleſtine*, and encreaſes ſo ſuddenly, that within few days it comes to a conſiderable height. The leaves of it are large, and almoſt like thoſe of the vine. It is ſupported by its trunk, without being upheld by any thing elſe, and furniſhes a very agreeable ſhade under the thickneſs of its leaves.

Modern interpreters almoſt all agree, that the *Hebrew Kikajon* ſignifies the *Palma Chriſti*, or *Ricinus*, in *Egypt* called *Kiki*, in *Greek*, *Selicyprion.* It is a plant like a lilly, the leaves ſmooth, ſcattered here and there, and ſpotted with black ſpots: the ſtem round and gloſſy: It produces flowers of divers colours. *Dioſcorides* ſays, that one ſort of it grows large like a tree, and as high as a fig-tree. The leaves of it are like thoſe of the plum-tree, though broader, ſmoother and blacker. The branches and trunk of it are hollow like a reed. *Jonah* in all probability ſpeaks of this laſt ſpecies. *Vide* FRAGMENTS, No. LXXVIII. page 135.

St. *Auſtin* relates, that an *African* biſhop appointing St. *Jerom*'s tranſlation to be read to his people, in the congregation all who were preſent were offended, when they heard an *Ivy* named inſtead

inſtead of a *Gourd*, which they were uſed to hear; that they found it neceſſary to refer themſelves hereupon to the *Jews* reſiding in the city, who out of malice or ignorance declared, that the *Hebrew* ſignified a *Gourd*: So that the biſhop, to appeaſe his people, and prevent their leaving his communion, was forced to ſay, that St. *Jerom*'s tranſlation was faulty in this place.

KIN or KAIN, קין, κωνία, the father of the *Kenites*, Numb. xxiv. 22. *Poſſeſſion, purchaſe*; from קנה *kanah*: otherwiſe, *neſt*; from קנן *kinen*: otherwiſe, *lamentation*; from קון *kun*.

KINAH, קינה, from the ſame.

KINAH, a town of *Judah*, Joſh. xv. 22.

KINGDOM OF HEAVEN, an expreſſion uſed in the New Teſtament, to ſignify the kingdom of *Jeſus Chriſt*, the calling of his people to the faith, the preaching of the goſpel. The old prophets, when deſcribing the characters of the *Meſſiah*, ſcarce ever failed of inſerting the name of king and deliverer; and when they ſpoke of his humiliations and ſufferings, they interſperſed ſome touches which ſhewed his power, his reign, his divinity. As *Zachary* foretelling *Jeſus Chriſt*'s entry at *Jeruſalem*: *Behold, thy king cometh unto thee. He is juſt and having ſalvation, lowly and riding upon an aſs, and upon a colt the foal of an aſs.* The *Jews* and the apoſtles, accuſtomed to theſe ways of ſpeaking, expected the kingdom of the *Meſſiah*, to reſemble that of a temporal king, exerciſing power on his enemies, making conqueſts, reſtoring the monarchy of the *Jews*, and the throne of *David* to all its ſplendor, ſubduing the nations, and rewarding his friends and faithful ſervants, in proportion to their fidelity and ſervices. Hence the apoſtles had ſo often conteſts about precedency in this kingdom; and the ſons of *Zebedee* deſired the two chief places in it; and *Jeſus Chriſt* to prove that he was the true *Meſſiah*, declared often, that the kingdom of heaven was come, or was at hand; and when he ſpoke of what was to happen after his reſurrection, that ſuch a thing would be ſeen *in the kingdom of heaven*. He frequently began his parables, "The kingdom of heaven is like unto—a rich man, a father of a family, a treaſure, &c."

We therefore may obſerve ſeveral acceptations of this phraſe—*the kingdom of heaven.*

1. For the coming of the Son of God, for his temporal birth, his preaching, his manifeſtation to the world. As *Luke* xi. 20. *If I with the finger of God caſt out devils, no doubt the kingdom of God is come upon you. Matthew* ſays, that *Jeſus Chriſt went about all the cities and villages preaching the goſpel of the kingdom.*

2. To ſhew the vengeance which God was to exerciſe on the incredulous *Jews*, and which accordingly he did exerciſe after the death of our Saviour, on *Jeruſalem*, by the *Roman* arms, which deſtroyed that city and the temple, and committed ſuch cruelties, as occaſioned the laſt ſiege of it to be looked upon, as one of the moſt lively images of the final judgment. In this ſenſe the kingdom of heaven is taken, Matth. iii. 2. *Repent, for the kingdom of heaven is at hand.* See likewiſe the parable of the ten virgins, Mat. xxv. 1, 2, 3. and that of the ſervants with whom the father of the family left a certain number of talents to be improved by them. Matt. xxv. 23, 24, &c. The fooliſh virgins excluded from the wedding, and the unprofitable ſervant caſt into a dungeon, denote the incredulous *Jews* forſaken by God, and given up to the vengeance of their enemies.

3. For eternal bliſs; *He who doth the will of the father which is in heaven, ſhall enter into the kingdom of heaven.* Matt. vii. 21. *Suffer little children to come unto me, for of ſuch is the kingdom of heaven.* Matt. xix. 14.

4. To ſignify the calling of the Gentiles, excluſive of the *Jews*. *Jeſus Chriſt* having ſpoken of the centurion's faith, foretells the calling of the Gentiles, and rejection of the *Jews* in theſe words: *The children of the kingdom ſhall be caſt out.* Matt. viii. 12. In the ſame ſenſe are the parables of the feaſt which ſtrangers were called to, upon the refuſal of thoſe friends, whom the father of the family had invited to it; Matth. xxi. 2. and that of the huſbandmen who drove their maſter's ſervants out of the vineyard, and killed his ſon. Mark xii. 2.

5. Moſt frequently the church of *Jeſus Chriſt*, the preaching of the goſpel; God's conduct towards the elect in order to bring them to the faith, and afterwards to happineſs. In this ſenſe *Jeſus Chriſt* ſays, that the kingdom of heaven is like unto a treaſure hid in a field, which a man diſcovers, and purchaſes at the price of his whole fortune; and unto goodly pearls, for which a merchant gives all that he is worth. Mat. xiii. 44. By this treaſure, and theſe pearls, meaning faith in *Jeſus Chriſt*. In another place he compares the kingdom of heaven to a field, where tares are found mixed with the good ſeed, to a net with which good and bad fiſh are gathered; by which the church is meant, that containing always, in this world, good and bad *Chriſtians*. Mat. xiii. 47, 48. He ſays frequently, that his reign will begin after his reſurrection, that the goſpel will be preached then, principally, and his elect called by him to the faith.

The

The *kingdom of God* is often ſynonymous with the kingdom of heaven. But in the Old Teſtament the *kingdom*, or *the reign of God* ſignifies his infinite power, his ſovereign authority over all creatures, over the kingdoms of the world, over the hearts of mankind. *Wiſdom* ſays, x. 10. that God ſhewed his kingdom to *Jacob:* he opened the kingdom of heaven to him in ſhewing him the myſterious ladder by which the angels aſcended and deſcended; and *Eccleſiaſticus* xlvii. 13 that God gave unto *David*, *Teſtamentum Regni*, the covenant, aſſurance, the promiſe of the kingdom for him and his ſucceſſors.

The *kingdom of hell*, the *kingdom of Satan*, ſignifies either the empire which the devil exerciſes over other devils, or that which he exerciſes over the wicked in this life; or laſtly, that which he has over the ſouls of the wicked who are in hell. The author of the book of *Wiſdom* ſays, that the kingdom of hell was not upon the earth before the ſin of the firſt man, *Nec infernum regnum in Terra.* Or according to the *Greek*, *That* Pluto *had not then his royal palace upon the earth.* Wiſd. i. 14. Ουδὲ Ἅδου βασίλειον ἐπὶ γῆς. He did not exerciſe his dominion over mankind. And our Saviour in the goſpel, *Every kingdom divided againſt itſelf is brought to deſolation; and if Satan caſt out Satan, he is divided againſt himſelf. How then ſhall his kingdom ſtand?* He anſwers the accuſation of the *Phariſees*, who ſaid, that he caſt out devils in the name of *Belzebub* prince of the devils. He ſhews the impoſſibility of this, becauſe it muſt then be ſaid, that *Satan* endeavours to deſtroy his own dominion, and that the kingdom of hell is at variance with its own ſubjects.

KINGS. The *Iſraelites* had no national king till *Saul.* Before him, they were governed, firſt, by elders, as in *Egypt*, then by rulers of God's appointment, as *Moſes* and *Joſhua*; then by judges, as *Othniel*, *Ehud*, *Shamgar*, *Gideon*, *Jephthah*, *Samſon*, *Eli*, *Samuel*; laſtly, by kings, as *Saul*, *David*, *Solomon*, &c. For the ſucceſſion of the KINGS, *Vide* the CHRONOLOGICAL TABLES.

The *Jews*, after their return from captivity, A. M. 3468, lived under the dominion of the *Perſians* one hundred and four years, till *Alexander* the Great, who came to *Jeruſalem* in 3672. After his death, in 3681, *Judæa* at firſt ſubmitted to the kings of *Egypt*, then to the kings of *Syria*; but *Antiochus Epiphanes* having forced the *Jews* to take arms for the defence of their religion in 3836, the *Maccabees* recovered by degrees their ancient liberty, and lived independent, from the government of *John Hircanus*, in 3874, till *Judea* was reduced into a province by the *Romans.*

BOOKS OF KINGS. We have four books in our Bibles which are thus called. Anciently there were but two in the *Hebrew* bibles, the firſt called *Samuel*, the ſecond *Kings* or *Kingdoms.* At preſent in the *Hebrew* copies, as well as in the *Greek* and *Latin*, there are four books, the two firſt in the *Hebrew* called *Samuel*, the two laſt *Kings.* The *Greeks* cite them all four as the *Books of Kingdoms*, the *Latins* as the *Books of Kings.*

The firſt Book of KINGS contains the hiſtory of an hundred years; from the birth of *Samuel* A. M. 2849, to the death of *Saul*, in 2949. Herein we have an account of the birth of *Samuel*, the war between the *Philiſtines* and *Hebrews*, wherein the ark of the Lord was taken; the death of *Eli* the high prieſt, and his ſons *Hophni* and *Phineas*, the reſtitution of the ark by the *Philiſtines*; of *Samuel*'s being acknowledged judge of *Iſrael*; of *Saul*'s election to be king, his ſucceſsful beginning, his wars and victories, his rejection; the anointing of *David*, his brave actions, his misfortunes, his flight; the war between *Saul* and the *Philiſtines*, and the death of that prince.

The ſecond Book of KINGS contains the hiſtory of thirty-nine years; from the ſecond anointing of *David* at *Hebron*, A. M. 2949, to 2428, wherein *David* appointed *Solomon* to be his ſucceſſor, two years before his death, in 2990. Here we have an account of *David*'s being acknowledged king by the tribe of *Judah*, while the other tribes of *Iſrael* obeyed *Iſhboſheth*, the ſon of *Saul. Iſhboſheth* being killed ſeven years after, in 2956, *David* was acknowledged king of all *Iſrael.* He received the royal unction a third time; took *Jeruſalem* from the *Jebuſites*, brought back the ark from *Kirjathjearim* to the city of *David*, had the advantage of the *Philiſtines*, *Moabites*, *Syrians*, and *Edomites*, upon ſeveral occaſions. *Hanun*, king of the *Ammonites*, having inſulted *David*'s ambaſſadors, this prince made war upon his country, and brought it under his obedience. During this war *David* lived with *Bathſheba*, and procured the murder of *Uriah. Nathan* reproved him for his adultery and murder; *David* repented of them; God puniſhed him with the rebellion of *Abſalom.* After this war, wherein his unnatural ſon periſhed miſerably, *David* being quiet in his dominions, ordered the people to be numbered. The Lord puniſhed his curioſity with a plague. Laſtly, *David* prepared every thing neceſſary for erecting the temple.

The Third Book of KINGS compriſes the hiſtory of an hundred and twenty-ſix years, from *Solomon*'s being anointed, and his admiſſion as a partner with *David*, A. M. 2989, to the death of *Jehoſhaphat*, king of *Judah*, in 3115. Here we have an account of *Adonijah*'s aiming at the crown, of *Solomon*'s aſſociation in the throne, of *David*'s death, of *Adonijah*'s, *Joab*'s and *Shimei*'s; of the building the temple by *Solomon*, of his riches, wiſdom, reputation, fall, and death; of his ſon *Rehoboam*'s alienating the minds of the *Iſraelites* by his imprudence, of the ſchiſm of the ten tribes, and their choice of *Jeroboam* for their king. Of *Rehoboam*'s ſucceſſors *Abijam*, *Aſa*, and *Jehoſhaphat*, who died A. M. 3115. Of *Jeroboam*'s ſucceſſors *Nadab*, *Baaſha*, *Elah*, *Zimri*, *Omri*, *Tibni*, *Ahab* and *Ahaziah*, who died in 3078.

The fourth Book of KINGS includes the hiſtory of two hundred and twenty ſeven years; from the death of *Jehoſhaphat*, and the beginning of *Jehoram* in 3115, to the beginning of the reign of *Evilmerodach* king of *Babylon*, who delivered *Jechoniah* out of priſon in 3442. We have here a long ſucceſſion of wicked princes in the kingdom of *Iſrael*; *Ahaziah*, *Jehoram* the ſon of *Ahab*, *Jehu*, *Jehoahaz*, *Joaſh*, *Jeroboam*, *Zechariah*, *Shallum*, *Menahem*, *Pekaiah*, *Pekah*, *Hoſea*, the ſon of *Elah*, in whoſe reign *Samaria* was taken by *Salmanezer*; and the ten tribes carried captive into *Aſſyria*. There are ſeveral eminent prophets named during this interval in the kingdom of the ten tribes: *Iddo*, *Oded*, *Ahijah*, *Eliſha*, *Hoſea*, *Amos*, *Jonah*, *&c.*

In the kingdom of *Judah* we find ſome few pious princes among many who were corrupt. *Jehoſhaphat* was ſucceeded by *Jehoram*, *Ahaziah*, *Athaliah*, *Joaſh*, *Amaziah*, *Uzziah*, otherwiſe *Azariah*, *Jotham*, *Ahaz*, *Hezekiah*, *Manaſſeh*, *Amon*, *Joſiah*, *Jehoahaz*, *Eliakim*, or *Jehoiakim*, *Jechoniah*, or *Jehoiachin*, *Mattaniah*, or *Zedekiah*, in whoſe reign *Jeruſalem* was taken by the *Chaldæans*, the temple burnt, and the people carried in captivity to *Babylon*, A. M. 3416. After this we read of the ſad death of *Gedeliah*, whom the *Chaldæans* had left in the country to govern the remains of the people, the retreat of this people into *Egypt*, and the favour ſhewn by *Evilmerodach* king of *Babylon* to *Jehoiachin* or *Jeconiah* king of *Judah*, whom he took out of priſon, and placed in his palace.

In the interval God raiſed up many prophets in *Judah*; ſuch as *Iddo*, *Ahijah*, *Shemaiah*, *Hanani*, *Azariah*, *Jehu*, *Iſaiah*, *Jeremiah*, *Zephaniah*, *Huldah*, *Micaiah*, *Joel*, and many others. The fourth book of Kings has preſerved ſeveral particulars of the lives of theſe great men, as well as of the prophets who lived at the ſame time in the kingdom of *Iſrael*, or the ten tribes.

As to the author of the four books of *Kings*, the world is not agreed. Many aſcribe the two firſt to *Samuel*, whoſe name we read in the front of theſe books in the *Hebrew*. The *Jews* allow him the honour of only twenty-ſeven chapters in the firſt, which include the hiſtory of his life, and a recital of what was done by *Saul* and *David*, while he was living. The reſt they believe was continued by *Gad* and *Nathan*, according to 1 Chron. xxix. 29. *Now the acts of David the king, firſt and laſt, behold they are written in the book of Samuel the Seer, and in the book of Nathan the prophet, and in the book of Gad the Seer.* This opinion is very probable; but it labours under great difficulties, ſince there are certain remarks, which could not have any place in the time of *Samuel*, or even in the time of *Nathan*: *e. gr.* it is ſaid, 1 Sam. iii. 1. that while *Samuel* was living, *Prophecy was rare in Iſrael*; which intimates, that when the author wrote, it was more frequent. 1 Sam. xiv. 23. *Bethel* is called *Bethaven*, or the Houſe of Iniquity; a name whereby it did not go till *Jeroboam* had ſet up there one of his golden calves.

The author obſerves likewiſe on *David*'s invading the *Geſhurites* and *Gezrites*, that *this country of old was well peopled, from Shur even unto the Land of Egypt*, 1 Sam. xxvii. 8. *i. e.* it was ſo in *David*'s time, but not when the author was living. 1 Sam. ix. 9. they who formerly were called *ſeers*, were in his time termed *nabi* or *prophets*. Now in *Samuel*'s time the name of *ſeer* was common; the author therefore of theſe books is more modern than that prophet. He ſpeaks of *Samuel* as of a perſon dead long before, and praiſes him. 1 Kings xii. 15. He takes notice that the city of *Ziklag* belonged to the kings of *Judah*, ever ſince the ceſſion which *Achiſh* made of it to *David*, 1 Sam. xxvii. 6. This remark muſt have been made ſince the ſeparation of the kingdoms of *Judah* and *Iſrael*; conſequently this author lived not only after *Samuel*, but after *David* and *Solomon*.

From ſeveral other obſervations of this nature, ſome have been perſuaded, that *David*, *Hezekiah*, *Jeremiah*, or *Ezra*, compiled theſe books from memoirs made in the time of *Samuel* and the prophets of *David* and *Solomon*; and if we compare the different characters of theſe two books, we ſhall on one ſide ſee that circumſtances, facts, and remarks, are moſtly the ſame. The

uniformity of the ſtyle, and the ſequel of the narration prove likewiſe, that there was but one author of them, and he contemporary with the perſons of whom he ſpeaks: but on the other ſide, there are ſome few circumſtances, which make us think, that a more modern writer had a hand in them, and added ſome particulars, and certain terms, proper to explain what the diſtance of time had rendered obſcure. Now, if we ſuppoſe that *Ezra*, who was an inſpired author, had in his hands the original writings of *Samuel*, and the ancient writers of *Saul* and *David*'s times, and that he digeſted them into order, and connected them, all difficulties are eaſily reſolved, and the ſeeming contradictions are reconciled.

That theſe works are authentic and canonical is is not diſputed; both the *Jewiſh* and the *Chriſtian* church unanimouſly receive them as inſpired ſcripture, and *Jeſus Chriſt* quotes them in the goſpel. Matt. xii. 2. Mark ii. 25. Luke vi. 3.

There are the ſame difficulties almoſt with relation to the author of the third and fourth books of *Kings*, and the time when they were compoſed. Some have been of opinion, that *David*, *Solomon*, and *Hezekiah*, wrote the hiſtory of their own reigns. Others, that the prophets took this care upon them, who lived under their government in *Iſrael* and *Judah*, as *Iſaiah*, *Jeremiah*, *Gad*, and *Nathan*. We know that ſeveral of the prophets wrote the lives of thoſe kings who reigned in their times; and the names and writings of theſe prophets are mentioned in ſeveral places of the books of *Kings* and *Chronicles*. Beſides, the memoirs and annals of the kings of *Judah* and *Iſrael* are cited almoſt every moment, and theſe included the particulars of thoſe princes' actions, whereof the Sacred Books have handed down to us ſummaries only, and abridgements.

It muſt be confeſſed therefore, that two ſorts of writers were concerned in penning the Books of *Kings*. (1) Thoſe original, primitive and contemporary authors, who wrote the annals, journals, and memoirs of their own times; from whence the matter and ſubſtance of our ſacred hiſtory has been formed; and from whence the authors which came afterwards have taken what they record. Theſe ancient memoirs have not deſcended down to us, but were certainly in the hands of thoſe ſacred penmen, whoſe writings are in our poſſeſſion, ſince they cite them, and refer to them: but (2) who compiled and digeſted theſe ancient writings? and when did they live?

It is generally believed that *Ezra* is the author [rather *Editor*] of the Books of *Kings*, and *Chronicles*, as we have them at preſent; the proofs are theſe. 1. The author lived after the captivity of *Babylon*. At the end of the fourth Book of *Kings* he ſpeaks of the return from the captivity. 2 Kings xxv. 22, 23, *&c.* 2. He ſays, that in his time the ten tribes were ſtill captive in *Aſſyria*, whither they had been carried as a puniſhment for their ſins. 3. In the xviith chapter of the fourth Book of *Kings*, he makes ſome reflections on the calamities of *Judah* and *Iſrael*, which demonſtrate that he wrote after the event. 4. He refers almoſt every where to ancient memoirs, which he had before him, and abridged. 5. The author, as far as we are able to judge of this matter, was a prieſt, and very much attached to the houſe of *David*. Now all theſe marks ſuit very well with *Ezra*, a learned and very curious prieſt, who lived during the captivity, and after it, who might have collected an infinite number of documents, which time and the perſecutions ſuffered by the Jews, have deprived us of.

I confeſs, that there are ſome particulars in theſe books which do not agree with the time of *Ezra*: he ſays, that in his time the ark of the covenant was ſtill in the temple; that the kingdoms of *Judah* and *Iſrael* were ſtill ſubſiſting. 1 Kings viii. 8. 1 Kings xii. 19. 1 Kings vi. 1, & 28. He ſpeaks of the months *Sif* and *Bul*, names, which in the time of *Ezra* were no longer in uſe. Laſtly, he expreſſes himſelf throughout as a contemporary, and as an author, who had been a witneſs of what he wrote. But this pretended contradiction may be eaſily reconciled. *Ezra* generally tranſcribes word for word the memoirs which he had in poſſeſſion; without giving himſelf the trouble to reconcile them. This is a proof of his exactneſs, his fidelity and honeſty. In other places, ſome reflexions or illuſtrations are inſerted by him, which ariſe naturally from his ſubject. This ſhews he was maſter of the matter which he had in hand, and that being inſpired by God, he was not afraid of intermixing his own words with thoſe of the prophets, whoſe writings lay before him. *Vide* FRAGMENT, No.

The King's Rights. The *Iſraelites* having deſired *Samuel* to give them a king, ſuch as other nations had round about them: he hereupon replied to them, the king who ſhall govern you will have the following prerogatives: "He will take your ſons to guide his chariots, &c." 1 Sam. viii. 11. Conſult the paſſage.

There is a queſtion whether *Samuel* only foretold what ſhould happen to the *Iſraelites* from their king; or whether he declared to them the real privileges of a king, and the lawful uſe of his authority: commentators for the moſt part think, that the prophet here deſcribes in what manner the prince would abuſe his power, and what would

would be his exceſſive pretenſions, rather than the juſt and legal exerciſe of his rights. See *Grotius De jure Belli & Pacis*, lib. 1. cap. 1. & cap. 4. Art. 3. & 4, and *Schicardus de Jure Regni*.

KINGS *of the* FEAST. Vide ARCHITRICLINUS.

KINGS. Idolatrous nations, and even the *Hebrews*, called their gods kings. *Moloch*, *Milchom*, *Adramelech*, and *Anamelech*, are names of deities derived from thoſe of kings. The words of *Iſaiah* xxxvii. 13, *Where is the king of Hamath, and the king of Arphad, and the king of the city of Sepharvaim, Henah and Ivah?* ſeem parallel to thoſe of chap. xxxvi. 19, *Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim?* And, *Amos* i. 15. God threatens *Milchom*, the god of the *Moabites*, with ſending him and his princes into captivity. In the Scripture God is called in every page almoſt, the king of the *Hebrews*.

[KINGS. This word does not always imply the ſame degree of power, or the ſame degree of importance: neither does it imply the magnitude of the dominion or territory of this officer. Many perſons are called *kings* in ſcripture, whom we ſhould rather denominate chiefs or leaders; and many ſingle towns, or at moſt, together with their adjacent villages, are ſaid to have had kings.

Being unaware of this lower ſenſe of the word *king*, or unwilling to adopt it, many perſons have been embarraſſed by the paſſage Deut. xxxiii. 5. "Moſes commanded us a law—he was *king* in Jeſhurun—or king among the upright" i. e. he was the principal among the aſſembly [*in colligendo*] of the ſuperiors of the *Iſraelites*. (Some refer this to Jehovah). Moſes was the chief, the leader, the guide of his people, fulfilling the duties of a king: but he was not *king* in the ſame ſenſe as David, or Solomon, was afterwards. Which remark reconciles the obſervation Gen. xxxvi. 31. "Theſe kings reigned in Edom, before there reigned any king over the children of Iſrael:"—for, Moſes, though he was king in an inferior ſenſe, yet did not *reign*, in the ſtronger ſenſe, over the children of Iſrael, their conſtitution not being monarchical under him.

Moreover, we find, in Joſhua, that almoſt every town in Canaan had its king; and, we know, that the territories of theſe towns muſt have been little extenſive, becauſe, otherwiſe, ſo ſmall a country as Canaan could never have contained *thirty-one* kings, who being conquered, are enumerated, Joſh. xii. 9-24.—beſide many kings of the ſame nature, who, no doubt, eſcaped the arms of Joſhua. Vide alſo Gen. xiv. 9. alſo Judges ii. 7. where Adonizedek, himſelf no very powerful king, mentions *ſeventy kings*, whom he had ſubdued and mutilated. 1 Kings iv. 20. Benhadad and thirty two kings with him, (*i. e.* regents in towns under his dominion, tributary allies, kings in the lower, perhaps even, in the loweſt ſenſe of the word king) are mentioned.

KING is uſed metaphorically, by Job, chap. xviii. 14. "the king of terrors" *i. e.* death; the ruler, and commander of terrors: ſo chap. xli. 34. "the Leviathan is *king*, i. e. chief, principal, ſuperior, over all the children of pride."—thoſe who moſt pride themſelves on their ſtations, or qualities, are nevertheleſs compelled to acknowledge, that the Leviathan is their ſuperior; and to refrain from comparing, or equalling, their powers to thoſe of that tyrant of the waters.

KING is alſo uſed figuratively by our Lord, John xviii. 37. Pilate ſaid, "Art thou a king then?" Jeſus anſwered, "Thou ſayeſt—thou expreſſeſt what is the fact; I am a king,"—but not of this world. Accordingly Rev. i. 15. we read, Jeſus Chriſt the prince of the kings of the earth—i. e. ſuperior to all earthly monarchs.—1 Tim. i. 17. "The king eternal, immortal, &c." vi. 15. "Our Lord Jeſus Chriſt, the bleſſed and only potentate: King of kings and Lord of lords"—*Vide* alſo Rev. xvii. 14. and FRAGMENT, No.

N. B. This application of the title king to Jeſus Chriſt, ſubjected the primitive Chriſtians to many inconveniencies; as appears among other places, from Acts xvii. 7. where they are accuſed of acting "contrary to the decree of *Cæſar*, ſaying, there is another king, one Jeſus."

KING ſignifies government, ſuch as a king uſually exerciſes; even though it be not conducted under one perſon, Rev. xvii. 10. "There *are*, (rather, *have been*) ſeven kings—forms of government; five are fallen—one is, the other is not come"—ſo ver. 12.

KINNERETH, or *Cinnireth*, a lake. See *Tiberias*.

KINOTH, קינות, θρῆνοι, *lamentation*, 2 Chron. xxxv. 25. The *Septuagint* tranſlate it θρῆνοι.

KIR-HARESETH, קיר־חרשת or קיר־חרש, a city, *Iſai.* xvi. 7. The *Vulgate* has put the ſignification for the name, *urbs cocti lateris*. The word *kir* ſignifies *a city*, and חרש *hareſh*, or *chareſh*, or *kereſh*, ſignifies *brick*, *baked*, *made*, or *built*.

KIR-HARESHETH. See AREOPOLIS, the capital of the *Moabites*.

KIRIATH, קריה, πόλις, *city*; from קרת *kereth*:

otherwiſe, *vocation*; from קרא *kara*, *to call*: otherwiſe, *leſſon*, *reading*, or *meeting*; from the ſame verb, which ſignifies *to read*, &c.

KIRJATH. This word ſignifies a city; hence we ſo often meet with it in the names of places. There was a *Kirjath* near *Gibeon* in *Benjamin*, *Joſh.* xviii. 28.

KIRIATHAIM, קריתים, καριαθιαεμ, *the two cities*, *the callings*, &c. See *Kiriath*. *Kiriathaim* is the *dual* number.

KIRJATHAIM or *Cariada*, a town beyond *Jordan*, ten miles from *Medaba*, weſt. *Joſh.* xiii. 19.

KIRJATHAIM, a city of *Nephtali*, 1 *Chr.* vi. 76.

KIRIATH-ARBA, קרית־ארבע. πόλις ἀρβὸν, *the city of four*; from *Kiriath*, and ארבע *arbah*, *four*.

KIRJATH-ARBA. A city of *Judah*. *Joſh.* xv. 13.

KIRIATH-ARIM, קרית־ערים, καριαθιαρειμ, the name of a city, *Ezr.* ii. 24. *City of cities*, or *of villages*; from *Kiriath*, and עיר *hir*, *a city*: otherwiſe, *the city of thoſe that watch*; from עור *hur*, *to watch*.

KIRIATH-BAAL, קרית־בעל, a city, *Joſh.* xv. 60. *The city of Baal*, or *of thoſe that command*, or *that poſſeſs*; from *Kiriath*, *a city*, *and baal*, *a maſter*, or *huſband*.

KIRIATH-JEARIM, קרית־ערים, πόλις ἰαριμ, a city, *Joſh.* xv. 9. *The city of woods*, *or foreſts*; from *Kiriath*, *a city*, and יער *jahar*, *a foreſt*.

KIRJATH-JEARIM, or *Kirjath-Baal*, or *Baale* of *Judah* or *Bela*, a city of *Judah* on the confines of *Benjamin*, where the ark was lodged for many years in the houſe of *Abinadab*, till *David* removed it to *Jeruſalem*. See BALA.

KIRIATH-SANNAH, קרית־סנה, a city, *Joſh.* xv. 49. *The city of the buſh*; from סנה *ſenah*, *a buſh*: or, according to the *Hebrew* and *the Syriac*, *the city of enmity*.

KIRJATH-SANNAH, a city in the tribe of *Judah*, *Joſh.* xv. 49.

KIRIATH-SEPHER, קרית־ספר, πόλις γραμμάτων, *the city of letters*, or *of the book*; from קרית *kiriath*, *a city*, and ספר *ſepher*, *a letter*, or *a book*.

KIRJATH-SEPHER, *i. e.* the city of letters, or of books, otherwiſe *Debir*, *Kirjath-debir* (the city of words) a city in the tribe of *Judah*, which fell by lot to this tribe, afterwards given to *Caleb*. It was taken by *Othniel*, to whom *Caleb* for his reward gave his daughter *Achſah* in marriage. Joſh. xiv. 6, 7. and Judg. i. 10, 11, 12, 13.

[This city was ſo called long before *Moſes*; at leaſt it ſhould ſeem ſo by the manner of mentioning it, which proves that books were known before this legiſlator, and that he is not the oldeſt writer that ever was, as the Fathers have aſſerted; a character which it is to be obſerved he never aſſumes. It is poſſible the *Canaanites* might lodge their records in this city, and thoſe few monuments of antiquity which they had remaining, or it might be ſomewhat like the cities of the prieſts in *Iſrael*, the reſidence of the learned, or a kind of college.]

KISH, קיש, *hard*, *difficult*; from the word קשה *kaſhah*: otherwiſe, *ſtraw*, or *forage*; from קשש *kaſhaſh*: otherwiſe, *cucumber*; from קשא *kaſha*.

I. KISH, ſon of *Abi Gibeon* and *Maachah*, 1 *Chr.* viii. 30.

II. KISH, ſon of *Ner*, father of king *Saul*, 1 *Sam.* ix. 1. and 1 *Chr.* viii. 33. ix. 38, 39.

III. KISH, ſon of *Abdi*, a *Levite* of *Merari*'s family, 2 *Chron.* xxix. 12.

KISHION, קשיון, *hardneſs*; from קשה *kaſhah*. See *Kiſh*.

KISHION, of the tribe of *Iſſachar*, was yielded to the *Levites* of *Gerſhom*'s family. Joſh. xix. 20.

KISHON, קישון, a brook; *Judith* iv. 7. From the ſame root as *Kiſh*.

KISHON. Judges v. 21. The brook *Kiſhon* riſes in the valley of *Jezreel*. It runs along this valley, to the ſouth of mount *Tabor*, and diſcharges itſelf into the *Mediterranean* Sea at *Acco*, otherwiſe called *Ptolemaïs*.

KISS. There are in the ſcripture ſtyle kiſſes of friendſhip, adoration, homage and reſpect; kiſſes of peace and reconciliation. Saint *Paul* ſpeaks frequently of the kiſs of peace, which was in uſe among believers, and was given by them to one another, as a token of charity and union, publicly in their religious aſſemblies. *Salute each other with an holy kiſs*. Rom. xvi. 16. We have already ſpoken of the kiſs of adoration under the word *Adore*. *Joſeph* coming to viſit his father *Jacob*, who was on his death-bed, the good old man kiſſed the end of his ſtaff of command, (ſays the Vulgate.) *Eſther* kiſſed the end of king *Ahaſuerus*'s ſcepter, in the way of homage and adoration. *Adoravit faſtigium virgæ ejus*. Vide LXX. in Gen. xlvii. 31. Eſth. v. 2. Pſ. ii. 12. *juxta Heb.* The pſalmiſt exhorts us, to kiſs the Son of God, and acknowledge his dominion. We kiſs the text of the holy goſpels, out of reſpect, and with a kind of relative worſhip, which we pay them: with the ſame ſpirit the converted adultereſs kiſſed our Saviour's feet, waſhed them with her tears, and wiped them with her hair. Luke vii. 38.

[KISS. Pharaoh tells Joſeph, "Thou ſhalt be over my houſe; and upon thy mouth ſhall all my people kiſs:" our tranſlation reads, "according to thy word ſhall all my people be ruled;" but places in the margin, "at thy word ſhall all my people

people kiſs." Under the article ADORE we have ſhewn, that, thoſe who were ſaid to kiſs idols, kiſſed their own hands, and transferred the action to the idol, or profeſſed to do this to its honour: *i. e.* they expreſſed their ſenſe of veneration by this action, but we read Prov. xxiv. 26. "The lips ſhall be kiſſed that give right words in anſwer"—as this ſeems to allude to the ſame action as is referred to Joſeph, it may be proper to examine the import of the expreſſion.

It is probable, that this refers, ultimately, to the mode of kiſſing the roll of the decree, or, the writing, which contains the orders of a ſovereign prince, as is ſtill the cuſtom of the eaſt—*i. e.* the written orders of Joſeph ſhould be treated with the ſame reſpect, by inferior officers, as thoſe of the king uſed to be.—The paſſage in Proverbs is rendered by LXX. "Lips ſhall kiſs thoſe things that anſwer to right words:"—*i. e.* thoſe writings—thoſe decrees—which correſpond to principles of equity and juſtice, ſhall be treated with the utmoſt reverence—even to kiſſing. The mode of honoring a writing from a ſovereign in the eaſt, is, by kiſſing it, and then putting it up to the forehead. On a late trial in the Court of King's Bench, in England, in which ſome Mahometans were ſworn, they honored the Koran, on which they were ſworn, by this expreſſion of reſpect.

It deſerves notice, that, occaſionally, various parts of the perſon, were kiſſed, and ſtill are, in the eaſt; probably according to the degree of intimacy of the parties, or, to their relative ſtations—as the lips—the hands—the feet—the garments—the earth where the feet had trod. &c.—and in many inſtances, things ſent by a ſuperior to an inferior. So, Iſaac ſays to his ſon, "Come near and kiſs me," Gen. xxvii. 26; ſo, Joſeph fell on his father's face, and kiſſed it, Gen. l. 1. ſo, Joab took Amaſa by the beard, to kiſs it, 2 Sam. xx. 9. (*Vide* FRAGMENT, No. XCIII) and ſo, the woman kiſſed the feet of Chriſt, Luke vii. 45.]

[We ſhould remark alſo that not only men who were related to each other kiſſed each other, as Laban kiſſed Jacob, Gen. xxix. 14, and Eſau kiſſed Jacob, Gen. xxxiii. 4. and Joſeph kiſſed all his brethren, but Samuel kiſſed Saul, 1 Sam. x. 1. as a token of reſpect to the king elect; in like manner, when the Son is declared king, Pſalm li. 12. the kings and judges of the earth are directed to kiſs him: no doubt, to ſhew their ſubmiſſion, veneration, and affection. Jonathan and David kiſſed each other, 1 Sam. xx. 41. and, "Abſalom kiſſed any man—of whatever rank, or ſituation—that came nigh to him," 2 Sam. xv. 5. And this cuſtom long continued: for "the brethren fell on Paul's neck, and kiſſed him," Acts xx. 37. This accounts, very eaſily, for the cuſtom of the kiſs of peace, among the primitive Chriſtians; which, however it might ſeem to us, to be unadviſable, yet was in thoſe days eſteemed merely as one mode of expreſſing affectionate honour. It ſhould be remembered, that the ſexes ſat apart in Jewiſh, and in Chriſtian, places of worſhip; notwithſtanding which, the heathen took occaſion from the uſe of this ſalutation, to raiſe reports injurious to Chriſtian purity; and it did not therefore long continue to be practiſed in public aſſemblies. Moſt probably it was gradually relinquiſhed; but, I ſuſpect that it continued among ſeveral of the ſects denominated heretics: where it gave occaſion to the ſame reports of promiſcuous embraces, as it had done when in general uſe among Chriſtians. I think this is the moſt liberal way of accounting for *reported* behaviour ſo utterly inconſiſtent with any reception of the Chriſtian doctrine.]

KITE, a bird of prey, in *Latin* called *Milvus*, and in *Hebrew Daah*: ſome tranſlate this word *Magpye*; and others *Vulture*. The *Hebrew Daah*, ſignifies to *fly*. The Kite flies very ſwiftly and very high. *Moſes* places it among the unclean birds.

KITHLISH, כתליש, καθαλὶν, a city, *Joſh.* xv. 40. *Wall*; from כתל *cathal:* according to the *Syriac* and *Hebrew*, *a troop of lions:* or, according to the *Syriac*, *ſqueezing to the lion.*

KITHLISH, a town belonging to the tribe of *Judah*. Joſhua xv. 40.

KITRON, קטרון, κεπρὼν, *Vulgate*, *cetron*, *bonds:* otherwiſe, *he that perfumes*, *that makes to ſmoke*; from קטר *catar*, *to burn incenſe:* otherwiſe, *the ſong of him that is weary*; from קוט *cut*, *to be weary*, and רנה *ranah*, *a ſong.*

KITRON, a city of *Zebulun*, which they of that tribe could not take from the *Canaanites*. Judg. i. 30.

KITTIM, כתים, κίτοι, *they that bruiſe*; from כתת *cathath:* otherwiſe, *gold*; from כתם *cethem:* otherwiſe, *colouring.*

KITTIM, the ſon *Javan*, and grandſon to *Noah*. We have ſhewn in the comment upon *Geneſis* x. 4. that *Kittim* peopled *Macedonia*. *Joſephus* by *Kittim* underſtands the Iſle of *Cyprus*; others the Iſle of *Chios*; others *Cilicia*; others again *Achaia*. But the author of the firſt Book of *Maccabees* underſtands it as we do, of the *Macedonians*; for he calls *Alexander King of the Kittims*, and ſays, that *Perſeus King of the Kittims* was overcome by the *Romans*. *Daniel* ſpeaks of the *ſhips of the Kittims*, which *Bochart* takes to be meant of the *Roman* fleet. 1 Mac. i. 1 Mac. viii. 5. Dan. pi.

20. He will have it, that *Kittim* ſignifies *Italy*. It is true *Daniel* ſpeaks in this place of the *Roman* fleet, but he calls it *the fleet of the Kittims*, becauſe it laid in the harbours of *Macedonia*, when it departed to attack *Antiochus*, under the conduct of *Caïus Popilius*; and of this event *Daniel* was ſpeaking in the paſſage cited by *Bochart*. Thus the fleet of the *Kittims* and *Macedonia* is in this circumſtance the *Roman* fleet alſo.

KNIVES of *Stone*, uſed in circumciſion. *See* STONE.

TO KNOW. *I know thee by name*, Exod. xxxiii. 12, 17. I know thee very particularly, I know who thou art: thou art my peculiar ſervant, whom I have named. It is God who ſpeaks thus to *Moſes*. Otherwiſe; I have called thee to my ſervice by name.

To know: kill every woman that hath known man: Numb. xxxi. 17. All the married women, and thoſe who are not virgins. Thus; *Adam cognovit uxorem ſuam*; *Virum non cognoſco*; *Rex non cognovit eam*. All theſe expreſſions deſcribe in a decent manner the act of marriage.

To know the Lord, Jer. xxxi. 34. to know the way and judgments of the Lord. And in a contrary ſenſe, *they have not known the Lord*, Hoſea xiii. 4, *&c.* nor his ways, does not ſignify a mere ſpeculative knowledge, but a practical knowledge accompanied with pious actions, and with charity. *The Ox knoweth his Maſter, but Iſrael doth not know him*. Iſ. i. 3.

I did know thee in the Wilderneſs, Hoſea xiii. 5. I choſe thee for my people, and gave my law to thee in the wilderneſs. And *you only have I known of all the families of the Earth*. Amos. iii. You only have I taken for my people. And again; *they have made princes, and I knew it not*. Hoſea viii. 4. They have ſet themſelves over my people without my miſſion or conſent.

I do not know thee, I know not who thou art; that is to ſay, I have nothing to do with thee, I deſign to treat thee as a ſtranger, as an indifferent perſon, as one whom I have never ſeen.

To know denotes frequently the view of any thing with approbation, eſteem and friendſhip. *The Lord knoweth the ways of the righteous*, Pſ. i. 6. *The Lord knoweth the days of the upright*, Pſ. xxxvii. 18. And, *the Lord knoweth the ways which are on the right hand*, he approves, he loves them, *Prov.* iv. 27. [The author cites from the Vulgate, wherein the 27th verſe is inſerted with additions which the tranſlator has copied from the Septuagint, which are not in the *Hebrew*; which concludes, as the *Engliſh* verſion does, with, *remove thy foot from evil.*]

KNOWLEDGE. God planted in Paradiſe the *tree of knowledge of good and evil*; *i. e.* of the knowledge of all things; for to know good and evil ſignifies a general knowledge, at leaſt in morals. Some are of opinion that this tree of knowledge was different from the tree of life, and that *Eve* was inclined to eat the fruit of knowledge, with the hopes of becoming a little deity, abounding with light and knowledge; *ye ſhall be as gods, knowing good and evil*. Gen. iii. 5.

The Lord is a God of knowledge, ſays *Hannah* 1 Sam. ii. 3, in her thankſgiving ſong: He ſees, perceives, and knows every thing; paſt, preſent, and to come, lies open to its view; he penetrates our deepeſt thoughts, and moſt concealed inclinations.

Thy knowledge, Lord, is infinitely too high for me, I cannot attain unto it. Pſalm cxxxix. 6. It would not only be ridiculous for man to pretend to equal the knowledge of God, but even to believe that he can form a juſt idea of it. We may eaſily apprehend, that our notices of things are very limited and imperfect, and that the knowledge of God is without defect; but to ſeek, to learn its extent, is to aim at numbering the drops of water in the ſea.

The knowledge of God, of ſalvation, of the ſaints, may denote thoſe ſerious and uſeful notices of religious things, which guide us to God and holineſs; or the knowledge which is given and inſpired by God, and has things holy for its object.

There is no knowledge or wiſdom in the grave whither thou goeſt—in the other life: Eccleſ. ix. 10. Thoſe qualities of wiſe and learned which procure you ſome honour and reputation in this life, will diſappear at death. There will then be no queſtion but of a good life and good works. Theſe are the only advantages at the hour of death. It may be taken likewiſe as an objection offered by libertines, Let us enjoy preſent pleaſure, for every thing periſhes with the body; in the other life there will be neither work, nor reaſon, nor wiſdom, nor knowledge.

Knowledge puffeth up, but charity edifieth. 1 Cor. viii. 1. The knowledge of ſpeculative and uſeleſs things, which tend only to gratify curioſity and vanity, and contribute, neither to our own ſalvation nor to our neighbour's, neither to the public good, nor to God's glory; ſuch knowledge is much more dangerous than profitable. The true ſcience is that of ſalvation, to employ our knowledge in ſanctifying ourſelves, in glorifying God, and edifying our neighbour, this is the only ſound knowledge.

St. *Paul* ſays, that *he was rude in ſpeech, but not in knowledge*; his knowledge was not oſtentatious impoſing on others with pompous, ſublime and eloquent

eloquent diſcourſes; but was humble, ſolid, elevated, pure, and ſuited to the capacity of thoſe who heard him with holy diſpoſitions, and with the deſire of being edified and inſtructed.

Our Saviour reproaches the *Phariſees with having taken away the key of knowledge, and neither entering in themſelves, nor ſuffering others to enter into the kingdom of heaven.* Luke xi. 52. The *Phariſees* made particular profeſſion of ſtudying the law. They paſſed for the moſt learned of the *Jews*. They could not endure that others ſhould be in any reputation for learning. In a word they ſeized on the key of knowledge; but what did they do with it? They did not live the better for it; they did not enter into the kingdom of heaven: their lives were nothing but oſtentation and hypocriſy. The traditions, wherewith they had overloaded the law, were rather a corruption than a fair explanation of the will of God. So that they not only did not follow the way which leads to the kingdom of heaven, but further led others out of it by bad explanations.

KNOWLEDGE. To conſider this word fully, would make a very extenſive article: ſometimes it imports—to underſtand—to have acquired information reſpecting a ſubject.

Knowledge implies diſcernment, judgment, diſcretion: the power of diſcrimination.

Knowledge may be partial; we ſee but in part, we know but in part.

To have aſcertained by experiment *Gen.* xxii. 12.

It implies, diſcovery, detection; by the law is the knowledge of ſin, *Rom.* iii. 20.

Knowledge, natural, is acquired by the ſenſes; by ſight, hearing, feeling, &c. by reflection; by proper uſe of our reaſoning powers; by natural genius; dexterity improved by aſſiduity and cultivation into great ſkill. So of huſbandry, Iſai. xxviii. 36. of art and elegance, Exod. xxxv. 31. in the inſtance of Bezaleel.

Knowledge, ſpiritual, is the gift of God; but may be improved by ſtudy, conſideration, &c.

The prieſt's lips ſhould keep knowledge, Mal. ii. 7. not keep it to themſelves, but keep it in ſtore for others: to communicate knowledge is the way to preſerve it.

Knowledge is ſpoken of as an emblematical perſon, as riches, and treaſures, as excellency, and as the gift of God.

Knowledge does not always add to the happineſs of its poſſeſſor; but too often he that increaſeth knowledge increaſeth ſorrow, Eccl. i. 18.

God is the ſource, and fountain of knowledge; who knows all things; at all times, and in all places. *Jeſus Chriſt* is poſſeſſed of univerſal knowledge; knows the heart of man, and whatever appertains to his mediatorial kingdom. Men know progreſſively; and ought to follow on to know the Lord: what we know not now we may know hereafter. Holy angels know in a manner much ſuperior to man; and, occaſionally, reveal part of their knowledge to man. Unholy angels may know many things, of which man is ignorant.

The great diſcretion of life, and of godlineſs, is, to diſcern what is deſirable to be known, and what is beſt unknown: leſt the knowledge of "good loſt and evil got," as in the caſe of our firſt parents, ſhould prove the lamentable ſource of innumerable evils.

Knowledge of God is indiſpenſable, ſelf knowledge is important, knowledge of others is deſirable; to be too knowing in worldly matters is often acceſſory to ſinful knowledge; the knowledge of our Lord *Jeſus Chriſt* is a mean of eſcaping the pollutions which are in the world; workers of iniquity have no knowledge; no proper conviction of the divine preſence. Some men are brutiſh in their knowledge; *e. gr.* he knows that a wooden image is but a ſhapely-formed ſtump of a tree, yet he worſhips it: he boaſts of his deity, which, in fact, is an inſtance of his diſcernment degraded even to brutality. Some are wicked in their knowledge, "knowing the depths of *Satan*, as they ſpeak." Rev. ii. 20. Strange indeed! that men ſhould boaſt of what is to their detriment, and pride themſelves on knowing that—whoſe abſence were their greateſt felicity!

. . . . . no more—
Where ignorance is bliſs
Tis folly to be wiſe."

KOHATH, קהת, *congregation*; from קוה *kavah*: otherwiſe *wrinkle, plait*; from קמט *camat*: otherwiſe, *to make blunt*; from קהה *cahah*: otherwiſe, *obedience*; from יקה *jakah*, *to obey*.

KOHATH, ſon of *Levi*, and father of *Amram*, *Jehar*, *Hebron* and *Uzziel*, Gen. xlvi. 11. *Kohath*'s family was appointed to carry the ark and ſacred veſſels of the tabernable, while *Iſrael* marched through the wilderneſs. Exod. vi. 18. Numb. iv. 4, 5, 6, *&c.*

KOHELETH, קהלת, Vulg. *Eccleſiaſtes*; Eccleſ. i. 1. *preacher*: otherwiſe, *he* [*ſhe*] *that aſſembles*.

KOLAIAH, קוליה, κωλέια, a man's name, Nehem. xi. 6. *The voice of the Lord*; from קול *kol*, *a voice*, *and* יה *jah*, *the Lord*. Alſo the father of *Ahab*, Jerem. xxix. 21.

KORAH, קרח, ſon of *Izhar*, Exod. vi. 21. *bald, frozen, icy*; from קרח *karak*, or *kerek*.

I. KORAH, ſon of *Eſau* and *Aholibamah*, ſucceeded *Kenaz* in part of the kingdom of *Edom*, and was ſucceeded by *Gatam*. Gen. xxxvi. 15, 16.

II. KORAH, (*Vide* DATHAN and ABIRAM,) ſon of *Jehar*, of the race of *Levi*, and father of *Aſher*, *Elkanah* and *Aliaſaph*, and head of the *Korites*, a celebrated family among the *Levites*. *Korah* being diſſatisfied with the rank he held among the ſons of *Levi*, and envying the authority which *Moſes* and *Aaron* enjoyed, formed a party againſt them; wherein he engaged *Dathan*, *Abiram*, and *On*, with two hundred and fifty of the principal *Levites*, Numb. xvi. 1, 3, &c. *Korah*, at the head of the rebels, went to *Moſes* and *Aaron*, and complained that they alone arrogated to themſelves all the authority over the people of the Lord. *Moſes*, falling with his face upon the earth, anſwered them: "To-morrow in the morning the Lord will diſcover who are his. Let every one of you take therefore his cenſer, and to-morrow he ſhall put incenſe into it; and offer it before the Lord; and he ſhall be acknowledged prieſt whom the Lord ſhall chooſe and approve."

The next day *Korah* with two hundred and fifty of his faction, preſenting themſelves with their cenſers before the Lord, the glory of the Lord appeared viſibly over the tabernacle; and a voice was heard to ſay, Separate yourſelves from among this congregation, that I may conſume them in a moment. *Moſes* and *Aaron* hereupon falling with their faces to the ground, ſaid, O God, the God of the ſpirits of all fleſh, ſhall one man ſin, and wilt thou be wrath with all the congregation? And the Lord ſaid unto *Moſes*, Command all the people to depart from about the tents of *Korah*, *Dathan*, and *Abiram*. When therefore the people were retired, *Moſes* ſaid, If theſe men die the common death of all men, then the Lord hath not ſent me; but if the earth open and ſwallow them up quick, then ye ſhall know that they have blaſphemed the Lord. As ſoon as he had ſpoken, the earth opened from under their feet, and ſwallowed them up with what belonged to them.

But one thing there was which added to this ſurpriſing wonder, which was, that when *Korah* was thus ſwallowed up in the earth, his ſons were preſerved from his misfortune. We do not know the year particularly when the death of *Korah* and his companions happened. The ſons of *Korah* continued as before, to ſerve in the tabernacle of the Lord. *David* appointed them their office in the temple, to guard the doors, and ſing the praiſes of God. There are ſeveral pſalms aſcribed to them, which go by the name of *Korah*: As the 42, 44, 45, 46, 47, 48, 49, and the 84, 85, 86, 87; that is to ſay, eleven pſalms.

The *Mahometans* have ſeveral traditions relating to *Korah*, which it may be proper to produce here, though no great account is to be made of them: They ſay *Korah*, whom they call *Karum*, was the ſon of *Maſaah*, couſin-german to *Moſes*. *Moſes* ſeeing he was poor, taught him chemiſtry, by which means he acquired ſuch immenſe riches, that forty camels were neceſſary to carry his gold and ſilver. There are ſome who aſſert, that he had ſeveral camels loaded only with the keys of his ſtrong boxes.

Moſes having commanded the *Iſraelites* to pay the tythe of all their fortunes, *Korah* refuſed to obey him, he even rebelled againſt his benefactor, and ſpread ſeveral calumnies againſt him, which had ſuch an effect as to deſtroy almoſt all his authority with the people. *Moſes* hereupon made his complaint to God, who permitted him to puniſh *Korah* as he ſhould think proper. He therefore curſed him, and commanded the earth to open and ſwallow him up; which was immediately executed.

The *Mahometans* have another tradition, that *Korah*, ſeeing his treaſure ſunk under ground, then that his tent was ſwallowed up, after that his family, and laſtly diſcerning himſelf to be already as high as his knees in the earth, begged of *Moſes* four ſeveral times to pardon him, but found him inflexible. Some time after God appeared to this prophet, and ſaid to him: Thou couldeſt not forgive *Korah*, though he four times deſired it of thee; had he addreſſed himſelf to me once only, I ſhould not have refuſed him my pardon.

KORE, קורא, father of *Shallum*, 1 Chron. ix. 19. *He that binds, or calls:* or *partridge*; from קרא *korah*, or *kore*.

KORITES, קרתים, κορίται, or *Koriſhites*, 1 Chron. ix 19. The children of *Kore*; from קרה *korach*, before.

KOZEBAH, a city of *Moab*. See *Heb.* 1 Chron. iv. 22. or *Kiſhi* the ſon of *Abdi*.

KUSHAIAH, קושיהו, κοσαίας, *his hardneſs*, *his importunity*; from קשה *caſhah*, and the pronoun ו *o*, *his*: otherwiſe, *the chaining of the Lord*; from יקש *jakaſh*, *chaining*, and יה *jah*, *the Lord*.

KUSHAIAH, or *Kiſhi*, the ſon of *Abdi*, and father of *Ethan*, a *Levite* of *Merari*'s family, 1 Chron. xv. 17. He was a ſinger, and ſtood always before the ark. 1 Chron. vi. 44.

L.

LAADAH, לעדה, *for ornament*, or *for to paſs*; from the prepoſition ל *l*, *for*, and עדה *hadah*, *ornament*, or *paſſage*: otherwiſe, *for witneſſing*, or *for ſpoiling*; from the ſame prepoſition, and עיד *hud*, *to witneſs*, &c.

LAADAH, ſon of *Shelah*, and father of *Mareſhah*, of *Judah*, 1 Chr. iv. 21.

LAADAN, לעדן, *for pleaſure*: from the prepoſition ל, *for*, and עדן *hadan*, *pleaſure*: or *for ornament*, or *for witneſs*; ſee above: otherwiſe, *he that devours judgment*; from לוע *luah*, *to devour*, and דין *dun*, *judgment*: according to the *Syriac*, *according to time*.

LAADAN, ſon of *Gerſhon*, 1 Chr. xxiii. 7, 8.—xxvi. 21. He had ſeveral ſons.

LABAN, לבן, *white*: otherwiſe, *a brick*. Alſo a place.

LABAN, ſon of *Bethuel*, and grandſon of *Nahor*, brother to *Rebekah*, and father to *Rachel* and *Leah*. When *Jacob* came into *Meſopotamia*, A. M. 2245, *ante* A. D. 1759, he was well received by his uncle *Laban*. Gen. xxviii, &c. A month after his arrival, *Laban* ſaid to him, muſt you, becauſe you are my nephew, ſerve me without recompence? *Jacob* propoſed to ſerve him ſeven years, for his youngeſt daughter *Rachel*, and *Laban* conſented. (Many are of opinion, that *Jacob* ſerved him ſeven years, before he married *Rachel*; but others aſſert the contrary, and think that the words, *My time is accompliſhed*, ſignify, I am of age to think of ſupporting my family, of marrying. *Jacob* was then ſeventy years of age.) *Jacob* ſaid to *Laban*, give me my wife, for my time is accompliſhed. *Laban* therefore made a wedding feaſt, but conveyed *Leah* into *Jacob*'s chamber, ſo that *Jacob* perceived nothing of the fraud. The next morning he complained ſharply of it: But *Laban* replied, that it was unlawful to marry the younger daughter before the elder, but if he would ſerve ſeven years more, he would give him *Rachel*: to this *Jacob* conſented. *Vide* FRAGMENT, No. CXXVI. page 40, 41.

When *Jacob* had ſpent fourteen years in the ſervice of *Laban*, he was deſirous to return to *Canaan*. But *Laban* wiſhing to continue him in his ſervice, ſaid, "Aſk what recompence you pleaſe," *Jacob* demanded all the young which his flocks ſhould produce that were of a brown colour, ſpotted and ſpeckled: *i. e.* that ſeemed leaſt deſirable for their wool, and their fleece. *Laban* agreed, and committed all that were ſpotted and of divers colours, to the keeping of his own ſons; fearing, in all probability, leſt *Jacob* ſhould uſe art to produce cattle of divers colours, by mixture of ſpotted ſheep and goats, with thoſe which were not ſo. But *Jacob* accompliſhed an increaſe another way.

After ſtaying twenty years with *Laban*, *Jacob* perceiving that *Laban* did not regard him with the ſame kindneſs as formerly, reſolved to depart without *Laban*'s knowledge, who ſet out in purſuit of him, and overtook him at *Mount-Gilead*. God appeared over-night to *Laban*, and forbad him to ſay any thing harſh to *Jacob*; ſo that when he ſaw *Jacob*, he only complained of his ſudden retreat, of his not giving him the comfort of embracing his daughters and grand-children, and of conducting them on their journey with chearful muſic. But on the ſubject of his ſtealing from him his gods, or *Teraphim* (See TERAPHIM) he made great complaints; *Jacob* replied with ſome vehemence, and agreed, that whoever had committed this theft ſhould be put to death; not knowing that *Rachel* was that perſon. *Laban* ſearched all the tents of *Jacob* in vain, for *Rachel* concealed theſe images under her. *See* RACHEL.

Jacob in his turn remonſtrated with *Laban* reſpecting his conduct towards him, and his having changed the rewards due to him. *Laban* anſwered, "Behold my daughters and my grandchildren? All that is your's is as dear to me as what belongs to myſelf. Let us make a covenant together, and ſet up a monument of it. (*Vide* FRAGMENT, No. CXXIX. page 50.) They ſwore therefore reciprocal friendſhip and alliance: *Laban* called this pile of ſtones *Jagar-Sahadutha*, the heap of teſtimony; *Jacob* called it *Galeed*, the heap of witneſs, each ac-

cording to his language, *Laban* uſing the *Chaldee*. Having offered ſacrifice, they ate and drank together; and the next morning *Laban* took leave of his daughters and grand-ſons, and returned to *Haran*. This is all we know of him.

LABAN, a place beyond *Jordan*, in *Moab*. Deut. i. 1.

LABOSARDACH or *Laboroſoarchod*, king of *Babylon*, ſon of *Nerigliſſar*, reigned nine months; according to *Beroſus*. (He was ſlain by his own people, and ſucceeded by *Nabonidas*, ſays *Beroſus*, or *Nabannidoch*, according to *Abydenus*; or *Labynitus* according to *Herodotus*.) Many are of opinion, that this is the *Belſhazzar* of *Daniel*. The ſucceſſion of *Nebuchadnezzar*'s ſons is extremely perplexed. *See* NIGLISSAR.

LABOUR. Is ſometimes uſed for *ſin*, iniquity, falſhood, the puniſhment of ſin: *e. gr. Sub Lingua ejus labor & dolor*, Pſ. x. 7. under his tongue ungodlineſs and ſorrow; according to *Heb.* [and *Eng.*] *miſchief and iniquity*, or *vanity*: He thinks only of doing miſchief, of injuring and afflicting his neighbour. Pſ. lv. 11. *Labor in medio ejus & injuſtitia*; ſin and injuſtice are in the midſt of the city. And Pſ. cxli. 9. *Labor labiorum ipſorum operiet eos*. Let the miſchief of their own lips cover them: Let the puniſhment of their ſin, of their evil diſcourſes, fall upon them. *Iſaiah* lix. 4. *Conceperunt laborem & peperunt iniquitatem*: They have conceived miſchief, and brought forth iniquity. Theſe words were in a manner proverbial. They occur in Pſ. vii. 14. and *Job* xv. 35. And *Habakuk* i. 3. *Quare oſtendiſti mihi iniquitatem & laborem*: *i. e.* iniquity and the crimes of the wicked. [The Latin *labor* may anſwer to our Engliſh word TROUBLE.]

Labour is often uſed for all ſorts of misfortunes, fatigues and troubles. *Noſti omnem laborem qui apprehendit nos*. Numb. xx. 14. All the evils which we have ſuffered. *Narravit univerſum laborem qui accidiſſet eis in itinere*; Exod. xviii. 8. the uneaſineſs which attended their journey.

Labour is alſo taken for the fruit of labour. Pſ. cv. 44. *Labores populorum poſſederunt*. They poſſeſſed the labours of the people. And elſewhere, let the *ſtrangers ſpoil his labour*, and *the firſt fruits of their labours*; *i. e.* what they have acquired by their labours.

Labour is ſometimes uſed for the uneaſineſs we give others. *Labor labiorum ipſorum operiet eos*. Pſ. cxli. 9. The miſchief they do others will fall upon themſelves; or, the pain occaſioned by their evil diſcourſes and calumnies will overwhelm them. *Labor ſtultorum affliget eos*. Eccleſ. x. 15. The wicked ſhall be puniſhed with thoſe very evils which they would inflict on others; and the *Pſalmiſt*, *Numquid adhæret tibi ſedes iniquitatis, qui fingis laborem in præcepto?* Shall the throne of iniquity have fellowſhip with thee, which frameth *miſchief*, *iniquity*, by its precepts? for the *Hebrew* reads *finget* in the third perſon, and not *fingis*. The *throne of iniquity* are the wicked, they who abuſe the power which God hath put into their hands; they *frame miſchief by a law*, they overwhelm the weak with their authority; they afflict, oppreſs them.

LABOUR. See *Gen.* iii. 17, 18, 19. *Pſalm* cxxvii. 1, 2, 3, 4. And *Prov.* vi. 6, 7, 8, 9, 10, 11. *Eccluſ.* xxix. 28, 29, 30, 31. *Acts* xviii. 1, 2, 3, 4. and xx. 33, 34, 35. And 1 *Theſ.* xi. 9, 10, *&c.*

LACEDEMONIANS, Λακεδαίμονες, *the lake of dæmons*; a *Greek* compound of λακκος, *a lake*, and δαίμονες, *demons*, or bad genii: otherwiſe *happy*.

LACEDÆMON, otherwiſe called *Sparta*, a celebrated and very ancient city in the *Peloponneſus*: ſaid to have been called at firſt *Lelegia*, from *Lelex*, its firſt king, who was, they ſay, contemporary with *Creon* and *Erichthonius*. It afterwards took the name of *Lacedæmon* from *Lacedæmon*, the ſon of *Jupiter* and *Semele*: Laſtly, that of *Sparta*, from queen *Sparta*, wife to *Lacedæmon*.

The *Lacedæmonians* were always diſtinguiſhed by their valour. *Lycurgus* formed their government and gave them laws. He ſettled a council compoſed of thirty-two, of whom the king was the firſt. This council could conclude nothing without the conſent of the people. Many of *Lycurgus*'s laws reſemble thoſe of *Moſes*; *e. gr.* equality in partition of lands, reſpect to old men and magiſtrates, frugality, abhorrence of drunkenneſs and intemperance; they brought up their ſons and even their daughters in the laborious exerciſes of war; they inſpired them with a love of liberty and independency, they ſpoke little, and ſaid much in few words. The *Laconic* ſtyle grew into a proverb for its brevity.

The intercourſe between the *Jews* and the *Lacedæmonians*, does not appear to have been eſtabliſhed till the time of the *Maccabees*, when *Jonathan Maccabæus* having ſent deputies to *Rome*, directed them alſo to *Lacedemon*, Macc. vii.

It was probably *Areus*, or *Arius* I. king of *Lacedæmon*, who wrote to *Onias* I. high-prieſt of the *Jews*. This prince was certainly contemporary with *Onias*, and hiſtory agrees well with this opinion. The beginning of *Onias* I. we fix to A. M. 3682, his death to 3702.

As to the relation between the *Jews* and *Lacedæmonians*, it may be proper to remark, firſt, that according to the *Greek* text, the *Lacedæmonians* firſt

firſt wrote to the *Jews*, and certified them, that they had found in ſome old books, that they were relations, and had the patriarch *Abraham*, for their common father. The *Jews*, though proud of their noble origin, did not reject this pretenſion of the *Lacedæmonians*. Both believed they were related. We have *Arius*'s letter to *Onias*, but we do not find *Onias*'s anſwer to *Arius*; it appears however, by the ſequel of the hiſtory, that the matter was very well received in *Judæa*, and that both people maintained ſincerely their alliance and relation.

The high-prieſt *Jaſon* being obliged to quit *Judæa*, his country, and *Arabia*, whither he had retired, went to *Lacedæmon*, and there deſired protection. 2 Macc. v. 9. The high-prieſt *Jonathan*, brother to *Judas Maccabæus*, wrote to the people and ſenate of *Lacedæmon*, to renew their ancient alliance; 2 *Macc.* xii. 6. their relation was not conteſted. It muſt be confeſſed, nevertheleſs, that if this were founded only on the documents remaining in ſcripture, or in prophane authors, their belief was ill grounded. But they might at that time have proofs and monuments in their poſſeſſion which are unknown to us.

Some have advanced, that *Ebal* the ſon of *Joktan*, Gen. x. 28. (Vide *apud Scal. Iſagog.* lib. 3. p. 382.) was the ſame with *Ebalus*, the father of *Tyndarus*, and grandfather of *Caſtor*, *Pollux*, and *Helena*; but chronology rejects this opinion; and beſides, this would not prove that the *Lacedæmonians* and *Jews* had *Abraham* for their common father, ſince *Ebal* is ſix or ſeven generations older than *Abraham*.

Others believed, *D. Thom. ſeu alius in Libb. Mac.* that the *Lacedæmonians* were ſprung from *Hagar*, or *Keturah*, by *Abraham*; but this is uncertain, and a mere conjecture. *Grotius* imagines, that the *Lacedæmonians* being deſcended from the *Dorians*, and the *Dorians* from the *Pelaſgians*, who were originally of the countries adjacent to *Syria* or *Arabia*, it has been ſaid at random, that the *Lacedæmonians* and *Jews* were of the ſame race; this is one of thoſe agreeable opinions which will not abide rigid examination.

Eutychius patriarch of *Alexandria*, deduces this relation from *Eſau*'s ſide: He believes, that *Eſau* married not only *Canaanite* women, but, likewiſe *Greek* women; from whence proceeded the alliance between the *Jews* and *Greeks*: but it were to be wiſhed, that this ſuppoſed marriage between *Eſau* and theſe *Grecian* women were even probable.

Some derive it from *Cadmus*, who being a *Phœnician*, and coming into *Greece* with ſome *Arabians*, occaſioned this report. The foundation of the city of *Lacedæmon* is attributed to *Cadmus*, and the etymology of the name *Sparta*, which ſignifies *ſown*, is borrowed from *Cadmus*'s having ſown the ſerpent's teeth, which ſprung up men. *Diodorus Siculus* relates, that a multitude of ſtrangers ſettling in *Egypt*, and beginning to alter the laws and cuſtoms of it, the natives of the country drove them out, and obliged them to retire where they could: part of them withdrew into *Greece* under the conduct of *Danaus* and *Cadmus*; the others, having *Moſes* at their head, made themſelves maſters of *Judæa*, which at that time was intirely deſolate. Here ariſes a conjecture concerning the common origin of the *Lacedæmonians* and *Jews*.

The foundation of *Sparta* is by ſome authors attributed to a man whoſe name was *Sparton*, and who accompanied *Bacchus* in his wars and travels; others attribute it to *Spartus* the ſon of *Phoroneus*. Some will have it, that this *Sparton*, *Bacchus*'s companion, was a *Jew*; if this were well proved, there would be no other foundation wanting to affirm, that the *Jews* and *Lacedæmonians* were derived from the ſame father. But *Pauſanias* remarks, *(Corinth.)* that the *Lacedæmonians* knew of no ſuch man, and did not acknowledge him to be the founder of their city.

The ancients believed, that the *Jews* were originally of the iſle of *Crete*. This opinion was common in the time of *Tacitus*: *Judæos Creta inſula profugos noviſſime Lybiæ inſediſſe*, &c. *Tacit. Hiſt.* lib. v. *initio*. Mount *Ida*, not very different from that of *Juda*; the *Idæi* not much unlike *Judæi*; the river *Jarden* having the ſame name as the *Jordan* in *Paleſtine*; the laws of the *Cretans* given by *Minos*, thoſe of the *Lacedæmonians* by *Lycurgus*, thoſe of the *Jews* by *Moſes*: All this in the moſt remote antiquity. The *Cretan* people ſent colonies into *Paleſtine*: The *Philiſtines* were originally *Cretans*. *Lycurgus* the *Lacedæmonian* legiſlator long dwelt in *Crete*, and borrowed his laws from thence. All this might have ſuggeſted the belief, that the *Jews* and *Lacedæmonians* were of the ſame original.

Joſephus Antiq. lib. xii. cap. v. took the paſſage of *Jonathan*'s letter to the ſenate of *Lacedæmon* in a ſenſe different from what we read in the *Maccabees*. Theſe books import, that, *Albeit we need none of theſe things, for that we have the holy books of Scripture to comfort us*. *Joſephus* makes *Jonathan* ſay, that the *Jews*, wanted not the teſtimony of ſtrangers to be perſuaded, that the *Jews* and *Spartans* were brethren, having the ſacred writings in their hands which furniſhed them with proofs of it, *&c.* This explanation of *Joſephus* is followed by many interpreters; but where are theſe paſſages of ſcripture which demonſtrate this relation? Except we ſuppoſe,

what is very uncertain, that the *Lacedæmonian* came from the *Edomites* or *Iſhmaelites*.

LACHISH, לכיש, *ſhe walks, ſhe goes*; from ילך *jalac*, and יש *jeſh*, *to be:* otherwiſe, *who exiſts of himſelf*; from the pronoun כ *c*, and the prepoſition ל *l*, and יש *jeſh*, *to be, to exiſt*.

LACHISH, a city ſouth of *Judah*, *Joſhua* x. 23. xv. 39. *Euſebius* and St. *Jerom* mention a village called *Lachiſh*, ſeven miles from *Eleutheropolis*, ſouth: *Sennacherib* beſieged *Lachiſh*, but did not take it; from thence he ſent *Rabſhakeh* againſt *Jeruſalem*, 2 Kings xviii. 17. xix. 8. 2 Chr. xxxii. 9.

LAEL, לאל, *To God himſelf*, or *to the ſtrong and mighty*; from the prepoſition ל *l*, *to*, and אל *el*, *God*: or *the ſtrong*.

LAHAD, להד, *who praiſes and gives commendations*; from ידה *jadah*, *to praiſe*.

LAHMI, לחמי, λαχμὶ, or *Bethlehemite*. *My bread*, or *my war*; the ſame as *lechem*, and the pronoun י *i*, *my*.

LAHMAS, or *Lahmam*, לחמם, λαμμὰς, *their bread*, or *their war* (See LEHEM,) and the pronoun מ *am*, *theirs*.

LAHMAS, a town of *Judah*. *Joſhua* xv. 40. Heb. *Lachma*.

LAISH, ליש, *lion*.

LAISH, or *Laiſa*, ליזה, a city, *Iſai*. x. 30. *lioneſs*.

LAISH, father of *Phalti*, of the town of *Gallim*. 1 *Sam*. xxv. 44.

LAIS, or *Leſem*, otherwiſe *Paneas*, afterwards *Cæſarea Philippi*, and laſtly *Neronias*. Many ſuppoſe it was the ſame as *Dan*. But *Dan* was different from *Leſem* and *Paneas*. *Dan* was four miles from *Paneas*, towards *Tyre*. See PANEAS.

LAKE. There were three chief lakes in *Judæa*; the *lake Aſphaltites*, the *lake of Tiberias*, and the lake *Semechon*: alſo towards *Egypt*, *the lake Sirbon*. Beſides theſe, ſome pools were alſo called lakes: as that of *Cendervia*, from whence the little river *Beleus* flowed, eaſt of *Ptolemais*; that near *Cæſarea Paleſtine*, the lake *Phiala*, at the foot of *Libanus*; the lake *Jazer*, and that of *Heſebon* beyond *Jordan*. *Iſaiah* xxii. 11. ſpeaks likewiſe of a lake which *Manaſſeh* cauſed to be made, between the two walls of *Jeruſalem*.

The lake *Aſhan* is mentioned 1 *Sam*. xxx. 30. there was a lake probably near the city of *Aſhan*, which belonged to *Judah*. See *Joſhua* xv. 42. The *Hebrew* reads *Cor Aſhan*, the town of *Aſhan*. It was given firſt to *Judah*, and afterwards to *Simeon*. *Joſhua* xix. 7. St. *Jerom* read *Bebor-Aſan*, "in *Lacu Aſan*," inſtead of *Becor-Aſan*.

Lacus is often uſed for a ciſtern. *Conſider the hole of the lake from whence they were taken out*, ſays *Iſaiah* li. 1. *i. e.* the covenant of your fathers and mothers. And as their tombs were generally holes in rocks, or under ground, wherein the bodies of the dead were diſpoſed in a ſort of niches, the ſcripture often calls tombs, lakes; ſo (Vulgate) *Lacum aperuit & effodit eum, & incidit in terram, quam fecit*, Pſ. vii. 16. And again, *Unto thee will I cry, O Lord, my rock, be not ſilent to me, anſwer me, leſt, if thou be ſilent to me, aſſimulabor deſcendentibus in lacum*, I become like thoſe who go down into the grave, the pit. Pſ. xxviii. 1.

The *Hebrew* בור *Bor* ſignifies a pit, a ciſtern, a lake, a ſepulchre, a hollow deep place, wherein wild beaſts are ſhut up, (ſuch as lions,) or ſlaves, as ſtill practiſed in *Africa*, and other places. *Zachary* ſays, ix. 11. *Emiſiſti vinctos tuos de lacu*, out of priſon. *Jeremiah* was caſt into priſon, in which priſon was a well of mud, without water, Jer. xxxviii. 6, 7, 8. *Lacus noviſſimus* ſignifies the deepeſt, the furtheſt part of the tomb or priſon: *Invocavi nomen tuum, Domine, de lacu noviſſimo*, Jer. *Lam*. iii. 55. And *Ezekiel* xxxii. 23. ſpeaking of the king of *Aſſyria*'s ſepulchre ſays, that it is placed in the deepeſt part of the cave: *quorum ſepulcra data ſunt in noviſſimis laci*.

In *Paleſtine* wine and oil were preſerved in great tubs or ſubterranean ciſterns, in the manner almoſt wherein water is preſerved by us; theſe are likewiſe called lakes: For this reaſon, when talking of a preſs, they ſay, they dig a lake, or ſubterraneous great tub, for receiving the wine. Mat. xxi. 33. *Vineam plantavit homo & circumdedit ſepem, & fodit lacum*. And St. *John*, Rev. xiv. 19, 20. ſays, that the Angel gathered the grapes to put into the *lake of God's wrath*, &c. [i. e. a *reſervoir*.] *See* WINE-PRESS.

LAKUM, לקום, λακὰμ, *to confirm*, or *to raiſe up*; from the prepoſition ל *l*, *to*, and קום *kum*, *to raiſe, or confirm*.

LAKUM, a city of *Nephtali*. *Joſhua* xix. 33.

LAMB. This word in ſcripture ſometimes comprehends the kid: the *Hebrews* at the paſſover were at liberty to chuſe either for a victim. The original *Seh* in general ſignifies a youngling whether of a goat or ewe. *Agnus anniculus*, a lamb of a year old, may likewiſe be interpreted a lamb of the year, born in the year, but which does not ſuck: for to ſacrifice the paſchal lamb while it uſed the teat, or to ſeethe it in the milk of its dam, was prohibited. Exod. xii. 5. Lev. xxiii. 12. On other occaſions the law required, that the young ſhould be left eight days with its dam before it was offered. Exod. xxiii. 30. Lev. xxii. 27.

The prophets repreſent the *Meſſiah*, in meekneſs, like a lamb which is ſheared, or is carried to the altar, without a complaint. If. liii. 7. Jerem. xi. 19. St. *John* Baptiſt deſcribes our Saviour by

by the name of the *lamb of God*. John i. 29, 36. and in the Revelations he is pointed out as a lamb that had been ſacrificed. *Iſaiah* xii. 6. ſays, that in the time of the *Meſſiah*, the lamb and the wolf will feed peaceably together; in the Goſpel the wicked at the judgment are compared to goats, the righteous to lambs. Our Saviour ſent his diſciples to preach the Goſpel to the *Gentiles* like lambs amidſt wolves. *Luke* x. 3.

LAMB OF GOD. By this name *John* the Baptiſt called *Jeſus Chriſt*, John i. 29, 36, when he ſaw him coming to him, to ſignify the innocence of this divine Saviour, and his quality as a victim to be offered for the ſins of the world. Laſtly, he might allude to theſe words of the prophet: *He is brought as a lamb to the ſlaughter, and as a ſheep before his ſhearers is dumb, ſo he openeth not his mouth.* Iſaiah liii. 7. [But if it was a little before the paſſover—then the ſight of a number of lambs going to Jeruſalem to be ſlain as ſacrifices might ſuggeſt this idea: *q.* 'Behold the *true*, *moſt excellent*, lamb of God,' &c.]

LAMECH, לֶמֶךְ, *Poor*, *made low*; from מכך *macac*; or *who is ſtruck*; from *naca*.

I. LAMECH, ſon of *Methuſelah*, and father of *Noah*. He was an hundred eighty two years old at the birth of *Noah*; and he lived after it five hundred and ninety-five years; his whole life was ſeven hundred ſeventy-ſeven years, being born A. M. 874, dying 1651.

II. LAMECH, of the race of *Cain*, was the ſon of *Methuſael*, and father of *Jabal*, *Jubal*, *Tubal-cain*, and *Naamah*. Gen. iv. 18, 19, 20, &c. *Lamech* is celebrated for his polygamy, whereof he is thought to be the author. He married *Adah* and *Zillah*. *Lamech* ſaid to his wives, "Hear me, ye wives of *Lamech*; have I ſlain a man to my wounding, and a young man to my hurt! If *Cain* ſhall be avenged ſevenfold, truly *Lamech* ſeventy-ſeven-fold." Theſe words are a difficulty. There is a tradition among the *Hebrews*, that *Lamech* growing blind, killed *Cain* a hunting, ignorantly, and believing that he killed ſome beaſt; and that afterwards he ſlew his own ſon *Tubal-Cain*, who had been the cauſe of this murder, becauſe he had directed him to ſhoot at a certain place in the thicket where he heard ſomething ſtir. Several other ſuppoſitions are produced to explain this paſſage all almoſt equally uncertain and abſurd. *Joſephus* ſays, *Lamech* had ſeventy-ſeven ſons by his two wives; but the ſcripture mentions only three ſons and one daughter. A book entitled *Polygamia Triumphatrix*, makes *Lamech* his hero, and aſſerts, that ſcripture mentions his Polygamy, in order to commend it!!!

LAMENTATIONS. A mournful poem, compoſed by *Jeremiah*, on occaſion of the pious king *Joſiah*'s death; it was a long time uſed by the ſinging men and ſinging women of *Iſrael*. 2 Chr. xxxv. 25. This famous poem is believed to be loſt, but we have another of the ſame prophet remaining, compoſed on the deſtruction of *Jeruſalem* by *Nebuchadnezzar*. Proofs of this occur in every chapter of the *Lamentations*. The preface, which is very ancient, expreſſes it; *Jeremiah* ſpeaks throughout of *Jeruſalem* and the temple, as of things deſtroyed, and prophaned; *Eccleſiaſticus* ſays, that after the taking of *Jeruſalem*, the enemies *made the ways which lead to it quite deſolate*, alluding to this paſſage in the *Lamentations*, *the ways of Zion do mourn, becauſe none come to the ſolemn feaſts.*

The two firſt chapters of the *Lamentations* principally deſcribe the calamities of the ſiege of *Jeruſalem*. The third deplores the perſecutions which Jeremiah himſelf had ſuffered. The fourth adverts to the ruin and deſolation of the city and temple, and the misfortune of *Zedekiah*. The fifth is a kind of form of prayer for the *Jews* in their captivity. At the end he ſpeaks of the cruelty of the *Edomites*, who had inſulted *Jeruſalem* in her miſery, and contributed to aggravate it; and he threatens them with the wrath of God.

The four firſt chapters of the *Lamentations* are in acroſtic verſe, and *abecedary*; every verſe or couplet beginning with a letter of the *Hebrew* alphabet, ranged in alphabetical order. The firſt and ſecond chapters contain twenty-two verſes, according to the letters in the alphabet. The third chapter has three verſes together, which begin with the ſame letter; and includes in all ſixty-ſix verſes. The fourth chapter is like the two firſt, and has only twenty two verſes; the fifth is not an acroſtic.

It is particular in the ſecond, third, and fourth chapters, that the letter *Pe* is before *Ain*; whereas in the firſt chapter, and in all the acroſtic and *abecedary* pſalms, *Ain* always goes before *Pe*. The reaſon of this is not known; copyiſts have attempted to repair this ſuppoſed defect, but the connection of the diſcourſe requires, that things ſhould be left as they are.

The *Hebrews* call the Book of *Lamentations Echa*, from the firſt word of it; or *Kinnoth*, i. e. *Lamentations*. The *Greeks* call them *threnoi*, which ſignifies the ſame thing. The ſtyle of *Jeremiah's Lamentations* is lively, tender, pathetic and affecting. It was the talent of this prophet to write melancholy and moving elegies. Never was a ſubject more worthy of tears, nor written with more

more tender and affecting ſentiments. The *Hebrews* uſed to compoſe *Lamentations* or mournful ſongs on the death of great men, princes, and heroes, and on occaſion of public miſeries and calamities. See 2 *Chr.* xxxv. 25. *Behold they are written in the Lamentations.* We alſo have thoſe which were compoſed by *David* on the death of *Abſalom* and *Jonathan.* The prophets *Iſaiah*, *Jeremiah*, and *Ezekiel*, having foretold the deſolations of *Egypt*, *Tyre*, *Sidon*, and *Babylon*, made *Lamentations* on their fall. It ſeems by *Jeremiah*, that they had women hired to weep. *Call for the mourning women, and ſend for cunning women, and let them take up a wailing for us*, &c. *Vide* Iſ. xiv. 4, 5. and xv. xvi. Jer. vii. 29. ix. 10. xlviii. 32. Ezek. xix. 1. xxviii. 11. xxxii. 2. Jerem ix. 17.

LAMMA, למה, λαμὰ, *wherefore*, from the prepoſition ל *l*, *for*, and the pronoun מה *mah*, *why*.

LAMNATZEACH, למנצח, *to him that preſides*; from נצח *natzach*, *to preſide*, *to have the overſight of any thing*.

LAMNATZEACH. This *Hebrew* word is read in the beginning of many pſalms. The LXX and Vulgate tranſlate, *in finem*, for the end, or for eternity. Many refer this word to the coming of *Jeſus Chriſt*, who appeared in the world at the end of the times and ages, preordained for that purpoſe. Others interpret it of the calling of the *Gentiles* and reprobation of the *Jews:* others of eternity, or the laſt judgment; but theſe explanations are rather myſtical than literal. Some conſtrue, *in finem*, by *always. q. d.* a pſalm which deſerves to be eternally in the mouths and memories of the faithful.

The *Greek* interpreters *Aquila*, *Symmachus* and *Theodotion*, render the *Hebrew*, *Lamnatzeach*, *victorious*, or *who giveth victory*, or a *ſong upon ſome victory.* But if we examine the text of the pſalm bearing this title, we ſeldom find any thing relating to victory. They who ſuppoſe theſe titles to relate to the victories of *Jeſus Chriſt*, open a larger field, ſince our Saviour overcame the world, death, and the devil, by his ſufferings, humiliations, and death, as well as by his reſurrection, aſcenſion, and glorious myſteries; but we deſire a grammatical and literal explanation.

The generality of modern interpreters maintain with the *Rabbins*, that *Lamnatzeach*, ſignifies to *the maſter* of the *muſick*, to *him* who preſides over the claſs of ſingers, or muſicians, in the temple. The verb *Natzach*, whence *Lamnatzeach* is derived, ſignifies to direct workmen; to preſide over ſingers; or muſicians. [Thus in 2 *Chr.* xi. 2. where *Solomon*'s workmen are numbered, there are alſo מנצחים עלרהם, which the LXX there render rightly by words ſignifying to *order*—to *direct* work—to *overſee* or *inſpect*, ἐπιςάτας ἀυτῶν, and *ver.* 18. ἐργοδιώκπας, and *chap.* xxxiv. 12. ἐπίσκοποι. And this word is particularly uſed of muſicians, 1 *Chr.* xv. 21. where *Mattathiah*, &c. are appointed, to excel, in the margin—to *overſee*, *i. e.* to *order* the muſic. The paſſages wherein the word *Lamnatzeach* occurs, may eaſily be explained in this ſenſe: which therefore is probably its true ſignification.]

A great number of *Levites* in the temple, were employed in ſinging praiſe to God. Each company had its preſident, or maſter, *Natzach.* A long enumeration of them 1 *Chronicles* vi. 31. concludes with theſe words: *theſe are they whom David ſet over the ſervice of the ſong in the houſe of the Lord.* The principal were *Aſaph*, *Heman*, *Ethan*, and *Jedathan.* The companies of ſingers were diſtinguiſhed not only by their families, and their rank in the temple, but likewiſe by the muſical inſtruments they uſed. *Chenaniah* was celebrated for ſtrength and ſweetneſs of voice; 1 Chron. xv. 22. *and Chenaniah chief of the Levites was for ſong: he inſtructed about the ſong, becauſe he was ſkilful.* When the ark was removed to *Jeruſalem*, *Nenaiah* preſided over the band of young women who ſung in that ceremony. 1 Chro. xv. 18, 20. In the titles of the pſalms we ſee ſome, for example, which are addreſſed to the preſident of the eighth, or of the third, band, Pſ. xi. xii. 1. Others were ſet over thoſe who played upon *Neginah*, a muſical inſtrument played on by the fingers. Pſ. iv.

Some of theſe *Menatzeachs*, or muſic-maſters, preſided in the courts of princes, directing the companies of muſicians of both ſexes which were employed there, as well as elſewhere in religious ceremonies. On feſtivals and rejoicings, alſo on ſolemn and mournful occaſions, thoſe who ſung and played on inſtruments were all directed methodically. Among the women alſo who were hired to mourn, was a female preſident, who directed the whole company, and tuned their lamentations. When *David* had compoſed any pieces of ſacred poetry, he gave them to *Aſaph*, to be ſet to muſic, and ſung in the temple. So we underſtand 1 Chr. xxv. 2. *Aſaph propheſied according to the order of the king;* and we find ſeveral pſalms addreſſed to *Aſaph*, *preſident of the muſic. David* himſelf did not think it below him ſometimes to preſide over the muſicians, and direct the band; this we infer from the *Pſalms* entitled, *to David the ſervant of God*, *preſident of the muſic.* Pſ. xi. and xxxvi. or *to David head of the muſic.*

LAMPS. Are frequently mentioned in ſcripture, and

and it may be worth obſerving what their form was anciently. The ancients did not commonly uſe wax or tallow, but rather oil in their lamps. The lamp or candleſtick with ſeven branches which *Moſes* placed in the *Holy*, and thoſe which *Solomon* placed afterwards in the temple of *Jeruſalem*, were cryſtal glaſſes filled with oil, and put on the branches of the candleſtick. *Vide* FRAGMENT, No. CXXXIII. p. 55. The lamps or candleſticks uſed in houſes were commonly put on a pretty high ſtand on the ground. The lamps of *Gideon*'s ſoldiers, Judg. vii. 16. and thoſe of the fooliſh and wiſe virgins, Matt. xxv. 1, 2, &c. were of another ſort. They were a ſort of torches made of iron or potters earth, wrapped about with old linen, which was moiſtened from time to time with oil. M. *Bernier* ſays, (Letter to M. de Merville, p. 34) that in the *Indies* they ſtill uſe lamps of this kind. They are, ſays he, a piece of iron let into ſticks, the ends whereof are wound about with old rags, which from time to time are moiſtened with oil. He that carries the light moiſtens it out of a veſſel of braſs or tin, with a long neck, which he carries in his hand. *Gallonius de cruciatib. Martyr. cap.* vi. ſays, that ſome of theſe ancient lamps are ſtill found in the ruins of Rome. They were veſſels made of iron or potter's earth, large, and with holes on the top about four inches wide, or ſomething more, ending in a point below, and grafted into a piece of wood, as an handle. Into theſe veſſels they put oil, or other combuſtible matter, to maintain the fire or light. In *Homer* they light up a fire with a ſort of oily, ſweet ſmelling wood upon high candleſticks, placed in the middle of the chamber. Homer Odyſſ. Σ. ver 106. Notwithſtanding, we muſt acknowledge, that anciently they uſed wax candles, flambeaux, and lights coated with wax, and other combuſtible materials, and even oily, gummy woods, in particular ceremonies: *Jaſon*, high-prieſt of the *Jews*, received king *Antiochus* at *Jeruſalem* by torch light, with great acclamations. 1 Macc. iv. 22.

Beſides the common ſignification of the word *Lamp*, it denotes in a figurative ſenſe, the hope, heir, reſource, and guide of the people. After the danger of *David*, when attacked by the giant *Iſhbibenob*, the *Iſraelites* ſaid to him; *Thou ſhalt go no more out to war with us, leſt thou extinguiſh the Lamp of Iſrael*, 2 Sam. xxi. 17. God would not ſuffer all the tribes to ſhake off the yoke of *Rehoboam, that David might have a Lamp always before the Lord in Jeruſalem*, 1 Kings xi. 36. that there might be always a prince of his family. See 1 *Kings* xv. 4. and 2 *Kings* viii. 19. and 2 *Chr.* xxi. 17. *Prov.* xxiv. 20. and *Pſalm* cxxxii. 17. are to be underſtood in the ſame ſenſe.

The Lord is called *the Lamp* of his ſervants, their hope, their ſuccour: 2 Sam. xxii. 29. and *Pſalm* xviii. 28. And *Job* ſpeaking of his firſt proſperity, ſays, xxix. 3. *Oh that I may again ſee thoſe days of old, wherein his Lamp ſhined upon my head, and by his light I walked through darkneſs!* And *Solomon*; Prov. xiii. 9. *The light of the righteous rejoiceth; but the lamp of the wicked ſhall be put out.* And Prov. xx. 20. *Whoſo curſeth his father or his mother, his lamp ſhall be put out in obſcure darkneſs*: which may be underſtood either of the death of ſuch ſons, or of their abandoned hopeleſs ſtate.

Lamps ſometimes ſignify lightning, and fire from heaven. *Populus videbat voces & lampades*; Exod. xx. 18. the thunder and lightning.

The people received *Holofernes cum coronis & lampadibus*, Judith iii. 10. in order to do him honour. They obſerved the ſame cuſtom in their compliments to new married people, as appears by the parable of the ten virgins, Matt. xxv. 1, &c.

The commandments of God are, as it were, a lamp to guide the righteous: *Lucerna pedibus meis verbum tuum*, Pſ. cxix. 105. And *Prov.* vi. 23. (See *Light.*) St. *John Baptiſt* is called a *burning and a ſhining light*, *John* v. 35. And our Saviour is the Lamp of the New *Jeruſalem*, *Rev.* xxi. 22.

LAND. Denotes often the country of the *Iſraelites*, or the country, or diſtrict, which is ſpoken of; the land of *Canaan*, the land of *Egypt*, the land of *Aſſur*, the land of *Moab*. *Behold my land is before thee*, Gen. xx. 15. ſettle yourſelf where you think proper. The *Hebrews* ſent to view the promiſed land, reported, that *it was a land which devoured its inhabitants*. *Numb.* xiii. 33. it was encompaſſed with enemies, expoſed to continual dangers. [Rather it did not feed, but *ſtarved* its inhabitants.]

The land of the living, the habitation of the bleſſed in the other life; or *Paleſtine*, in oppoſition to the land of captivity, where the *Jews* conſidered themſelves as being, as it were, in the grave. See *Pſalm* xxvi. 13. li. 7. lv. 23. cxli. 6. *Iſai.* xxxviii. 11. liii. 8, &c.

The land of forgetfulneſs, of obſcurity; the grave. *Pſalm* lxxxvii. 13. *Job* x. 21, 22. *Pſalm* lxii. 10, &c.

LANGUAGE. Several queſtions are propoſed on this ſubject, as 1. Whether God was the author of the firſt language; whether *Adam* received it from him by infuſion; or formed and invented it by his own induſtry and labour? 2. Whether this language is ſtill in being? 3. Which is it?

It

It is diſputed by ſome, whether mankind have a natural language, as birds have a natural way of ſinging, and animals of crying: Dogs bark, wolves howl, and aſſes bray, naturally: Thus in ſimilarity ravens croak, pigeons coo, and other birds emit other ſounds. Some cry, others chirp, each according to its nature and ſpecies. Thus ſhould man have ſome natural language, which all men ſhould ſpeak, and probably did ſpeak before the deluge. And as men groan when they are ſorrowful, and chuckle when they are glad; as they threaten and cry aloud when they are angry; and all this naturally, and uniformly, it is preſumed by ſome, that they would all ſpeak the ſame primitive language, which was *Adam*'s, did not education change our natural notions, and did not the habits we contract when young, ſtifle the voice of nature in us.

The ancients, who were unacquainted with the true hiſtory of the world's creation, reported, that under the happy reign of *Saturn*, not only all men, but even all terreſtrial animals, birds, and even fiſhes, ſpoke the ſame language: That mankind, not ſufficiently ſenſible of their happineſs, ſent a deputation to *Saturn*, deſiring immortality, repreſenting, that it was not juſt that they ſhould be without a prerogative granted by him to ſerpents, which are yearly refreſhed by ſhedding their old ſkin, and aſſuming a new one. *Saturn* in great rage not only refuſed their requeſt, but puniſhed their ingratitude, by depriving them of that unity of language, which kept them aſſociated. He confounded their language, and thereby put them under a neceſſity of ſeparating. *Plato in politico. Philo de confuſ. ling. p.* 310. [N. B. Tower of Babel.]

Others have believed, that Nature produced men and animals of different ſpecies in different places, and gave them certain ſounds and accents to expreſs their paſſions, as joy, grief, aſtoniſhment, and deſire: That afterwards neceſſity prompted them to invent diſtinct words and expreſſions, to ſignify things whereof they ſtood in need. *Horat. Satyr.* lib. i. ſtan. 3, ver. 99, 100. *Diodor. Sicul.* lib. I.

> Putare aliquem tunc nomina diſtribuiſſe
> Rebus, & inde homines didiciſſe vocabula prima
> Deſipere eſt. Lucret. lib.. v. ver. 10, 49.

Nature produced ſounds, and neceſſity taught men to invent language.

> Ac varios linguæ ſonitus natura ſubeg'it
> Mittere, & utilitas expreſſit nomina rerum.

Vitruvius ſays, *lib.* ii. *de Architectura, cap.* 1. that the firſt men continued for a long time, like beaſts, in caves under ground, without ſpeech; making themſelves underſtood by one another by repeated poſtures, and ill-articulated voices; that by ſignifying the ſame thing by the ſame ſounds, they accuſtomed themſelves to ſpeak, and ſtruck out a language.

Pſammetichus king of *Egypt*, adopting this theory, ſays, *Herodotus*, lib. ii. cap. 2. was curious to know what nation was the original. He took two new-born infants, and had them brought up ſeparately, that no one might ſpeak to them. He believed that the language which theſe children ſhould ſpeak would be the natural and primitive language of man, and that he might from thence infer, that the people who ſtill ſpeak it were the oldeſt upon the earth. When the children were of age to talk, the ſhepherd who had the care of them obſerved, that as often as he ſaw them, they cried out to him *beccos*. Upon enquiry it was found, that among the *Phrygians beccos* meant bread: Whereupon it was concluded, that the *Phrygians* were the moſt ancient people.

This way of reaſoning was on many accounts erroneous: for ſuppoſing the *Phrygians* to have been the moſt ancient people in the world, had they preſerved their primitive language in its purity? Might not chance have produced *beccos*, as it does abundance of other words in all languages? Might not theſe two children, having been bred up among ſheep, learn ſuch a ſound from their bleatings?

If there were any language natural to man, all men would have a great propenſity, and diſpoſition to ſpeak it, and many traces of it would remain among the different people of the world. Children that were abandoned and expoſed, or deaf, would ſpeak this language; which is contrary to experience. Let any one leave a child without talking to it, and it will never ſpeak any language, either known, or unknown. *Melabdin Echebas*, king of *Indoſtan*, or *Great Mogul*, (*Purchaſe*, lib. 1. cap. 8. *apud Walton, proleg.* 1. *note* 3.) having appointed a child to be brought up ſecluded from the company of men, the child continued without ſpeaking. There were two boys of about nine years old found in 1661, amidſt a troop of bears in *Poland*, one of which was taken, and great endeavours were uſed to teach him to ſpeak; but this could never be accompliſhed: he ſhould, however, have ſpoken the language natural to man, there having been no defect in his tongue. [Thoſe who remember *Peter* the wild boy, who was taken in a wood in *Germany*, and who had a penſion from the king, and who long lived in *Hertfordſhire*, will confirm this account.]

We

We muſt conclude therefore, that there is no national language peculiar to man. He has indeed certain natural ſounds, motions, and ſigns to expreſs his paſſions, joy, pleaſure, grief, deſire; but he has no ſpeech or articulate ſound, whereby to ſignify his thoughts. The induction which ſome draw from animals, who have, they ſay, a kind of language, is many ways falſe and defective. Animals have certain cries and ſounds, whereby they declare their joy, their appetite, or pain: ſo man expreſſes his joy by laughing, his grief by ſighing; but this is very different from ſpeech. It is ſaid farther, that birds have a language which is underſtood among them, and which ſome men have pretended to underſtand. But if we take a young ſinging bird that has not learned a note from the old ones, it will imitate the note or chirp of any other kind of birds, or even the tunes of muſical inſtruments [witneſs the piping bullfinches.] And if it were poſſible to breed it up ſo that it ſhould hear nothing, it would produce only uncertain, indeterminate, and chance-medley ſounds.

So that taking the matter rightly, neither men nor animals have any natural language: and certainly the ſyſtem which ſuppoſes men and beaſts to have been produced by chance in different places of the world, and to have formed each ſeparated by itſelf, a particular language after its own fancy, neceſſity, and conveniency, is not maintainable. Chance is not a cauſe capable of producing a living organized body, much leſs a reaſonable animal; to put matter in motion requires a moving cauſe different from matter; and to impreſs a regular motion on bodies, requires a reaſonable and intelligent cauſe; and although man may now invent words, and form additional language, yet it does not follow, that the firſt men ſo formed their language, nor that any nation made one for itſelf: There is a great diſtance between poſſibility and fact.

Moſes repreſents *Adam* and *Eve* as the ſtock from whence all nations ſpring. He deſcribes them as reaſonable and intelligent, ſpeaking, and giving names to things. There is a neceſſity for ſuppoſing the almighty power of God, not only to derive beings out of nothing, but likewiſe to give them form, life, and reaſon; and if we admit God as the creator, there is no difficulty in owning him to be the author of the language of the firſt man.

What was the firſt language which God taught *Adam?* In diſcuſſing this queſtion ſeveral difficulties ariſe. The generality believe, that this primitive language was the *Hebrew*; others ſay the *Syriac*, *Chaldee*, *Æthiopian*, or *Armenian*. There is ſcarce any Eaſtern Language which has not pretended to this honour. *Beccanus* maintained, that it was the *Flemiſh*, and derived etymologies from it: *Adam* he derived from *Haasdam*, i. e. who hateth the heaps; *Eve*, from *Euvat*, veſſel of the age; *Abel*, from *Haas-Belg*, who hateth war; *Cain*, from *Quaat-Ende*, bad end; *Methuſelah*, from *Machtuſalig*, ſave yourſelves, (*ſupply*, from the Deluge.) Other learned men aſſert, that the firſt language is irrecoverably extinct. Others believe that it ſubſiſts in the *Hebrew* tongue, and its derivatives, but greatly impaired and changed.

If we refer to the *Sabians*, the diſpute would be ſoon decided; ſince they ſhew a book which they aſcribe to *Adam*; the character of it is very ſingular, but the language is almoſt entirely *Chaldee*. Upon this notion the language of this book muſt prevail, and *Chaldee* be acknowledged to come neareſt to the language of *Adam*; but we know how far we may truſt the pretenſions of the *Sabians*.

The generality of criticks have declared for the *Hebrew* before all others. The conciſeneſs, ſimplicity, energy, and fertility of it, and its relation to the moſt ancient oriental languages, which ſeem to derive from it the etymologies of the names borne by the firſt of mankind, which naturally occur in this language; the names of animals, which are all ſignificant in *Hebrew*, and deſcribe the nature and property of theſe animals, particulars which are not obſerved in other languages, theſe characters uniting incline us very much in favour of its primacy and excellency; it has another privilege, that the moſt ancient and venerable books in the world are written in *Hebrew*.

Nevertheleſs very able critics, (*Grot. ad Geneſ.* xi. 1. *& not. in. lib. de verit. Relig. Chriſt. n.* 16. *Huet. demonſtr. prop.* 4. *cap.* 3. *Cluver. German. Antiq. lib.* 1. *p.* 74. *Georg. Horn. not. in Sulp. Sev. lib.* 1. *Henric. Kippeng de lingua primæva, &c.*) are of opinion, that the *Hebrew* tongue, as at preſent in the Bible, or as it was in the time of *Moſes*, is not the primitive language, pure, and uncorrupted; they obſerve many words in the Bible, the originals whereof are not in *Hebrew*. They allow, that there is more of *Adam*'s language preſerved in the *Hebrew*, than in any other tongue; but this they ſay has undergone changes and alterations, and in the many ages from *Adam* to *Moſes*, many native roots of it have been loſt, and others of foreign extraction received.

Theodoret. (*qu.* 60, 61. *in Geneſ. Georg. Arnira præfat. in Gram. Syr. Myricæus præf. in Gram. Chald.*)

and the *Maronites* maintain, that the *Syriac* or *Chaldee*, is the true language of *Adam*. This aſſertion they found on the roots and etymologies of the names *Adam*, *Eve*, *Abel*, *&c.* in the *Syriac* and *Chaldee* tongues; and upon *Abraham*'s ſpeaking *Chaldee* as his natural language, before he ſpoke *Hebrew*, this being the language of *Canaan*. It is replied, that as to etymologies, the *Hebrew* tongue has the ſame advantage as the *Chaldee*, and is preferable in reſpect to ſimplicity and energy, and ſeems to be rather the parent than the child of the *Chaldee*: and laſtly, there is ſo much affinity between theſe two languages, that it is very credible *Abraham* ſpoke both, and that *Hebrew*, as the moſt ſimple and ancient, was preferred by this patriarch and his deſcendants.

The Eaſtern languages are moſtly derived from the *Hebrew*. *Noah*, probably, ſpoke the ſame language as *Adam*, and *Noah*'s language was preſerved among his deſcendants till the confuſion at *Babel*, Gen. xi. 1, 2. *The whole earth was of one lip.*

It is queſtioned, in what manner this confuſion happened? 1. Some believe that the words juſt cited, may be underſtood as ſignifying only the agreement and union of opinions, among men at that time, who were reſolved by their joint labours to build a tower, in order to make their names celebrated. Others think, that God by his extraordinary power wrought a ſudden change in their memory and imagination, producing a forgetfulneſs of their natural language, and teaching them a new one; or putting them under a neceſſity of learning another.

St. *Gregory* of *Nyſſa* is of opinion, that this account of *Moſes* intends ſomething very ſimple and natural, *i. e.* that while men were diſperſed in different places of the earth, it happened, as a natural conſequence of their diſperſion, that each making ſome alteration in the language received from his forefathers, in proceſs of time it became ſo diſtinct, that they were no longer able to underſtand one another. But the generality of critics have not approved of this ſyſtem, becauſe the miracle recorded by *Moſes* of the confuſion at *Babel*, is reduced by it to nothing. We need only read his text to be ſatisfied, that he intended to deſcribe a miraculous event.

Another queſtion relates to the number of languages formed at the confuſion of *Babel*. The ancients, for the moſt part, were of opinion, that the number of languages was equal to the number of thoſe who undertook the edifice; ſo that, as there were at that time ſeventy heads of families, there were likewiſe ſeventy languages. But where have they intelligence of theſe ſeventy heads of families?

Some reckon them thus, *Japheth* had fourteen ſons, *Ham* thirty, and *Shem* twenty-ſix, in all ſeventy. Some reckon ſeventy two, becauſe the Septuagint add two perſons to thoſe enumerated by *Moſes*; namely, *Eliſa* to the genealogy of *Japheth*, and *Caïnan* to that of *Ham*. *Euphorus*, cited in *Clemens Alexandrinus*, reckoned ſeventy five languages, *Clem. Alex. lib.* 1. *Strom.* and *Pacianus*, biſhop of *Barcelona*, reckoned an hundred and twenty. *Ep. contra Novatianos.*

But the names *Caïnan* and *Eliſa*, added by the Septuagint to the text of *Moſes*, no way concern thoſe who adhere to the *Hebrew*; and are content with ſeventy. They who believe that *Arphaxad*, *Salah*, and *Eber* were not concerned in the tower of *Babel*, nor in the puniſhment that followed it, leſſen the number ſeventy by three; *Joktan* the ſon of *Eber*, and his ſons, to the number of thirteen, in all probability, were not born at the time of that tower, conſequently here is a new diminution.

Some reckon but twenty ſorts of languages in ſcripture, which were more perhaps than were formed at the confuſion of *Babel*. Others think, that at firſt there were but three languages, thoſe of the families of *Shem*, *Ham*, and *Japheth*. The number of ſeventy languages appears too large, and was not neceſſary for God's deſign; three would not have been ſufficient to oblige men to a ſeparation, but ten or twelve languages were more than were requiſite for ſuch a purpoſe.

St. *Luke*, Acts ii. 4, 5, *&c.* relates, that the Holy Ghoſt having deſcended on the apoſtles on the day of Pentecoſt, they began to ſpeak all ſorts of languages; ſo that ſtrangers, who came to *Jeruſalem* from all parts, were amazed when they heard them ſpeaking each in his own language.

In *Daniel*, the peoples under the dominion of *Nebuchadnezzar* were diſtinguiſhed by languages, tribes and nations. In *Revelations* (v. 9, *alibi*, *&c.*) in like manner the kingdom of the *Meſſiah* is diſtributed by people, nations, tribes and languages, *Thou haſt redeemed us out of every kindred, and tongue, and people, and nation.* *Moſes* relating the diſtribution of the ſeveral countries of the world among the ſons of *Ham*, *Shem*, and *Japheth*, ſays, *that they were divided in their lands every one after his tongue, after their families, and after their nations.*

LAODICEA, Λαοδικεία, *Gr. juſt people*; compound of λαὸς, *people*, and δίκαιος, *juſt*.

LAODICEA. There are ſeveral cities of this name, but ſcripture ſpeaks only of that in *Phrygia*,

gia, on the river *Lycus*, near *Coloſſæ*. Its ancient name was *Dioſpolis*: afterwards *Rhoas*. Laſtly, *Antiochus* the ſon of *Stratonice* rebuilt it, and called it *Laodicea*, from the name of his wife *Laodice*. St. *Paul* never was in this city, and the *Laodiceans had never ſeen his face in the fleſh*, Col. ii. 1. Notwithſtanding, upon information from *Epaphras* their apoſtle, that falſe teachers had propagated pernicious doctrines in *Laodicea* and *Coloſſæ*, he wrote to the *Coloſſians*, and deſires them, when they had read his letter, to ſend it to the *Laodiceans*; and writes in the like manner that the *Laodiceans* would ſend their letter to the *Coloſſians*. *And when this epiſtle is read among you, cauſe it to be read alſo in the church of the Laodiceans, and that ye likewiſe read the epiſtle from Laodicea,* και την Λαοδικείας ἵνα και ὑμεῖς ἀναγνωτε. Coloſſ. iv. 16.

St. *Paul*'s expreſſion, *And ye likewiſe read the epiſtle from Laodicea*, is ambiguous. It may either ſignify the letter, which he wrote to *Laodicea*, or that which the *Laodiceans* wrote to him. Interpreters have been divided; ſome, *Greg. Magn.* lib. xxxv. cap. 15. *Moral. in Job. Philaſtr. de hæreſ.* cap. 88. *Haymo. Hervæus, &c.* taking it in the former, others in the latter ſenſe. We have extant a letter under the name of St. *Paul* to the *Laodiceans*. *Theodoret, in Coloſ.* iv. and St. *Jerom* had ſeen one with this title, *Hieronym. in Catalog. legunt quidam & ad Laodicenſes Epiſtolam; ſed ab omnibus exploditur*. The fathers of the ſeventh council ſay, *Septima Synod. Œcumen. an.* 787. *ſeu Nicena* xi. *Act.* 6. that their predeceſſors had likewiſe a knowledge of one. But both rejected it as falſe and ſpurious; and all men of learning are convinced that is a counterfeit, which is cited under St. *Paul*'s name, and is inſerted in ſome ancient bibles printed in *Germany* and *Antwerp*. We find it likewiſe in ſome old MSS. There is reaſon alſo to queſtion whether that which the ancients ſpeak of be the ſame with this, ſince we have it not in *Greek*; that publiſhed by *Hutter* in that language having been tranſlated by him from a *Latin* copy. Beſides, *Philaſter* ſays, that the heretics have added ſomething to the epiſtle to the *Laodiceans*; and *Timotheus*, prieſt of *Conſtantinople*, *libell. de his qui ad Eccleſiam accedunt, apud Meurſ. Var. divin. p.* 117. tells us, that it was forged by the *Manichees*; now there are no footſteps of *manicheeiſm*, nor of any other hereſy in that which we have in our hands, and which runs thus: —Paul *an apoſtle not of men, nor by man, but by* Jeſus Chriſt, *to the brethren who are in* Laodicea, *grace and peace to you from God our Father, and from our Lord* Jeſus Chriſt. *I thank God in all my prayers, that you are firm and perſevering in good works, waiting for the promiſe of God at the day of judgment. Suffer not yourſelves to be moved by the vain talk of thoſe who accuſe the truth, that ſo they may perſuade you to forſake the goſpel which I have preached. I truſt that God will ſo order things, that my diſciples may continue fixed to the perfection of the truth of the goſpel, and in the practice of good works, whereby they will deſerve eternal life. The bonds which I bear for* Jeſus Chriſt *are known of all the world, I rejoice at them, aad take pleaſure in them; and this will be of uſe to me in procuring eternal ſalvation, by the help of your prayers, aad the aſſiſtance of the Holy Spirit, whether in life or death: for to me to live in* Chriſt *is life, and to die is joy. He will grant you through his mercy to be always united with the moſt perfect love. Wherefore, dearly beloved brethren, as ye have learned that the Lord muſt come, continue in the ſame ſentiments, and guide yourſelves in his fear, and ye ſhall have eternal life, for it is God that worketh in you. Do therefore every thing that you do without ſin, and practiſe continually that which is moſt perfect. My deareſt brethren, rejoice in our Lord* Jeſus Chriſt, *and ſhun all ſordid gain. Direct all your petitions to God; remain firm in the opinion that ye have of* Jeſus Chriſt, *and practice always that which is moſt perfect, true, pure, juſt, and lovely. Retain in your hearts what ye have learned, and ye ſhall have peace. All the ſaints ſalute you. The grace of our Lord* Jeſus Chriſt *be with your ſpirit, Amen. Cauſe this to be read to the* Coloſſians, *and read that which is directed to the* Coloſſians.

But, if this epiſtle be ſpurious, as is agreed, what was that of the *Laodiceans*, which St. *Paul* requires the *Coloſſians* to read in their aſſembly? *Marcion*, (*apud Tertul.* lib. v. *contra Marcion.* cap. 11, & 17.) pretended that this was the epiſtle to the *Epheſians*; *Grotius* is of the ſame opinion, as are *le Clerc* and *Hammond*. They ſay St. *Paul* having writ an epiſtle to the *Epheſians* and *Laodiceans*, conceived in the ſame terms, he deſired that theſe ſhould be looked on as circular letters throughout all *Aſia Minor*, and ſhould be ſent from one church to another. Now as *Laodicea* was nearer to *Coloſſæ* than *Epheſus*, St. *Paul* choſe rather, that the *Coloſſians* ſhould addreſs themſelves to the *Laodiceans*, than to the *Epheſians*, in order to receive this letter.

Others in great number, both ancients and moderns, tell us, that this was an epiſtle, which the *Laodiceans* had written to St. *Paul*, and which that apoſtle was deſirous the *Coloſſians* ſhould read. There is ſome probability in this hypo-

theſis; but we cannot deliver it as a true one. St. *Paul*, one would think, ſhould rather have ſent from *Rome* the letter which he received from the *Laodiceans*, if he had a mind, that it ſhould be read by the *Coloſſians*, than refer the *Coloſſians* to thoſe of *Laodicea* for a copy of it, when it was uncertain whether they had preſerved one or not.

Others affirm, that St. *Paul* wrote a letter to the *Laodiceans* at the ſame time with that to the *Coloſſians*, which letter is not come to our hands. But there is indiſputable proof, that St. *Paul* did not then write to *Laodicea*; for he deſires the *Coloſſians* to ſalute *the brethren of Laodicea in his name*, chap. iv. 15. We had better therefore ſuppoſe, that St. *Paul* ſpeaks of the letter he received from *Laodicea*, which is loſt. This fact indeed, is not certain; but it is the moſt plauſible ſuppoſition, to explain the paſſage in queſtion.

LAPIDOTH, לפידות, *enlightned*, or *lamps*; from לפד *lephad*.

LAPIDOTH, the propheteſs *Deborah*'s huſband, *Judg.* iv. 4. Some are of opinion, that *Lapidoth* was the place of her birth or habitation. Others conſidering the ſignification of *lapidoth*, which ſignifies lamps, have imagined, that *Deborah* employed herſelf in making wicks for the candleſtick in the tabernacle. [others read *lapidoth ſplendors*—i. e. "a woman of ſplendors"—a woman of a magnificent eſtabliſhment, &c.]

LAPWING, in *Latin*, *upupa*, a bird by *Moſes* declared to be unclean. Lev. xi. 19. A *lapwing* is about as large as a thruſh; its beak long, black, thin, and a little hooked; its legs are grey and ſhort. On its head a tuft of feathers of different colours, which it raiſes or lowers as it pleaſes. Its neck and ſtomach are ſomething reddiſh. Its wings and tail black with white ſtreaks. The *Hebrew* name of this bird is *dukipha*, דוכיפה. The LXX. and St. *Jerom* tranſlate it *lapwing*.

It is very beautiful, but does not ſing. *Pliny* calls the lapwing *trimeſtris*, becauſe it is to be ſeen only three months. It retires, in all probability, betimes into warmer countries. It lives generally in old ruins, or along the highways. The male has a fuller and higher tuft than the female, and the colours of his feathers are brighter and more lively. There are abundance in *Germany*.

LASHA, לשע, *Vulgate*, *leſa*. *For crying*: from the prepoſition ל *l*, *for*, and שוע *ſhuah*, *to cry*: otherwiſe, *to ſave*; from ישע *jaſhah*: otherwiſe, *to anoint*.

LASHA. *Moſes* deſcribing the limits of the land of *Canaan* ſays, that it reaches ſouth to *Laſha*. Gen. x. 19. The *Chaldee* and St. *Jerom* think *Laſha* to be *Callirhoe*, which lies north of the Dead Sea, and diſcharges itſelf into it. But it is much more natural to underſtand it of the city of *Laſha*, *Luſa*, or *Eluſa*, which was at pretty near an equal diſtance between the Dead Sea, and the Red Sea. *Ptolemy* mentions this city of *Luſa*, and ſo do *Joſephus*, and *Stephens* the geographer. *Joſeph. Antiq.* lib. xiv. cap. 2.

LASTHENES, Λασθένης, *the force of the ſtone*; from λαᾶς. or λίθος, *a ſtone*, and σθένος, *ſtrength*.

LASTHENES, prince of *Crete*, who ſettled *Demetrius Nicator*, the ſon of *Demetrius Soter*, on the throne of *Syria*, by his troops. *Demetrius*, in acknowledgment, gave *Laſthenes* the government of *Syria*, and the principal authority in his kingdom; he called him his father and couſin. But *Laſthenes* abuſing his power, involved king *Demetrius* in great perplexities, out of which he never could diſengage himſelf perfectly. A. M. 3856, *ante* A. D. 148. *See* 1 *Macc.* x. 67, 68. *Joſeph.* lib. xiii. cap. 8. *Juſtin.* lib. xxxv.

LAVERS, *of Solomon's Temple*. Vide TEMPLE.

LAUGHTER, *riſus*. Laughter is an indication of joy, inſult, mockery, aſſurance, or admiration. *Sarah* in her tranſport of joy called her ſon—*Iſaac*, i. e. laughter. Gen. xxi. 6. *Woe unto them that laugh now*, ſays our Saviour, *for they ſhall weep*. Luke vi. 25. *At deſtruction and famine thou ſhalt laugh*; thou ſhalt not fear it, thou ſhalt be perfectly ſecure againſt thoſe evils. God *laugheth at the wicked*; he deſpiſes their vain efforts. *Iſhmael* laughed at *Iſaac*, he inſulted him, he vexed him according to St. *Paul*'s explanation. Gal. iv. 29.

Laughter in general implies rejoicing. *There is a time to laugh, and a time to weep, i. e.* a time to rejoice, and a time to be afflicted. Eccl. iii. 4. *Bleſſed are ye who weep now, for ye ſhall laugh*, Luke vi. 21, 25. *I ſaid of laughter*, of joy, pleaſure, *it is mad*, Eccleſ. ii. 2. *Your laughter ſhall be turned into mourning*, your joys ſhall terminate in ſorrow, in repentance, in remorſe. James iv. 9.

Laughter does not become a wiſe man. *A fool lifteth up his voice with laughter, but a wiſe man doth ſcarce ſmile a little. The laughter of a fool is as noiſy as the crackling of thorns*, Eccluſ. viii. 8.

Abraham's laughter, when God promiſed him a ſon, was a mark of admiration and gratitude, not of doubt: the ſcripture which relates it, does not diſapprove of it, as it does of *Sarah*'s. Gen. xvii. 17.

LAW. This word, when alone, is taken for the law of *Moſes*, or ſometimes, for the religion of the *Jews* in oppoſition to the goſpel. *Joſephus* remarks, that the *Greek* legiſlators were modern in compariſon of *Moſes*, and that the ancient

Greeks

Greeks were unacquainted with the very term *nomos*, *(law)* it is not in *Homer*, the moſt ancient writer, as many think, of the *Greeks*.

The *Rabbins* pretend, that *Noah*'s ſons received certain laws which compoſe the law of nature, and bind all people, in all countries. *Maimonides* believes, that the ſix firſt were given to *Adam*, and that God added a ſeventh to *Noah*. Of theſe precepts the *firſt*, ordains ſubmiſſion to judges and magiſtrates; the *ſecond*, forbids—blaſphemy againſt God; the *third*,—idolatry and ſuperſtition; the *fourth*—inceſt, ſodomy, beſtiality, and ſins againſt nature; the *fifth*—murder, and all effuſion of blood; the *ſixth*—theft; the *ſeventh*—the eating of the limb of any animal while living, *i. e.* eating of crude blood, &c.

A diſtinction is generally made between the law of nature, and poſitive laws. The law of nature is impreſſed on our hearts, ſuch as our obligation to worſhip the ſupreme Being, to honour our parents, and thoſe in dignities, to obey ſuperiors, to do that to no man which we would not have done to us, *&c.* Poſitive laws are of ſeveral kinds: moral, civil and political, or ceremonial. Moral laws are, generally, only conſequences, or explanations, of the laws of nature. Judicial, civil, and political laws regard principally the duties of men in ſociety, the order and polity of the ſtate; they reſtrain the violence of wicked men, they defend the weak from the oppreſſion of the ſtrong, and regulate duties, rights and powers. Ceremonial laws reſpect the external worſhip of God, the duties of miniſters and people towards God, and their reciprocal obligations to one another, with relation to the divine Being.

The Law was given to the *Hebrews*, by the intervention of *Moſes*, on Mount *Sinai*, fifty days after their departure out of *Egypt*, A. M. 2513, *ante* A. D. 1491. The principal laws are thoſe of the Decalogue, *vide* Exod. xx. 1, 2, *&c.*

Some learned men have been of opinion, that *Moſes* in moſt of his laws intended—either to imitate thoſe of the *Egyptians*, or—to reverſe their cuſtoms and maxims, or—to circumſcribe the *Hebrews*, whereby to prevent their falling into thoſe errors, idolatries and ſuperſtitions, which they had ſeen in *Egypt*. Others on the contrary have aſſerted, that the *Egyptians* imitated, in part, at leaſt, the *Hebrew* laws. In this diverſity of opinions, we think we ought ingenuouſly to confeſs, that the *Hebrews* often imitated the *Egyptians*, and that, reciprocally, the *Egyptians* ſometimes copied the *Hebrews*: that the *Egyptians* having a different turn of mind, on many occaſions kept at a diſtance from the *Hebrews*; in like manner that the practices of the *Moſaic* laws, which oppoſe the ſuperſtition of *Egypt*, were not inſtituted without deſign, and that the legiſlator of the *Jews* intended to cure the *Iſraelites* of their proneneſs to idolatry, and to reſtrain the evil habits which they had contracted in *Egypt*.

As to laws, judicial or ceremonial, we may believe that *Moſes* acted according to his prudence, in retaining what might be uſeful among thoſe of *Egypt*, in rectifying ſuch as might be made good, and, by contrary laws, endeavouring to ſuppreſs what was oppoſite to juſtice, charity, reaſon, or to the true intereſt of his people.

The law of *Moſes* being the ſhadow only of things to come, but bringing nothing to perfection, as St. *Paul* ſays, Heb. x. 1. vii. 19. it was neceſſary that *Jeſus Chriſt* ſhould complete what was imperfect in it, ſhould reform what abuſes it tolerated, and ſhould fulfil what it only promiſed and typified: and this he has executed with great preciſion. He declares in the goſpel, Math. v. 17, that he came not to deſtroy the law, but to perfect it. He has explained, modified, and reſtrained the law of *Moſes*, more particularly the explanations which the *Rabbins*, and maſters in *Iſrael*, had given of it; explanations, which were rather corruptions, than illuſtrations.

St. *Paul* hath, in ſome ſort, finiſhed what our Saviour had begun; or rather he hath ſet in their full light, the purpoſes of his Maſter. *E. gr.* that, the law of *Moſes* is, in ſome ſort, abrogated by the goſpel, that ſince the death of the *Meſſiah* the legal ceremonies are of no longer obligation; that, we are no longer under the yoke of the law, but under grace; Rom. vi. 14. that *Jeſus Chriſt* hath procured for us the liberty of ſons, inſtead of the ſpirit of bondage, which reigned under the Old Teſtament: in a word, that it is neither the law nor the works of it, that juſtify us, Rom. viii. 1, 2, &c. but faith animated by charity, and accompanied with good works, Gal. iv. 31. v. 13. When we ſay, that the goſpel hath reſcued us from the yoke of the law, we underſtand only the appointments of the ceremonial and judicial law, and not thoſe moral precepts, whoſe obligation is indiſpenſable, and whoſe obſervation is much more perfect, and extenſive in the law of grace, than it was under the old law.

As to the particular laws of *Moſes*, they who would ſee them more particularly may conſult the articles of this dictionary, where they are treated of; for example, *Paſſover*, *Sabbath*, *Blaſphemy*, *Adultery*, *Sacrifices*, *Burnt-Offerings*, &c.

ORAL LAW, or tradition, which the *Jews* ſay they

they have received by tradition from their anceſtors. They affirm, that *Moſes* received equally the written, and the oral law, on Mount *Sinai*: that the latter was given only by word of mouth, and hath been tranſmitted by the elders. Thus they attribute equal authority to both, both having the ſame origin, and flowing equally from God. Nay, they give a preference to the oral, before the written law; for this they ſay is in many places obſcure, imperfect, and defective, and could not be uſed as a rule without the aſſiſtance of the oral law, which ſupplies all that is wanting in the written law, and removes all difficulties.

Wherefore they add to the written law the explanations, modifications, and gloſſes of the oral law, and it is a ſort of maxim among them, that the covenant which God made with them at *Sinai*, conſiſts leſs in the precepts of the written law, than in thoſe of the oral law; and to the latter they generally give the preference. They ſay, for example, that the words of the *Levites* are more lovely than thoſe of the law; that the words of the law are ſometimes weighty and ſometimes light; whereas thoſe of the doctors are always of weight: that the words of the elders were of greater weight than thoſe of the prophets. They compare the ſacred text with water, and the *Miſhna* or *Talmud*, which contains their tradition, with wine: or, the written law is ſalt, but the *Miſhna* and *Talmud* are moſt exquiſite ſpices: the law is only, as it were, the body, but the oral law or tradition, is the ſoul of religion. Ever ſince our Saviour's time they have been reproached with making the word of God of no effect by their traditions. Mark vii. 13. See CABBALA.

LAW. This word often implies the whole ſcripture of the Old Teſtament. The *Mahometans*, after their leader *Mahomet*, maintain, that the *Jews* have corrupted the law, as the *Chriſtians*, they ſay, have corrupted the goſpel. This accuſation means to diſcredit the ſcriptures, and thereby diſarm both *Jews* and *Chriſtians* of the weapons neceſſary to deſtroy *Mahometiſm*, which is founded properly on this chimerical ſuppoſition only, and the diabolical calumny of that infamous impoſtor. Directly as he had perſuaded his followers of this, he put both *Jews* and *Chriſtians* under a neceſſity of proving their copies authentic, free from corruption, and written by the inſpired authors; in the mean while *Mahomet* impudently advances what he thinks fit, corrupts the hiſtories of the Old and New Teſtament, makes the patriarchs, *Moſes*, and *Jeſus Chriſt* ſpeak to ſuit his intereſts and ſyſtem; and when we cry out againſt impoſture and corruption, he ſays, that we ourſelves have altered the ſacred writings, and that we have neither the law nor goſpel intire and pure.

And wherein have the *Jews* falſified the books of the Old Teſtament? Why, ſay the *Mahometans*, by adding vowels, which before they had not. It is true, the vowel points are of pretty modern invention; but this is no corruption of the text, it is a determination of the manner wherein we are to read certain words, which without this might admit of diverſe meanings. But theſe vowel points deprive no one of the liberty of reading otherwiſe, if he can find a better ſenſe without them. They add farther, that in the books of *Moſes* there is no precept which obliges the *Jews* to praying, faſting, almſgiving, or pilgrimage to *Jeruſalem*, which is manifeſtly falſe: but inſtead of examining the matter, the conteſt may be ſoon ended by ſaying with *Mahomet*, *when they who have books preſent them to you, neither believe nor reject them;* but ſay only, *we believe in God, in his books, and in his meſſengers*. On this principle the *Muſſulmen* think themſelves forbidden to tranſlate, or to cite, any thing out of the law or goſpel.

LAZARUS, Λάζαρος, *aſſiſtance of God*; from עזר *hazar*, *help*, and אל *el*, *God:* probably the ſame as *Eleazar*.

I. LAZARUS, *i. e. Eleazar*, brother to *Martha* and *Mary*, dwelt with his ſiſters at *Bethany*, near *Jeruſalem*; and *Jeſus Chriſt* ſometimes lodged with him, when he came to that city. While *Jeſus* was beyond *Jordan* with his apoſtles, *Lazarus* fell ſick; his ſiſters ſent information of this to our Saviour, telling him, that he whom he loved was ill. *Jeſus* ſaid, this ſickneſs is not unto death, but for the glory of God. After two days he ſaid to his diſciples, that *Lazarus* was aſleep, but that he would go and awake him: meaning that he was dead, and he would reſtore him to life. *Jeſus* on his arrival found, that he had been already four days in the grave. *Martha* having got intelligence that *Jeſus* was coming, went to meet him, and expoſtulated on his delay. Within a little time after *Mary* likewiſe went to meet *Jeſus*, who ſeeing her weeping, groaned in the ſpirit, and was himſelf troubled. Then he aſked, Where have ye laid him? When he was come thither, he ſaid: Take away the ſtone, and *Jeſus* having returned thanks unto his Father for that he had always heard him, he cried with a loud voice, *Lazarus*, come forth. Then he who was dead came forth bound hand and foot, with grave-clothes, and his face wrapped up in a napkin. This miracle which was wrought,

wrought, as we may ſay, at the very gates of *Jeruſalem*, made a great noiſe; and the prieſts reſolved on the death of *Jeſus*. John xi. 1, 2, &c. Six days before his laſt paſſover, *Jeſus* came again to *Bethany*, where he had raiſed *Lazarus* from the dead: and *Lazarus* was one of thoſe who reclined at table with him. The *Jews* obſerving, that the reſurrection of *Lazarus* had made a great impreſſion on the peoples' minds, took a fooliſh reſolution to procure the death of both. That part of their wicked deſign, which related to our Saviour, they executed; but ſcripture does not tell us what became of *Lazarus*. St. *Epiphanius* ſays, that there was a tradition of *Lazarus*'s being thirty years of age, when *Jeſus Chriſt* raiſed him from the dead, and that he lived thirty years longer. So that he died by this account A. D. 63. The *Greeks* ſay, that he died at *Citium*, a town in *Cyprus*, where his ſepulchre was to be ſeen near the walls of the city; and that there were churches in the ſame iſland dedicated to his honour. The emperor *Leo* the Wiſe, having built a church at *Conſtantinople* in honour of St. *Lazarus*, about the year 890, ſent to *Cyprus*, when his body was found near the town of *Citium*, in a marble tomb, the inſcription whereof imported, that this was *Lazarus* beloved by *Jeſus Chriſt*, and raiſed again by him. *Grec. apud Lanoi de Magdalen*, p. 222.

II. LAZARUS. Luke xvi. 19. ſpeaks of a poor man, named *Lazarus*, who lay at a rich man's gate full of ſores, and deſired the crumbs which fell from his table, without finding relief or pity; while the rich man enjoyed great plenty, was cloathed in purple and fine linen, and fared magnificently every day. *Lazarus* being dead, was carried by angels into *Abraham*'s boſom: but the rich man died alſo, and while he was in hell amidſt his torments, he ſaw *Lazarus* afar off, and cried out; Father *Abraham* have pity on me, and ſend *Lazarus*, that he may dip the end of his finger in water to refreſh my tongue. But *Abraham* anſwered him, Son, thou in thy life time receivedſt thy good things, and *Lazarus* his evil things: now he is happy, thou art miſerable, &c. Interpreters are divided, whether this be an hiſtory or a parable. St. *Irenæus*, St. *Ambroſe*, *Gregory* the Great, *Tertullian*, *Euthymius*, *Luke* of *Bruges*, and others, thought it an hiſtory, ſuppoſing the name of *Lazarus*, and other particulars, intimate ſomething more than a parable. But St. *Chryſoſtom*, St. *Cyril* of *Alexandria*, *Theophylact*, and moſt modern interpreters, conſider it as a parable. Others obſerve a *medium*, i. e. that the ſubſtance is hiſtorical, and that our Saviour has embelliſhed it with parabolical circumſtances. *Lazarettoes* or hoſpitals for the relief of lepers are dedicated to this St. *Lazarus*. There were abundance of them in *France* dedicated to St. *Lazarus*, St. *Martha*, and St. *Magdalen*. Among the *French*, as formerly among the *Hebrews*, they who were ſeized with a leproſy, were ſeparated from other people: and the cauſes of lepers were committed to the eccleſiaſtical court.

LEAH, לאה, λεία, *weary*, *tired*.

LEAH, wife of *Jacob*, and *Laban*'s eldeſt daughter. Her father introduced her into *Jacob*'s chamber, on the wedding night; *Jacob* took her to be *Rachel*, whom he had really married. When he complained of this cheat, *Laban* anſwered, that the cuſtom of that country forbad to marry the younger daughters before the elder. Gen. xxix. 23, &c. [*Vide* FRAGMENT, No. CXXVI. page 41.] The Lord obſerving *Jacob* to have more inclination for *Rachel* than for *Leah*, made *Leah* the mother of ſix ſons and one daughter, *viz. Reuben*, *Simeon*, *Levi*, *Judah*, *Iſſachar*, *Zebulun*, and *Dinah*: we know not the year of *Leah*'s death; but ſhe died in the land of *Canaan*, and was buried in the ſame cave with *Sarah*, *Abraham*, and *Iſaac*. Gen. xlix. 31.

LEAVEN; in *Greek*, Ζύμα, *zyme*; in *Latin*, *fermentum*; in *Hebrew*, שאר *ſeor*. The *Hebrews* were forbidden by the law to eat leavened bread, or any food with leaven in it during the ſeven days of the paſſover, Ex. xii. 15, 19. Lev. ii. 11. And they were very careful in purifying their houſes from all leaven, before this feaſt began. God forbad either leaven or honey to be offered to him in his temple; *i. e.* in cakes, or in any baked meats. But on other occaſions they might offer leavened bread, or honey. [The ſeveral caſes of conſcience relating to this matter are very numerous, and ſeem to be the principal ſtudy of the *Jewiſh* doctors. Deciſions of the moſt remarkable may be ſeen in the *Miſhnah*. [*Ordo Feſtorum*; *tom.* ii. *p.* 138.] See *Numb.* xv. 20, 21. where God requires them to give the firſt-fruits of the bread, which was kneaded in all the cities of *Iſrael*, to the prieſts and *Levites*. St. *Paul*, 1 Cor. v. 7, 8. expreſſes his deſire, that the faithful ſhould celebrate the *Chriſtian* paſſover with unleavened bread, 'in *azymis*,' which, figuratively, ſignifies ſincerity and truth; wherein he teaches us two things. Firſt, that the law which obliged the *Jews* to a literal obſervance of the paſſover, is no longer in force; and ſecondly, that by unleavened bread, truth and purity of heart were denoted.

OF UNLEAVENED BREAD.

But leavened bread was not uſed at all times: the *Hebrews*,

Hebrews, in the paſſover, uſed unleavened bread ſeven days, in memory of what their anceſtors did, when they went out of *Egypt:* they being then obliged to carry unleavened meal with them, and to make bread in haſte; the *Egyptians* preſſing them to be gone.

The *Jews* began to cleanſe their houſes from all leaven on the 13th of *Niſan*, every place was carefully examined, leſt any thing leavened ſhould remain in corners, or in cupboards: ſo, that on the 14th of *Niſan*, at noon, there was none in the houſe. The *Jews* at this day, religiouſly obſerve this practice; to which St. *Paul* in ſome places alludes, ſaying, "a little leaven leaveneth the whole lump:" *i. e.* if there were but a ſmall portion of leaven in a quantity of bread or paſte, during the paſſover, it was thereby corrupted, and rendered unclean: it was to be thrown away and burned. He ſays, elſewhere (1 Cor. v. 7, 8.) that the *Chriſtian* paſſover conſiſts, not in abſtaining from leavened bread, but in purity, ſincerity, and innocency of conduct; and our Saviour in the goſpel (Matt. xvi. 11) warns his apoſtles to take care of the leaven of the *Phariſees*, *Sadducees*, and *Herodians*, meaning their doctrine.

The practice of the *Jews* at this day, with relation to unleavened bread, is this: they are forbidden to eat, or to have in their houſes, or in any place belonging to them, either leavened bread, or any thing elſe that is leavened. That they may the better obſerve this rule, they ſearch all the corners of their houſes, with moſt ſcrupulous exactneſs, for all bread or paſte, &c. that is leavened. Having thus well cleanſed their houſes, they whiten them, and furniſh them with kitchen and table utenſils all new, or with others to be uſed only on that day. If they are of metal, they have them poliſhed, and put into the fire to cleanſe all impurity, which they may have contracted by touching any thing leavened. All this is done on the 13th of *Niſan*, on the eve of the paſſover, which begins the 15th, or, rather, on the 14th in the evening; the *Hebrews* reckoning their day from evening to evening. *Leo of Modena's Ceremonies of the Jews*, *part* iii. *cap.* 3.

LEBANAH, לבנה, λαβανὼ, or λαβανὰ, *white*, *whiteneſs*.

LEBANON. See LIBANUS.

LEBAOTH, לבאות, λαβαὼθ, otherwiſe, *the ſign of the heart*; from לבב *lebab*, *the heart*, and אות *oth*, *a ſign*.

LEBAOTH, a town in the tribe of *Judah*, *Joſh.* xv. 32.

LEBBÆUS, Λεββαῖος, *a man of a heart*; from לב *leb*, or לבב *lebab*, *the heart*.

LEBBÆUS, otherwiſe *Judas* or *Thaddæus*, brother to St. *James* the Leſs, ſon of *Mary*, ſiſter to the bleſſed Virgin, and of *Cleophas*, brother to St. *Joſeph*. He was married, and had children; for *Hegeſippus*, as *Euſebius* relates, Hiſt. Eccl. *lib.* iii. *cap.* 20. ſpeaks of two martyrs, his grandſons. *Nicephorus* calls his wife *Mary*, lib. i. cap. 33. At the laſt ſupper, he aſked *Jeſus Chriſt* how he would manifeſt himſelf to them, and not to the world? John xiv. 22. The *Muſcovites* believe, that they received the faith from him. See JUDE.

LEBNAH, לבנה, *moon*, *whiteneſs*, *brick*, or *incenſe*.

LEBONAH, לבונה, *white*.

LEBONAH. From *Judg.* xxi. 19. we learn *Shiloh* lies north of *Bethel*, and ſouth of *Lebonah*. *Maundrell* takes it for *Chan-Leban*, four leagues from *Sichem* ſouthward, and two leagues from *Bethel*.

LECAH, לכה, λαχὰ, *who walks out*, *or goes away*; from ילך *jalac*.

LECAH, ſon of *Er*, and grandſon of *Judah*, 1 *Chr.* iv. 21.

LECHI, לחי, *jaw-bone*.

LECHI. Signifies the *jaw*; *Samſon* having vanquiſhed the *Philiſtines* with the jaw-bone of an aſs, after the conflict threw away the jaw which had been his weapon; and called the place where it fell, "the place of the lifting up of the jaw-bone—*Ramath Lechi*": becoming quickly very thirſty, he cried unto the Lord and ſaid, *It is thou, Lord, who haſt given this great deliverance into the hand of thy ſervant: and now ſhall I die for thirſt, and fall into the hand of the uncircumciſed.* Hereupon God opened one of the large teeth in *lechi*, the jaw-bone, and a fountain ſprung out of it, to allay *Samſon*'s thirſt, and the place retained the name of *Lechi*, or the jaw-bone. Judges xv. 18.

The *Hebrews* ſometimes called naked, ſharp, and ſteep rocks, teeth. 1 Sam. xiv. 4, 5. Job xxxix. 28. Now, God opened a rock called *Machtes*, or the *cheek-tooth*, which was at the place where *Samſon* obtained his victory, and which, for this reaſon, he called *Lechi*, or the *jaw-bone*. This fountain iſſuing out of a rock called the Cheek-Tooth, at a place named the *Jaw-bone*, has perſuaded ſome perſons, that this fountain came immediately out of a tooth-hole in the aſſes' jaw-bone, which would be a very ſurprizing miracle. But as we have now explained the matter, the miracle of the fountain iſſuing out of the rock at *Samſon*'s prayer is acknowledged,

and

and wonders are not to be multiplied without neceſſity. This opinion is followed by *Joſephus*, by the paraphraſt *Jonathan*, and many commentators. This fountain ſubſiſted long, and ſtill ſubſiſts, probably, in *Paleſtine*. *Glycus*, and the martyr *Antoninus*, ſpeak of it, as to be ſeen in the ſuburbs of *Eleutheropolis*. *Joſeph. Antiq.* lib. v. cap. 10. *Arias*, *Mont. Druſ. Piſc. Amama*, *Caſtell. Cleric. Schmid. Glycas Annal. part.* ii. *p.* 164. *Antonin. Martyr. in itinerario.*

[Perhaps this fountain was opened at the very place where the jaw-bone of the aſs fell, when thrown away by *Samſon*:—whereby, though the water really iſſued from the rock, it might ſeem to come from under the jaw-bone.]

LEEK, *porrum*, a pot-herb generally known. The *Hebrews* complained in the wilderneſs, that *manna* grew inſipid to them; they longed for the leeks and onions of *Egypt*. Travellers aſſure us, that in *Greece* and *Africa* raw onions are excellent. The *Egyptians* are reproached with ſwearing by the leeks and onions of their gardens: *allium cepeſque inter Deos in jurejurando habet Egyptus*, ſays *Pliny*. *Juvenal* ridicules that ſuperſtitious people, who did not dare to eat leeks, garlic, or onions, for fear of injuring their gods.

Porrum & cepe nefas violare aut frangere morſu;
O ſanctas gentes, quibus hæc naſcuntur in hortis Numina!

JUVEN. SAT. XV.

'Tis mortal ſin an onion to devour!
Each clove of garlic is a heav'nly pow'r:
O holy nations, and O ſacred clods,
Where ev'ry fruitful orchard teems with gods!

LEES, *fæces*. To drink up the cup of God's wrath, *even to the lees*. To drink the whole cup to the bottom. See *Pſalm* lxxv. 8. *Iſaiah* li. 17. *Ezek.* xxiii. 34. The *Rabbins* ſay, that *Zedekiah*, the laſt king of *Judah*, drunk the lees of all the foregoing ages.

The lees of the people, ſignifies the vileſt part of them: *the lees of Iſrael* ſhall return from captivity, and be converted to the Lord. Iſ. xlix. 6, 7. God threatens by *Zephaniah*, to viſit thoſe who are ſettled on their lees, *defixos in fæcibus ſuis*, hardened in their ſins. Zeph. i. 12.

LEGIO, a town in *Paleſtine*, celebrated in *Jerom* and *Euſebius*. It lay at the foot of mount *Carmel*, fifteen miles weſt from *Nazareth*: in all probability the place ſtill called *Legune*. It was a camp, where the *Romans* kept a legion of ſoldiers, to defend the paſſage from *Ptolemais* to *Cæſarea Paleſtine*.

LEGION. The *Roman* legions were compoſed each of ten cohorts, a cohort of fifty maniples, a maniple of fifteen men; conſequently, a legion contained ſix thouſand ſoldiers. Our Saviour cured one who called himſelf legion, as if poſſeſſed by a legion of devils; Mark v. 9. and ſaid to *Peter*, who drew his ſword to defend him in the olive garden: *thinkeſt thou that I cannot now pray unto my Father, who ſhall preſently give me more than twelve legions of angels?* Matth. xxvi. 53.

LEHABIM, להבים, *flames*, or *which are inflamed*: otherwiſe, *the points of a ſword*; from להב *lehab*.

LEHABIM, third ſon of *Mizraim*. Some think *Lehabim* denotes the *Lybians*, one of the moſt ancient people in *Africa*. Some of them dwelt near *Egypt*, weſt of *Thebaïs*; others along the *Mediterranean*. *Lehabim* ſignifies *inflamed*, *Lehabah*, *flame*. *Lybia* is very much ſcorched by the heats of the ſun.

LEHEM, לחם, *bread*; from לחם *lechem*: otherwiſe, *war*, *fighting*; from מלחמה *milkamah*, *battle*.

LEMUEL, למואל, ὑπὸ θεῷ, *God with them*, or *with him*; from the prepoſition ל *l*, *with*, the pronoun מ *am*, *them*, and the word אל *el*, *God*.

LENTIL, a ſort of pulſe mentioned in ſcripture. *Eſau* ſold his birthright to *Jacob* for a meſs of lentils. Gen. xxv. 30. The lentils of *Egypt* were very much eſteemed among the ancients St. *Auſtin* ſays, they were carried into ſeveral parts of the world.

LENTISK, or *maſtic-tree*, in *Latin*, *Schinus*, in *Greek*, *ſchinos*; the leaves are always green, the bark reddiſh, gummy, and pliable. It produces a kind of grape; and ſhoots out little hulls like the ſhell of a pea, containing a clear liquor. Maſtic is taken from the lentiſk-tree, by making inciſions in it. There is much of it in the iſlands of *Chio* and *Candia*, in *Egypt*, and the *Indies*.

There is mention made in [the apocryphal] *Daniel* of the lentiſk-tree; one of the elders, who accuſed *Suſanna*, ſaid—he ſaw her talking with a young man under a lentiſk-tree, *ſub ſchino*. *Daniel* alluding to the ſound of *ſchinus*, anſwers him: the angel of the Lord will cut thee in two, *ſchiſei ſe meſon*. From this alluſion ſome have imagined, that the ſtory of *Suſanna* could have been written only in *Greek*; conſequently that *Daniel* was not the author of it. In anſwer, it is ſaid, perhaps the *Greek* tranſlator changed the *Hebrew* name of the tree, and ſubſtituted *ſchinos*, which furniſhed him with this alluſion; or, that there really was an alluſion between the *Hebrew* name of the tree, and the puniſhment threatened by *Daniel*. *Vide* MASTIC.

LENTULUS. There has been often printed a letter from *Lentulus*, the ſuppoſed proconſul of *Judæa*, to the *Roman* ſenate. *Vide Fabric. oper. N. T. tom.* i. *p.* 301. *tom.* ii. *p.* 486, 487. The

following is a tranſlation of it. "There has a man appeared here, who is ſtill living, named *Jeſus Chriſt*, whoſe power is extraordinary. He has the title given him of the great Prophet; his diſciples call him the Son of God. He raiſes the dead, and heals all ſorts of diſeaſes. He is a tall, well proportioned man; there is an air of ſerenity in his countenance, which attracts at once the love and reverence of thoſe who ſee him. His hair is of the colour of new wine from the root to his ears, and from thence to the ſhoulders it is curled and falls down to the loweſt part of them. Upon the forehead it parts in two, after the manner of the *Nazarenes*. His forehead is flat, and fair, his face without any defect, and adorned with a very graceful vermilion: his air is majeſtic and agreeable. His noſe and his mouth are very well proportioned, and his beard is thick and forked, of the colour of his hair; his eyes are grey, and extremely lively; in his reproofs he is terrible, but in his exhortations and inſtructions amiable and courteous: there is ſomething wonderfully charming in his face, with a mixture of gravity. He is never ſeen to laugh, but he has been obſerved to weep. He is very ſtrait in ſtature; his hands are large and ſpreading, and his arms very beautiful; he talks little, but with great gravity, and is the handſomeſt man in the world."

We look on this letter as a piece not to be regarded, but the reader perhaps will not be diſpleaſed to find it here.

LEOPARD, *pardus*, a fierce and cruel animal, its ſkin is ſpotted with a diverſity of colours; it has ſmall white eyes, wide jaws, ſharp teeth, round ears, a large tail; five claws on its forefeet, four on thoſe behind. It is ſaid to be extremely averſe to man. Its name *leopard*, implies that it has ſomething of the lion and the *panther*; the word *leopard* is not met with in *Latin* authors till after the fourth century. The ancients read *pardus* in *Latin*, and *pardalis* or *panther* in *Greek*: the Vulgate uſes always *pardus*, never *leopardus*.

Ignatius, biſhop of *Antioch*, in his epiſtle to the *Romans*, uſes the word *leopard*; which was a reaſon with *Bochart* for regarding that epiſtle as ſpurious, and not compoſed till the fourth century; but *Pearſon* and *Voſſius* acknowledge that epiſtle to be genuine, and reject the remark, that the word *leopard* was not known before *Spartian*, who uſes it in the life of *Geta*.

The Eaſtern people call the *leopard* ſometimes *pars*; the *Arabians*, *beber*; the *Turks*, *jos*; the *Cathaians*, *jem*; the ancient *Greeks*, *jos*, which the *Latins* ſometimes tranſlated *lynx*, or *lupus-cervarius*. The *Perſians*, *Turks*, and *Indians* uſe a kind of leopard in hunting antelopes and hares. *Thamarath*, king of the firſt dynaſty of the *Perſians*, is ſaid to have been the firſt who tamed this creature, and had it taught to hunt antelopes. *Togrul-Ben-Arſlan*, ſultan of the race of the *Selgimides*, brought up four hundred of thoſe animals for hunting, having all gold chains, and ſcarlet coverings.

It ſeems from ſcripture, that this animal could not be rare in *Paleſtine*. We find a town there called *Beth-nemrah*, or ſimply *Nemrah*, or *Nemrin*, a leopard's houſe, or ſimply *leopard*, or *leopards*; Numb. xxxii. 3. 36. Iſ. xv. 6. *Iſaiah* deſcribing the happy reign of the *Meſſiah* ſays, chap. xi. 6. that *the leopard ſhall lie down with the kid, and the calf, and the young lion, and the fatling together*. *Jeremiah* ſays, chap. v. 6. that the leopard lies in ambuſcade near the cities of the wicked; that all they who go out thence ſhall be torn in pieces by this animal. And *Hoſea*, chap xiii. 7. that the Lord will be unto them as a lion, and as a leopard, lurking in the way of the *Aſſyrians*, to devour thoſe who paſs by.

The *Hebrew*, *nemor*, a leopard, denotes ſomething ſpeckled with a variety of colours. [נמר *nemor*. *LXX*. Πάρδαλις. *vulg*. *pardus*] *Jeremiah* ſpeaks of the leopard's ſpots. *Can the Æthiopian change his colour, or the leopard his ſpots?* The ſcripture often joins the leopard and the lion, as animals of equal fierceneſs. *Habakkuk* ſays, i. 8. that the *Chaldean* horſes are ſwifter than leopards. The ſpouſe in the *Canticles* ſpeaks of the *mountains of the leopards*, Cant. iv. 8. that is to ſay, of mountains ſtocked with wild beaſts; ſuch as *Libanus*, *Shenir*, and mount *Hermon*. *Brocard* ſays, that the mountain called by the name of *Leopards* is two leagues from *Tripoli* northwards, and one league from *Libanus*. I can ſcarce believe that *Solomon* in the *Canticles* had this mountain in view. See *Bochart de animalib. Sacr.* lib. iii. cap. 7. p. 785.

LEPER. The law excluded lepers from the converſation of mankind. It baniſhed them into the country, and places uninhabited: Lev. xiii. 45. 46. Many perſons attacked with this diſeaſe often got together, and compoſed a kind of ſociety. We inſtance the four lepers without the city of *Samaria*, while *Ben-hadad* king of *Syria* beſieged it; 2 Kings vii. 3, &c. and the ten lepers who came to *Jeſus Chriſt*, and deſired to be healed. Luke xvii. 12. This was obſerved ſo punctually, that even kings, under this diſeaſe, were expelled their palaces, ſhut out of ſociety, and deprived of the government, as *Uzziah*, or *Azariah*, king of *Judah*, who was afflicted with this

this malady, for attempting to offer incenſe in the temple. 2 Kings xv. 5, 2. Chr. xxvi. 20.

When a leper was cured he appeared at the city gate, and the prieſt examined whether he was truly healed or not. Lev. xiv. 1, &c. After this he went to the temple, took two pure birds, made a wiſp with a branch of cedar, and another of hyſſop, tied together with a ſcarlet ribbon made of wool; an earthen veſſel was filled with water, and one of theſe birds faſtened alive to the wiſp which we have mentioned. The leper who was cured killed the other bird, and let the blood of it run into the veſſel filled with water. Then the prieſt took the wiſp with the live bird, dipped both in the water tinged with the blood of one of the birds, and ſprinkled the leper with it. After this the live bird was let looſe, and the perſon healed and purified in this manner, was again admitted to the ſociety of the healthy, and to the uſe of things ſacred.

Lepers were formerly frequent in *Europe*. Some are of opinion, that the *Jews*, who abounded in this quarter of the world, contributed to the ſpreading of leproſies. Others, that they proceeded from the frequent voyages made to *Paleſtine* in the time of the *Croiſades*. Theſe lepers were called *ladres* in *French*, and many lazarettoes were built for them, conſecrated to St. *Ladre*, or *Lazarus*, brother to *Mary* and *Martha*; or to St. *Job*. *Matthew Paris* ſays, there were nine thouſand hoſpitals in *Europe* for theſe people. They were ſeparated from the converſation of others, and obliged to keep cloſe in their lazarettoes; they had marks fixed upon them whereby they might be known. They generally carried clappers about them, that they might be diſtinguiſhed and avoided.

For theſe laſt two hundred years leproſies have almoſt entirely ceaſed in *Europe*, or this diſeaſe has changed its name; and people have found out remedies for it. The ableſt phyſicians have believed, that it differed only in name from the venereal diſeaſe. M. *Tournefort*, who ſaw ſeveral lepers in the *Levant*, makes no doubt of it: ſome are incurable, becauſe their diſtemper is inveterate, and has corrupted the whole maſs of blood and humors; others are capable of being healed, by anti-venereals. Many are of opinion, that *Job*'s diſeaſe was a leproſy, but in a degree of malignity which rendered it incurable, and ſo produced a complication of other diſeaſes.

Manetho the *Egyptian*, *Lyſimachus*, *Molon*, *Appion* the grammarian, *Tacitus*, and *Juſtin*, affirm ſeriouſly, that the *Jews* left *Egypt* becauſe of their leproſy. Each of theſe hiſtorians relates the matter after his own manner, and adds to it ſome circumſtances of his own: but they all agree, that the *Hebrews*, who departed from *Egypt*, were attacked with a leproſy. *Appio apud Joſeph.* lib. i. *contra Appion.* lib. ii. *initio & Tacit.* lib. v. *Hiſt. Juſtin.* lib. xxxvi.

Tacitus's account of the matter is as follows: *Hiſt.* lib. iii. "Several authors agree, that the diſtemper of the leproſy having ſpread itſelf very much in *Egypt*, king *Bocchoris* conſulted the oracle of *Ammon*, to learn a remedy for this indiſpoſition. The oracle told him, that he muſt purge the kingdom of this ſort of people, and remove them out of the country as hateful to the gods. *Bocchoris* thereupon gathered all thoſe together who had this diſeaſe upon them, and ordered them to be conducted into a vaſt wilderneſs, there to periſh with want. Theſe unhappy wretches being reduced to this condition, and not knowing what to do, were continually weeping and bemoaning themſelves; but *Moſes*, who was more reſolute and conſiderate than they, told them that it was to no purpoſe to implore aſſiſtance from either gods or men, becauſe they were deteſtable to one and the other; but if they would have confidence in him, and follow him, as a guide ſent from heaven, they might under his conduct come into a place of reſt; they followed him therefore at all hazards. And as they were extremely incommoded with thirſt, and expected nothing but death, *Moſes* perceived a company of wild aſſes, which had juſt been feeding, he followed them, and having met them in a place covered with green graſs, he conjectured that underneath it there might be a ſpring of water; he ordered them to dig, and found enough to ſatisfy the thirſt of all the multitude which followed him.

"After ſeven days march they came into *Judæa*, and made themſelves maſters of it: ſo they obſerved reſt upon the ſeventh day, as the end of their journey and calamities; and they honoured an aſs, as that which had ſaved their lives by ſhewing them the ſpring of water. They preſerved a great averſion to hog's fleſh, in memory of the leproſy with which they had been afflicted, to which this animal is ſaid to be very ſubject."

There are almoſt as many miſtakes as words in this recital of *Tacitus*: nevertheleſs other authors, who have diſcourſed of the origin of the *Jews*, ſpeak of it in a ſtill more wretched manner. The *leproſy* wherewith they are ſaid to have been attacked, has engaged us to notice it. But if they had been all lepers, how came they to have ſo great an averſion to thoſe who had this diſeaſe? See *Joſephus* againſt *Appion*.

LEPROSY. *Moſes* mentions three ſorts of leproſies; In 1. men; 2. Houſes; and, 3. Cloaths. [*The Jewiſh doctors diſtinguiſh ſeveral ſpecies of this diſeaſe. Chanina reckons ſixteen only, R. Doza thirty-ſix; but Ahiba multiplies them to ſeventy-two. See Miſhnah*, tom. iv. *Tractatus de plagis lepræ*, cap. i. pag. 213, 215.]

1. A leproſy in men; this diſeaſe affects the ſkin, and ſometimes increaſes in ſuch a manner, as to produce ſcurf, ſcabs, and violent itchings, and to corrupt the whole maſs of blood. At other times it is only a deformity, and nothing more, as *Hipponetus* informs us, and as the fathers ſay, where ſpeaking of the lepers in the goſpel cured by *Jeſus Chriſt*. The *Jews* looked on a leproſy as a diſeaſe ſent from God, and *Moſes* preſcribes no natural remedy for the cure of it. He requires no more, than that the diſeaſed perſon ſhould ſhew himſelf to the prieſt, and that the prieſt ſhould judge of his leproſy; if it appeared to be a real leproſy, capable of being communicated to others, he ſeparated the leper from the company of mankind. He appoints certain ſacrifices and particular ceremonies for the purification of a leper, and for reſtoring him to civil ſociety, to the participation of things holy, and to the converſation of other men.

The marks which *Moſes* gives for the better diſtinguiſhing a leproſy, are ſigns of the increaſe of this diſeaſe. An outward ſwelling, a pimple, a white ſpot, bright, and ſomewhat reddiſh, created juſt ſuſpicions of a man's being attacked with it. When a bright ſpot, ſomething reddiſh or white appeared, and the hair of that place was of a pale red, and the place itſelf ſomething deeper than the reſt of the ſkin; this was a certain mark of a leproſy. They who have treated of this diſeaſe, have made the ſame remarks, but have diſtinguiſhed a recent leproſy, from one already formed and become inveterate. A recent leproſy may be healed, but an inveterate one is incurable. Travellers who have ſeen lepers in the Eaſt ſay, that this diſeaſe attacks principally the feet. *Proſper Alpinus* ſays, *de medicina Ægypt.* lib. i. cap. 13. that it is very common in *Egypt*. *Maundrell*, who had ſeen lepers in *Paleſtine* ſays, that their feet are ſwelled like thoſe of elephants, or horſes' feet, ſwelled with the farcy. M. *Tournefort*, who had obſerved ſeveral lepers in his travels, believes a leproſy to be nothing but an inveterate venereal diſtemper; and that the generality might recover, if helped in time.

The common marks whereby phyſicians tell us an inveterate leproſy may be diſcerned are theſe. It makes the voice hoarſe, like that of a dog who has been barking a long time, and the voice comes through the noſe rather than the mouth: the pulſe is ſmall and heavy, ſlow and diſordered: the blood abounds with white and bright corpuſcles, like millet ſeeds: it is all a ſcurfy ſerum, without due mixture; ſo that ſalt put into it does not melt. It is ſo dry, that vinegar mixed with it bubbles up; it is ſo ſtrongly knit together by imperceptible threads, that calcined lead thrown into it ſwims eaſily on the ſurface of it. The urine is undigeſted, ſettled, aſh-coloured, and thick; the ſediment like meal mixed with bran. The face is like a coal half extinguiſhed, ſhining, unctuous, bloated, full of very hard pimples, with ſmall kernels round about the bottom of them: the eyes are red and inflamed, and ſparkle like thoſe of a cat, they project out of the head, but cannot be moved either to the right or left. The ears are ſwelled and red, corroded with ulcers about the root of them, and encompaſſed with ſmall kernels. The noſe ſinks, becauſe the cartilage rots. The noſtrils are open, and the paſſages ſtopped with ulcers at the bottom. The tongue is dry, black, ſwelled, ulcerated, ſhortened, divided in ridges, and beſet with little white pimples. The ſkin of it is uneven, hard and inſenſible; even if a hole be made in it, or it is cut; inſtead of blood, a putrified liquor iſſues out of it.

The nature and cauſes of a leproſy have been much debated. The generality are of opinion, that the cauſe is internal, in the blood and humors; and that it does not appear outwardly, till it has corrupted every thing within. Others are of opinion, that it is owing to ſome outward cauſe. I think it neceſſary to diſtinguiſh two ſorts of leproſies, one proceeding from inward corruption, the other received by outward communication. Corruption of the blood may be in different reſpects, the cauſe, and the effect of a leproſy. It is the cauſe of it, when the blood being inwardly corrupted, either by bad diet, or other cauſes, produces external effects. Corruption of the blood is the effect of this diſeaſe when it has been caught by touching any perſon infected with it, or any thing belonging to him; for a leproſy is very eaſily communicated; for which reaſon *Moſes* has taken ſo much precaution to prevent lepers from any communication with perſons in health. And his care extended even to dead bodies thus infected, directing that they ſhould not be buried with others.

We have endeavoured to ſhew that leproſies, and other diſeaſes related to it, are cauſed by imperceptible *animalculæ*, between the ſkin and fleſh, which gnaw the *epidermis* and *cuticula*, and afterwards

terwards the extremity of the nerves and fleſh. We are of opinion likewiſe, that the venereal diſeaſe is a kind of leproſy, which the ancients were but too well acquainted with, though they have not given it the ſame name, nor aſcribed the ſame origin to it, as we do to the *French* diſeaſe. *See* our Remarks on *Job*'s Diſtemper.

2. *The leproſy of houſes*, mentioned *Leviticus* xiv. 34, &c muſt have been known to the *Iſraelites*, who had lived in *Egypt*, and muſt have been common in the land of *Canaan*, whither they were going, ſince *Moſes* ſays to them: *When ye come into the land of* Canaan *which I give you for a poſſeſſion, if there be an houſe infected with a leproſy, he to whom the houſe belongs, ſhall give notice of it to the prieſt, who ſhall go thither. If he ſees as it were little holes in the wall, and places diſfigured with pale or reddiſh ſpots, which in ſight are lower than the wall, he ſhall go out of the houſe, and direct it to be ſhut up for ſeven days. At the end of this time, if he finds that the leproſy is increaſed, he ſhall command the ſtones infected with the leproſy to be taken away, and thrown without the city into ſome unclean place. New ſtones ſhall be put in the room of thoſe which were plucked out, and the wall ſhall be again rough-caſt. If the leproſy does not return, the houſe ſhall be thought clean; but if it returns, it is then an inveterate leproſy; the houſe ſhall be declared unclean, and immediately be demoliſhed: all the wood, ſtone, mortar, and duſt, ſhall be caſt out of the city into an unclean place.*

The *Rabbins* and ſome others believed, that this leproſy of houſes was not natural, but was a puniſhment inflicted by God on wicked *Iſraelites*. But we believe this kind of leproſy to be cauſed by *animalculæ* which erode the ſtones: [*Journal des ſçavans* A. D. 1668.] Theſe *animalculæ* are black, about two lines in length, and three quarters of a line broad, incloſed in a greyiſh ſhell, with a very large head, ten very black and very round eyes, four kind of jaws diſpoſed like a croſs, which they are continually ſtirring, and open and ſhut like a pair of compaſſes with four branches. The mortar is eaten by an infinite number of little worms, which are ſomewhat black, about the ſize of mites in a cheeſe, and like mites, have four pretty long feet on each ſide. [*Query*, the dry rot in timber?]

3. *The leproſy in clothes* is likewiſe noticed by *Moſes*, as common in his time: he ſays, if any greeniſh or red ſpots be obſerved upon any woollen or linen ſtuffs, or upon any thing made of ſkin, they ſhall be carried to the prieſt, who ſhall ſhut them up for ſeven days; and if at the end of this time theſe ſpots increaſe, and ſpread, he ſhall burn them, as infected with a real leproſy. If theſe ſpots are not increaſed, the prieſt ſhall command the clothes to be waſhed; and if he afterwards obſerve nothing extraordinary in them, he ſhall declare them to be clean. If the greeniſh or red ſpots remain, he ſhall order the garments ſo ſpotted to be burnt, as unclean: or, if they ſpread and increaſe, he ſhall order the garment to be burnt; or, if the place ſuſpected of a leproſy be in colour like a ſinged garment, and deeper than the reſt; this part of the garment ſhall be taken away, and the reſt preſerved.

To explain the nature and cauſes of this leproſy in clothes, we are of opinion, and experience confirms it, that wool ill ſcowered, ſtuffs kept too long, and ſome particular tapeſtries in *Auvergne*, are ſubject to worms and moths which eat them. It is very credible, that the leproſy in clothes and ſkins mentioned by *Moſes*, was cauſed by vermin. In hot countries, and in times when arts and manufactures were not ſo perfect as now, woollen ſtuffs and works were probably more expoſed to vermin, than in our cooler climates, and in the preſent times.

LESHEM, לשם, perhaps, *Laiſh*, and *Dan*, *name*, or *he that puts*; from שם *ſhem*, *a name*: otherwiſe, *a precious ſtone*; from לשם *leſhem*.

LETECH, לתך, a *Hebrew* meaſure, half an omer; containing ſixteen pecks, or four buſhels, mentioned *Hoſea* iii. 2. *Letech hordeorum*. The LXX. *nebel*; Vulgate *dimidium cori*.

LETTERS. The *Hebrews* have twenty-two letters; their figure, names, pronunciation, and numerical valuation are as follows:

1.	א	Aleph.		A.	1.
2.	ב	Beth.		B.	2.
3.	ג	Gimel.		Gh.	3.
4.	ד	Daleth.		Dh.	4.
5.	ה	He.		H.	5.
6.	ו	Vau.		V. or U.	6.
7.	ז	Zain.		Z.	7.
8.	ח	Cheth.		Ch.	8.
9.	ט	Teth.		T.	9.
10.	י	Jod.		I.	10.
11.	כ	Caph. *final* ך	500	C.	20.
12.	ל	Lamed.		L.	30.
13.	מ	Mem. *final* ם	600	M.	40.
14.	נ	Nun. *final* ן	700	N.	50.
15.	ס	Samech.		S.	60.
16.	ע	Hain.		Au, gn. or ng.	70.
17.	פ	Pe. *final* ף	800	Ph. or P.	80.
18.	צ	Tjade. *final* ץ	900	Tj.	90.
19.	ק	Koph.		K.	100.
20.	ר	Reſch.		Rh.	200.
21.	ש	Schin, or Sin;		Sch, or Sh.	300.
22.	ת	Tau.		T.	400.

We know not who was the inventor of letters and writing. All agree that it is an admirable and divine art. To *paint ſpeech, and ſpeak to the eyes, and by tracing out characters in different forms to give colour and body to thoughts.*

Some have been of opinion, that God when he inſpired man with reaſon and ſpeech, communicated to him likewiſe writing. *Joſephus* ſpeaks of certain columns, erected before the deluge, by the ſons of *Seth*, upon which they had written aſtronomical obſervations and inventions. *Adam* and *Enoch* have been reputed authors of certain books, by ſome, who conſequently ſuppoſed that they had the uſe of writing.

Others maintain, that the uſe of letters is much more modern: ſome give the honour of them to *Abraham*; others to *Moſes*; others to the *Phœnicians*, others to *Saturn*, others to the *Egyptians*. Others, more rationally, divide the honour of this invention among ſeveral, and acknowledge that it began among the Eaſtern people, and much later among thoſe in the Weſt; that ſome invented, and others perfected the invention: that letters in the beginning were uncommon in their uſe, and imperfect in their forms; that afterwards they were perfected, and their uſe rendered more familiar.

Crinitus ſays, that *Moſes* invented the *Hebrew* letters; *Abraham* the *Syriac* and *Chaldee*; the *Phœnicians* theirs', which they communicated to the *Greeks*, who carried them into *Italy*; *Nicoſtratus* thoſe of the *Latins*, *Iſis* the *Egyptian*, *Ulphila* thoſe of the *Goths*. But all this is probably affirmed at random; for it is beyond queſtion, that the *Hebrew* and *Phœnician* letters were anciently the ſame, or differed very little. The *Greek* and *Latin* letters are no new invention; the *Greek* are taken from the *Phœnician*, and the *Latin* from the *Greek*. The writing uſed by *Ulphila* is taken from the *Greek* or *Latin*.

The *Egyptian* writing, we are aſſured, was in the beginning hieroglyphics, or figures of animals, and other things, engraven on ſtone, or painted on wood, by help whereof the *Egyptians* preſerved the memory of great events. This way of writing is perhaps the moſt ancient. We ſtill ſee many inſtances of it on *Egyptian* obeliſks and marbles. *Marſham* is of opinion, that this way of writing was invented by the ſecond king of *Memphis*, *Thauth*, whom the *Greeks* call the firſt *Mercury*; another *Thauth*, or the ſecond *Mercury*, put into common characters what the firſt had written in hieroglyphic letters. All which was in times of the moſt remote antiquity, if *Menes* the firſt king of *Memphis*, was *Ham* the ſon of *Noah*.

Lucan affirms, that the *Phœnicians* invented the common letters before the *Egyptians* were acquainted with the uſe of paper, and knew nothing of the art of writing in hieroglyphical characters.

> Phœnices primi, famæ ſi creditur, auſi
> Manſuram rudibus vocem ſignare figuris.
> Nondum flumineas Memphis contexere biblos
> Noverat, & laxis tantum volucreſque feræque
> Sculptaque ſervabant magicas animalia linguas.
>
> LUCAN. lib. iii.

It was probably therefore in imitation of the *Phœnicians*, that the *Egyptians* uſed letters in their writing. We cannot be certain that the *Egyptians* borrowed them from the *Phœnicians* or *Canaanites* their neighbours; but two things we know certainly, firſt, that there were great reſemblances in the ancient characters of the two people; *ſecondly*, that *Moſes*, who was inſtructed in all the learning of *Egypt*, wrote in *Phœnician* characters. The old *Egyptian* letters are at preſent unknown, though many of them remain. This people loſt the uſe of their writing when under the dominion of the *Greeks*, and the *Coptic* or modern *Egyptian* character is formed from the *Greek*.

The *Phœnicians* ſpread the uſe of their letters throughout all their colonies. *Cadmus* carried them into *Greece*; the *Greeks* perfected them, and added others to them. They communicated them to the *Latins*, and, after the conqueſts of *Alexander*, extended them over *Egypt*, and *Syria*: ſo that the *Phœnician* writing, which is ſo ancient, and the parent of ſo many others, would at this day be entirely forgot, had not the *Samaritans* preſerved the Pentateuch of *Moſes*, written in the old *Canaanite* or *Hebrew* character; by the help whereof medals, and the ſmall remains of *Phœnician* monuments, have been deciphered.

What I have ſaid of the old characters of the *Samaritan* Pentateuch, is not aſſented to by all. Some learned men, as *Poſtellus*, *Buxtorf* the ſon, and certain *Talmudiſts*, maintain, that the ſquare *Hebrew* character of the *Jews* at this day, is the ſame as was uſed by *Moſes*. Others in greater number, as *Origen*, *Euſebius* of *Ceſarea*, *Jerom*, *Bede*, *Genebrard*, *Bellarmin*, many of the *Rabbins*, and the moſt learned critics ſuppoſe, that the *Jews* gradually quitted their old characters while in captivity at *Babylon*, and ſubſtituted the *Chaldee*, which are uſed at this day; while the *Samaritans* preſerved their Pentateuch written in old *Hebrew*, or *Phœnician* characters. Laſtly, other men of learning, as *Rabbi Azarias*,

Abdias

Abdias de Bartenora, *Poſtellus*, *Buxtorf*, *Conringhius*, and father *Sghambati*, diſtinguiſhed two ſorts of characters among the old *Hebrews*, civil and ſacred. The civil is that of the *Samaritans*, the ſacred that of the *Jews*; but of this diſtinction there is no proof produced.

It is generally ſaid, that the *Hebrews* have no vowels, and that to ſupply the want of them, they invented the vowel points, ſometimes uſed by them in their books. But it is certain, that they have vowels, though they do not always expreſs them in their writing; and that the ſound, powers, and quantity of theſe vowels are not always the ſame, as happens likewiſe in other languages. א *Aleph*, ו *Vau*, י *Jod*, and ע *Hain* are vowels; ה *He* is an aſpirate only. The vowel points are modern, and the invention of the *Maſſorets*, about the middle of the ninth, or the beginning of the tenth century. The honour of them is aſcribed principally to the *Rabbins Aſher* and *Nephtali*, who lived at that time. The vowel points are ten in number, and expreſs the five vowels according to their different changes and pronunciations. See *F. Morinus*'s Exercitations, *Walton*'s Prolegomena, &c. [*The inquiſitive reader may find the ſubſtance of the diſpute for and againſt the antiquity of the vowel points clearly and conciſely repreſented by Dr.* Prideaux *in the firſt part of his Connection, &c. Book* V. *and from thence may have a diſtinct view of the chief arguments produced* pro *and* con *in this controverſy, by thoſe eminent antagoniſts* Capellus, *and the two* Buxtorfs, *&c.*] *Vide* MASSORA, MASORETS.

The *Hebrews* have certain *acroſtick* verſes, which begin with the letters ranged in alphabetical order: they may be called likewiſe *alphabetical*, as if they had been compoſed with deſign of teaching children their alphabet, and the order of the letters. The moſt conſiderable is pſalm cxix. which contains twenty-two ſtanzas of eight verſes each, all acroſtics; *i. e.* the eight firſt begin with *Aleph*, the next eight with *Beth*, and ſo on. Other pſalms, as the twenty-fifth and thirty-third, have but twenty-two verſes each, beginning with one of the twenty-two letters of the alphabet. Others, as the hundred and eleventh, and the hundred and twelfth, have one half of the verſe beginning with one letter, and the other half with another. Thus:

. . . . Bleſſed is the man who feareth the Lord,
. . . . Who delighteth greatly in his commandments.

The firſt half of the verſe begins with *Aleph*, and the ſecond with *Beth*. The Lamentations of *Jeremiah* are likewiſe in acroſtic verſe, as well as the thirty-firſt chapter of *Proverbs*, from the eighth verſe to the end.

The *Jews* uſe their characters not only for writing, but for numbers, as did the *Greeks*, who in their arithmetical computations fixed a numerical value on their letters. But I do not believe the ancient *Hebrews* did ſo, nor that letters were numerical among them. I ſee no evidence of this in ſcripture. The ſacred authors always write the numbers intire and without abbreviation. I know ſome learned men have attempted to rectify dates, or ſupply years, upon a ſuppoſition that the letters ſerved for numerals in the text of ſcripture; but it was incumbent on them firſt, to prove that the ancient *Hebrews* uſed that manner: as the preſent *Jews* do.

The cabaliſts have refined much on the letters of the *Hebrew* alphabet. Other *Rabbins* have likewiſe found myſteries in certain letters of the *Hebrew* text, ſome whereof are turned topſy turvy, others ſuſpended, others cloſed; all which, according to theſe doctors, is myſterious, and deſerves particular conſideration; but be this done deſignedly or accidentally, we may affirm, that the letters in themſelves, ſeparately from the word which they compoſe, have no ſenſe, and include no myſtery. If any will refine on their order and forms, and diſcover in them morality, or, myſtery, let them; provided they do not pretend to uſe their ideas or reflections as proofs of any thing. See CABALA.

Our Saviour ſays, Mat. v. 18. *That not one jot or one tittle of the law ſhall paſs away till all be fulfilled:* this is a proverbial way of ſpeaking, that all, whatſoever is written, ſhall, without exception, be accompliſhed. The ſame may be ſaid of theſe words of St. *Jerom. Quæ minima putantur in lege Domini, plena ſunt ſacramentis.*

Some of the ancients have ſpoken of the book of Heaven, *legi in tabulis cæli*, and the letters as it were ingraved there, by the help whereof they who underſtood it, diſcovered what was to come, and ſaw into ineffable myſteries. *Picus* of *Mirandola, in aſtrolog.* lib. viii. cap. 5. who had ſtudied the Cabaliſts, ſaid, that as the aſtrologers ſaw certain images in heaven, from whence they drew their conſequences; ſo the *Jewiſh* maſters have their alphabet in heaven, and maintain, that they find there the elements and characters of their language. *Agrippa* affirms the ſame thing, *de occult. philoſoph.* lib. iii. cap. 20.

Poſtellus ſays he made the experiment. *Perhaps*, ſays he, *I may paſs for an impoſtor, if I affirm, that I have read in the heavens in* Hebrew *characters, whereof* Ezra *left the key, whatſoever there is in*

in nature; nevertheleſs God and his Son are my witneſſes that I do not lie; I will only add that I ſo read it implicitly only. I do not queſtion but an imagination powerfully ſtruck, may read what it pleaſes, and in what characters it pleaſes in the heavens and in the ſtars. To ſupport this whimſical opinion, theſe doctors miſapply the words of *Pſalm* xix. 1, 5. *The heavens declare the glory of God, and the firmament ſheweth his handy work: their ſound is gone out into all lands*, &c.

The letter contrary to the ſpirit. A way of ſpeaking in St. *Paul's* epiſtles; very common in the eccleſiaſtical ſtyle, Rom. ii. 27, 29. vii. 6. 2 Cor. iii. 6, 7. *God hath made us miniſters of the new Teſtament, not by the letter, but by the ſpirit: for the letter killeth, but the ſpirit quickeneth. i. e.* the law of *Moſes* is incapable of giving life to the ſoul, and juſtifying before God thoſe who continue ſervilely addicted to the literal obſervances of it. To obtain holineſs we muſt join with it the ſpirit of faith, hope, and charity; muſt ſupply what is deficient in literal obſervances, by ſpiritual actions of a more ſublime, perfect, and excellent nature; for example, inſtead of bloody ſacrifices, the ſacrifice of an humble and contrite heart: the mortification of our paſſions; death unto ſin, *&c.*

LETUSHIM, לטושים, λαττυσεῖμ, *who work with the hammer*, or *who poliſh*, or *are poliſhed*; from לאש *lataſh*.

LETUSHIM, ſecond ſon of *Dedan*, the ſon of *Abraham* and *Keturah*. Gen. xxv. 3. *Letuſhim* is rendered by ſome, *workers in braſs and iron. Hieronym. qu. Hebr. in Geneſ.*

LEVI, לוי, *who is ty'd and aſſociated.*

LEVI, third ſon of *Jacob* and *Leah*, born in *Meſopotamia*, A. M. 2248, *ante* A. D. 1756. Gen. xxix. 34. After *Sichem*, the ſon of *Hamor* had violated *Dinah*, *Jacob*'s daughter, and ſiſter to *Levi* and *Simeon*: theſe two brethren fraudulently engaged *Sichem* to receive circumciſion, and, on the third day, when the pain was greateſt, they entered the town of *Sichem*, ſlew all the males, retook their ſiſter *Dinah*, and pillaged the place. Gen. xxxiv. 25, 26. This action was very diſpleaſing to their father *Jacob*; *Simeon* and *Levi* replied, "Should they violate our ſiſter?" &c.

Levi went down into *Egypt* with his father, having three ſons, *Gerſhom*, *Kohath*, and *Merari*. When *Jacob* bleſſed his ſons, he ſaid to *Simeon* and *Levi*: "Ye are brethren, and too much united in doing miſchief; ye are the inſtruments of an unjuſt war. God forbid that I ſhould be a partaker in their evil deſigns, and that my honour ſhould be concerned in their combinations; for in their fury they killed a man, and in their reſentment they pierced a wall. Curſed be their anger for it was fierce, and their wrath for it was cruel. I will divide them in *Jacob*, and ſcatter them in *Iſrael*." Gen. xlvi. 11. xlix. 5, 6.

Accordingly, *Levi* was ſcattered over all *Iſrael*, having no ſhare in the diviſion of *Canaan*; but only ſome cities in the portions of other tribes. Nevertheleſs, he was not the worſe provided for, ſince God choſe the tribe of *Levi* for the ſervice of his temple, and for the prieſthood, beſtowed many privileges on it, above the other tribes, in dignity, and in the advantages of life; all the tithes, firſt-fruits, and offerings, preſented at the temple, and ſeveral parts of all the victims, &c.

The Teſtament of the twelve Patriarchs, an ancient, but apocryphal book, informs us, that the prieſthood ſhould be ſettled in the family of *Levi*; and that the Saviour of the world ſhould be born of his tribe, and that of *Judah*. It was the opinion of many of the ancients, that the bleſſed Virgin was of the two tribes of *Levi* and *Judah*; of *Judah* by her father, and of *Levi* by her mother. *Levi*, as this book ſays, died in *Egypt*, aged an hundred and thirty-ſeven years, and his ſons, at their return into the land of *Canaan*, buried him in the cave of *Hebron*.

LEVIATHAN, לויתן, δράκων, *a great fiſh faſtened*; from תן *than*, *a great fiſh*, and לוי *levi*, *fixed*, or *faſtened*.

LEVIATHAN. This word the fathers underſtand generally, in a moral ſenſe, of the devil, the enemy of mankind, the ſerpent. 2 Eſdras vi. 47, 51. The word *Leviathan*, according to its etymology, ſignifies a large fiſh, or ſea monſter. לוית *leviath* may ſignify *what is joined, faſtened, or tied together*; and תן *than*, *a great fiſh*; *q.* "the great fiſh covered with ſcales, ſtuck cloſe one upon another." The crocodile we know is very long and large, and has ſcales ſo ſtrong, and ſo thick, that the darts of huntſmen and the hooks of fiſhermen cannot penetrate them. In our opinion, *Leviathan* ſignifies a *crocodile*.

Job gives an admirable deſcription of the *Leviathan* in chap. xli. which may be very naturally explained of the crocodile. Others interpret it of the whale, or what the *French* call the mulart, which is a very large fiſh in the *Mediterranean*: others, by *Leviathan*, underſtand, generally, all large fiſh and ſea monſters. *Bochart, de anim. ſacr.* part. i. lib. i. cap. 7. & part. ii. lib. v. cap. 16, 17, ſhews at large that it is the crocodile. He quotes the *Talmud*, in the treatiſe on the *Sabbath*,

Sabbath, where it is ſaid, that the *calbit*, or ſea dog, is the terror of the *Leviathan*.

Job ſpeaks of the *Leviathan* in the manner following, *Canſt thou draw out Leviathan with an hook, or his tongue with a cord which thou letteſt down?* Is the crocodile one of thoſe fiſh which is to be caught with an hook, and faſtened by the tongue; or ſtrung through the mouth and gills, to be carried up and down as one pleaſes? He aſks this, as of a thing impoſſible, which no one could attempt without great temerity. *Herodotus*, lib. ii. cap. 70. relates a way of taking the crocodile with an hook; but this probably was not invented in the time of *Job*. That hiſtorian ſays, they threw a piece of hog's fleſh upon a large ſtrong hook, into the *Nile*. The fiſhermen ſtood on the ſhore, where they made a pig cry: the crocodile immediately came forward, and ſwallowed the hog's fleſh with the hook; the fiſhermen drew it on ſhore, threw mud into its eyes, (which are very ſmall in proportion to the reſt of the body) and then killed it.

Canſt thou put a hook through his noſe, or bore his jaws through with a thorn? As they did beaſts of ſervice, ſuch as camels and buffaloes, which were guided in this manner, and directed at pleaſure. Is the crocodile one of thoſe gentle and tractable animals? See *Iſai.* xxxvii. 29. where he ſpeaks of piercing in this manner the muzzles of beaſts of burden. *I will put my hook in thy noſe, and my bridle in thy mouth.* The *Hebrew* of *Job* may be otherwiſe interpreted: *Wilt thou put light into his noſtrils, or pierce his jaw with a thorn?* As thoſe ſmall fiſh which are carried to market, ſtrung together in this manner. *Shall the companions make a banquet of him? Shall they part him among the merchants?* Or as others will have it, *Shall the inchanters cut him up, and the Canaanites divide him in pieces for ſale?* Shall they charm him like a ſerpent, and cauſe him to burſt with their inchantments?

Lay thine hand upon him, remember the battle, and talk no more; or according to the *Hebrew*, *Lay thine hand upon him and never think of the battle: behold, the hope of him is in vain, ſhall not one be caſt down even at the ſight of him?* The crocodile is a very dreadful creature; the hardieſt warrior will not dare to appear before him. *Heliodorus Æthiopic.* lib. i. tells of one *Artemidorus*, who lighting by chance on a crocodile while he was ſleeping on the ſands, was ſo ſcared, that he inſtantly loſt both his underſtanding and memory. *Job* continues, *None is ſo fierce that dare ſtir him up.* It would be very great raſhneſs to attempt it. Nevertheleſs, the inhabitants of *Tentyrus* deſtroyed crocodiles wherever they could find them.

Who can diſcover the face of his garment, or who can come to him with his double bridle? The crocodile ſleeps in the day time on the ſand, with his mouth open; but notwithſtanding his being aſleep, who will dare to harneſs him? *His body is like ſhields of caſt braſs; it is covered with ſcales preſſed cloſe one upon another.* The crocodile is one of the largeſt river fiſh we know of; there have been ſome ſeen five and twenty, or thirty feet in length: the ſkin of its back is ſo hard, there is no piercing it. Under the belly the ſkin is tender, and this is the only place wherein it may be wounded. *Who ſhall open the entrance of his jaws? Terror dwells about his teeth.* The head of this animal is oblong, and the mouth of it extremely large. It has thirty-ſix very ſolid, ſharp teeth, in its upper jaw, and as many in the lower. His teeth ſhut one within another like the teeth of a ſaw. When he opens his mouth, the opening is ſo wide, that he could ſwallow a man, or even an heifer intire. His head is oblong, and divided almoſt up to his ears. There have been ſome ſeen in *India* ſo large, that a tall man might ſtand upright between their jaws. They are ſaid to move the upper jaw, whereas other animals move the lower jaw only.

By his neeſings a light doth ſhine, and his eyes are like the eyelids of the morning. But of his mouth go burning lamps, and ſparks of fire leap out. Out of his noſtrils goeth ſmoke, as out of a ſeething pot or cauldron: his breath kindleth coals, and a flame goeth out of his mouth. This poetical deſcription admirably expreſſes the vivacity of the crocodile's eyes, when he ſprings out of the water, the rapidity wherewith he purſues his prey, and the rapacity with which he devours it. *Strength is in his neck, and famine walketh before him.* The crocodile is in ſhape almoſt like a lizard. His ſtrength conſiſts principally in his neck and head. He ravages every thing; he kills animals of all kinds, and lays waſte the fields; which cannot be expreſſed better than by ſaying, famine walketh before him.

The flakes of his fleſh are joined together, they are firm in themſelves, they cannot be moved. His body is all nerve and muſcle; it is, as it were, impenetrable and invulnerable. *His heart is as firm as a ſtone, yea as hard as a piece of the nether millſtone.* Theſe expreſſions deſcribe in a lively manner the ſtrength, courage, and intrepidity of the crocodile. Nothing frightens him. Neither ſwords, darts, nor breaſt-plates, can ſtand before him. Travellers agree, that the crocodile's ſkin is proof againſt ſwords, darts, arrows, and fire-arms: if any would pierce him, he muſt ſtrike him under the belly. *He eſteemeth iron as ſtraw,*

and braſs as rotten wood. The arrows cannot make him flee; ſlingers are turned with him into ſtubble.

He maketh the deep to boil like a pot: he maketh the ſea like a pot of ointment.

In the oriental ſtyle, great rivers and lakes are called *ſeas*. There are crocodiles not only in the *Nile*, but in lakes. Thoſe of the lake *Mœris* were adored in *Egypt*; they carefully prepared proviſion for them, they put rich pendants in their ears, and coſtly bracelets on their legs. When the crocodile ſtirs himſelf with impetuoſity, or caſts up water through his mouth, he makes the lake or river he is in, to boil like a cauldron; his odour is like that of muſk; not only while he is alive, but his fleſh after his death retains this ſcent.

He beholdeth all high things, he is a king over all the children of pride; which ſome explain by ſaying, that the crocodile is the king of other fiſh; but it may be better underſtood of the *Egyptians*, who are often called in ſcripture *children of pride*; or *proud*. Exek. xxxii. 12. Pſa. lxxxix. 10. Iſ. li. 9. Job xxvi. 12. The crocodile was their king, their god. In *Hebrew* the word *king* often means the god of any nation; every one knows, that the *Egyptians* worſhipped the crocodile, and that the crocodile was the emblem or figure of *Egypt*.

In chapter iii. 8. he ſays; *Let them curſe it that curſe the day, who are ready to raiſe up a Leviathan.* He means, in our opinion, the *Atlantes*, and the people of Upper *Egypt*, who curſe the ſun, becauſe they are burnt with the exceſſive heat of it, *Vide Strabo.* lib. xvii. p. 563, *Plin.* lib. v. cap. 8, *Herodot.* lib. iv. cap. 184; and who are ſo daring, as to wake the crocodile in order to attack, kill and eat him. *Pſ.* lxxiv. 14. *Herodot.* lib. ii. cap. 69. *Plin.* lib. viii. cap. 25. & lib. xxviii. cap. 3. *Ezekiel* deſcribes the king of *Egypt* by the name of *great Than*, or great dragon; great fiſh. *Iſaiah*, xxvii. 1. *Viſitabit dominus ſuper Leviathan, ſerpentem vectem, & ſuper Leviathan ſerpentem tortuoſum*, threatens *leviathan the piercing ſerpent* with death; *i. e.* the king of *Babylon*; and *leviathan, the crooked ſerpent, i. e.* the king of *Egypt*. The royal prophet ſays, that the Lord created the *leviathan* to play in the waters. Pſalm civ. 26.

LEVIR, LEVIRATE. We uſe this term, as other authors have done, to denote particularly the law of *Moſes*, which obliges one brother to marry the widow of another, who died without children; and to raiſe up ſeed to him. From *levir*, which ſignifies in *Latin* the *huſband's brother*, the brother-in-law; the word *levirate* has been formed. See *Deut.* xxv. 5. [*Vide* FRAGMENTS, Nos. LXXVI, p. 133. CXXV. p. 39, 40.]

This law is an exception to that which condemns marriages between brothers and ſiſters, and between brothers-in-law and ſiſters-in-law. This law ſeems to have been uſed among the *Hebrews* and *Canaanites*, before *Moſes*; ſince *Judah* gives his firſt born *Er*, and *Onan* his ſecond ſon, to *Tamar*, and obliges himſelf to give her likewiſe *Shelah* his third ſon.

The inſtance of *Ruth*, who married *Boaz* her huſband's relation, is an evidence of this practice under the *Judges*. *Boaz* was neither the father of, nor the neareſt relation to, *Elimelech*, father-in-law to *Ruth*, the wife of *Mahlon*, and yet he married her after his refuſal, who was the neareſt relation. The *Rabbins* ſuggeſt many exceptions and limitations to this law; as, that the obligation on the brother of marrying his ſiſter-in-law, regards only brothers born of the ſame father and mother; that it has a reſpect only to the eldeſt brother of the deceaſed; and farther, ſuppoſes that he was not married: for if he were married, he might either take or leave his brother's widow. If the deceaſed brother had left a natural or adoptive ſon or daughter, a grandſon or grand-daughter, the brother was under no obligation to marry his widow. If the dead perſon left many wives, the brother could marry but one of them: if the deceaſed had many brothers, the eldeſt alone had a right to all his eſtate, and enjoyed the property which his wife had brought him.

They add, that the marriage of the widow with her brother-in-law was performed without ſolemnity; becauſe the widow of the brother who died without children, paſſed for the brother-in-law's wife, without any occaſion for more ceremony. Notwithſtanding, cuſtom required that this ſhould be done in the preſence of two witneſſes, and that the brother ſhould give a piece of money to the widow. The nuptial bleſſing was added, and a writing to ſecure the wife's dower. Some believe, that this law was not obſerved after the *Babyloniſh* captivity, becauſe ſince that time there has been no diſtinction of the inheritances of the tribes. The preſent *Jews* do not practice this law, or at leaſt very rarely.

Leo of *Modena* deſcribes it in the following manner. "Three *Rabbins* and two other witneſſes the evening before, chooſe a place where the ceremony may be performed. The next day when they come from morning prayers, they all follow the *Rabbins* and witneſſes, who in the appointed place, ſit down, and order the widow and her brother-

brother-in-law to appear before them, who declare that they there preſent themſelves, in order to be free. The principal *Rabbin* propoſes ſeveral queſtions to the man, and exhorts him to marry the widow, then, ſeeing him perſiſt in his refuſal, after ſome other interrogatories, the man puts on one of the *Rabbin*'s ſhoes, which is fit for any foot; and the woman in the mean time draws near to him, and aſſiſted by the *Rabbin*, ſays to him in *Hebrew*, *My huſband's brother will not continue the poſterity of his brother in* Iſrael, *and refuſes to marry me, as being my brother-in-law.* The brother-in-law anſwers, *I have no mind to take her.* Hereupon the woman ſtoops down, looſens and pulls off the ſhoe, throws it upon the ground, ſpits before him, and ſays in *Hebrew* to him, with the help of the *Rabbin*. *So ſhall it be done unto that man who will not build up his brother's houſe; and his name ſhall be called in* Iſrael *the houſe of him that hath his ſhoe looſed.* Theſe words ſhe repeats three times, and they who are preſent anſwer as often, *He that hath his ſhoe looſed.* Hereupon the *Rabbin* immediately tells her, that ſhe may marry again; and if ſhe requires any certificate of what is done, the *Rabbins* deliver one to her." *Leo of Modena*, p. 4. cap. 7.

From this it appears, that the *Rabbins* do not underſtand *Moſes*'s words literally, that the *woman ſhall ſpit in his face*; but explain it, *ſhe ſhall ſpit in his preſence*, ſhe ſhall ſpit on the ground before him; but the text is expreſsly for the former meaning, and *Joſephus* took it literally in the hiſtory of *Ruth*, *Joſeph. Antiq.* lib. v. cap. 11. (πτύειν εἰς τὸ πρόσωπον, inſtead of τύπλειν.) To ſpit in any one's face is a mark of the higheſt contempt. Numb. xii. 14. *Vide* FRAGMENT, No. LXXVI, page 133.

What is ſaid of his giving his brother's name to the eldeſt ſon which he ſhall have by her, may be underſtood two ways. 1. He ſhall bear the name of the deceaſed; if that was *Abraham*, the ſon ſhall be called *Abraham*. 2. He ſhall bear the name of the deceaſed; he ſhall paſs for his ſon; ſhall ſupport his name and family, &c. The *Hebrew* literally ſays, *Deut.* xxv. 6. יקום עלושם אחיו. *He ſhall be raiſed upon his brother's name*, he ſhall be like a young ſucker ſhooting out of his father's name. The example of *Ruth*, who called her ſon by *Boaz*, *Obed*, not *Mahlon*, the name of her firſt huſband, proves, that it was not neceſſary the child ſhould receive the name of his mother's firſt huſband.

Leo of *Modena* obſerves, that the *Jews* ſometimes from avarice, keep their ſiſters-in-law long in ſuſpence, without declaring whether they will marry them or no, to tire their patience, and draw money out of them: wherefore ſome fathers, if they marry their daughters to men who have ſeveral brothers, ſtipulate, that they ſhall ſet the widow at liberty *gratis*. Others oblige the huſband, in caſe he falls ſick, and is in danger, to divorce his wife, that ſhe may not come into the power of her brother-in-law. The marrying a ſiſter-in-law the *Jews* call *ibum*, and the pulling off the ſhoe and ſetting a woman at liberty, *chaleza*.

LEVITE, לוי, λευίτης, *who is faſtened, or joined.* See LEVI.

LEVITES. All the deſcendants of *Levi* may be comprized under this name: but principally, thoſe who were employed in the loweſt miniſtries of the temple, whereby they were diſtinguiſhed from the prieſts, who being deſcended from *Aaron*, were likewiſe of the race of *Levi* by *Kohath*, but were employed in higher offices.

The *Levites* were deſcendants of *Levi* by *Gerſhom*, *Kohath*, and *Merari*, excepting the family of *Aaron*; for the children of *Moſes* had no part in the prieſthood, and were only common *Levites*. God choſe the *Levites* inſtead of the firſt-born of all *Iſrael*, for the ſervice of his tabernacle and temple. Numb. iii. 6, *&c* They obeyed the prieſts in the miniſtrations of the temple, and brought to them wood, water, and other things neceſſary for the ſacrifices. They ſung, and played on inſtruments, in the temple, &c. They ſtudied the law, and were the ordinary judges of the country; but ſubordinate to the prieſts.

God provided for the ſubſiſtence of the *Levites*, by giving them the tythe of corn, fruit and cattle: but they paid to the prieſts the tenth of their tythes; and as the *Levites* poſſeſſed no eſtates in land, the tythes which the prieſts received from them, were looked on as the firſt-fruits which they were to offer to the Lord. Numb. xviii. 21, 22, 23, 24.

God aſſigned them for their habitations forty-eight cities, with fields, paſtures, and gardens. Numb. xxxv. 1, 2, 3, *&c*. Of theſe, thirteen were given to the prieſts, ſix whereof were cities of refuge. Joſhua xx. 7. xxi. 19, 20, *&c*. While the *Levites* were actually employed in the temple, they were ſubſiſted out of the proviſions in ſtore there, and out of the daily offerings made there; and if any *Levite* quitted the place of his abode, to ſerve the temple, even out of the time of his half-yearly, or weekly, waiting; he was received there, kept and provided for, in like manner as his other brethren, who were regularly in waiting, Deut. xviii. 6, 7, 8. The conſecration of *Levites* was without much ceremony.

They wore no peculiar habit to diſtinguiſh them from other *Iſraelites*, and God ordained nothing particularly for their mourning. 2 Chr. xxix. 34. The manner of their conſecration may be ſeen, Numb. viii. 5, 6, 7, *&c.*

Joſephus, *Antiq.* lib. xx. cap. 8, ſays, that in the reign of *Agrippa* king of the *Jews*, about A. D. 62, ſix years before the deſtruction of the temple by the *Romans*, the *Levites* deſired permiſſion from that prince to wear the linen tunic like the prieſts; which was granted. This innovation was diſpleaſing to the prieſts; and the *Jewiſh* hiſtorian remarks, that the ancient cuſtoms of the country were never forſaken with impunity: adding, that *Agrippa* permitted likewiſe the families of the *Levites*, whoſe office it was to guard the doors, and perform other troubleſome offices, to learn to ſing, and play on inſtruments, that they might be qualified for the temple ſervice as muſicians.

The *Levites* were divided into different claſſes; the *Gerſhomites*, *Koathites*, *Merarites*, and *Aaronites*, or prieſts. *See* Numb. chap. iii. &c.

The *Gerſhomites* were in number 7,500. Their office in the marches through the wilderneſs was to carry the veils and curtains of the tabernacle. *Eliaſaph*, the ſon of *Lael*, was their chief.

The *Koathites* were in number 8,600, they were employed in carrying the ark and ſacred veſſels of the tabernacle. *Elizaphan*, the ſon of *Uzziel* was their chief.

The *Merarites* were in number 6,200. They carried the ſeveral pieces of the tabernacle which they could not place upon the chariots; *Zariel*, the ſon of *Abihail*, was their chief.

The *Aaronites* were the prieſts who ſerved the ſanctuary; *Eleazar*, the ſon of *Aaron*, was their chief.

When the *Hebrews* incamped in the wilderneſs, the *Levites* were placed round about the tabernacle. *Moſes* and *Aaron* at the Eaſt, *Gerſhom* at the Weſt, *Kohath* at the South, *Merari* at the North. *Moſes* ordained, that the *Levites* ſhould not begin ſervice at the tabernacle till they were five and twenty years of age, Numb. viii. 24, 25, 26. or, as he ſays elſewhere, from thirty to fifty years old. Numb. iv. 3. But *David* finding they were employed no longer in thoſe groſſer offices, of tranſporting the veſſels of the tabernacle, appointed them to enter on ſervice at the temple at twenty years of age. The prieſts and *Levites* waited by turns, weekly, in the temple. They began their weeks on one *ſabbath* day, and on the *ſabbath* day in the following week went out of waiting. 1 Chr. xxiii. 24. 2 Chr. xxxi. 17. and Ezra iii. 8. When an *Iſraelite* made a religious entertainment in the temple, God required, that the *Levites* ſhould be invited to it. Deut. xii. 18, 19.

LEVITICUS. The third book in the Pentateuch: called *Leviticus*, becauſe it contains principally the laws and regulations relating to the prieſts, the *Levites*, and ſacrifices; for which reaſon the *Hebrews* call it *the prieſt's law*. The *Jews* term it likewiſe *Vajicra*, becauſe in *Hebrew* it begins with this word, *and he called*. The ſeven firſt chapters of *Leviticus* preſcribe the ceremonies to be obſerved in offering of burnt ſacrifices, of meat-offerings, of bread and cakes, of peace-offerings or thankſgivings, and of ſin-offerings; they regulate what parts were to be conſumed on the fire of the altar, and what were to be given to the prieſt, who offered them. After this are related in what manner the prieſts were conſecrated, and what ſacrifices were offered on that occaſion; alſo, the puniſhment of *Nadab* and *Abihu*, for attempting to offer incenſe to the Lord with ſtrange fire. On this occaſion *Moſes* appoints the mourning of the prieſts, and forbids them to drink wine while waiting in the temple.

Chapter xi. to xv. give rules for diſtinguiſhing beaſts clean and unclean; the leproſy of men, of houſes and of habits; for the purification of men indiſpoſed with a gonorrhæa, and of women after child-birth. After this, the ceremonies on the day of ſolemn expiation are regulated; alſo the degrees of relation, permitted or forbidden in marriage. Then prohibitions of alliances with the *Canaanites*, of idolatry, theft, perjury, calumny, hatred, the ſuperſtitions of the *Gentiles*, magic, divinations, ſoothſaying, proſtitutions, and adultery; explaining the blemiſhes which unfitted animals for ſacrifice. Chapter xxii. notices the principal feſtivals in the year, the Paſſover, Pentecoſt, the Feaſt of Tabernacles, the Great Day of Expiation, the Feaſt of Trumpets, or beginning of the civil year, (including the ſtory of a man who was ſtoned to death for having blaſphemed the name of the Lord) the ſabbatical, and the jubilee years: alſo of vows, and tythes.

All agree, that *Leviticus* is a canonical book, and of divine authority. It is generally held to be the work of *Moſes*, as well as the reſt of the Pentateuch (but ſee FRAGMENT, No. 1.) It contains the hiſtory of the eight days of *Aaron*'s and his ſons' conſecration, A. M. 2514, *ante* A. D. 1490. The laws preſcribed in it upon other ſubjects beſides ſacrifices, have no chronological marks, whereby we may judge at what times they were given.

LEUMMIM, לאמים, λααμιεὶμ, *Vulgate*, *loomim*. *Gentiles*;

Gentiles; from לאם, *leum, people, nation:* otherwiſe, *without water*; from the adverb לא *lo, without*, and מים *majim, waters.*

LIBANUS, לבנון, λίβανος, *Hebrew, Lebanon. white*; from לבן *laban:* otherwiſe, *incenſe;* from לבנה, *libnah.*

LIBANUS, a famous mountain which ſeparates *Syria* from *Paleſtine.* It forms a kind of horſeſhoe in its length, beginning three or four leagues from the *Mediterranean* above *Smyrna*, and going from north to ſouth towards *Sidon*, from thence bending from weſt to eaſt, towards *Damaſcus*; and returning from the ſouth northward, from the ſtreight of *Damaſcus*, as far as *Laodicea Scabioſa.* The weſtern part of this chain of mountains is properly called *Libanus.* The other part, eaſtward, extends from ſouth to north, and is called by the *Greeks*, *Antilibanus.* Between theſe two mountains is a long valley called *Cœle-Syria*, or hollow *Syria*; *the valley of Lebanon*, *Joſh.* xi. 17. at preſent *Betkah*, from the *Hebrew*, *Bekah*, a *plain.* For the cedars of *Libanus*, *vide* CEDARS. *Libanus* is from the *Hebrew*, *Leban*, *white:* this name was given it, in all probability, by reaſon of the ſnow, with which it is always covered in many places. *Jeremiah* ſpeaks of the ſnow of *Libanus*; Jer. xviii. 14. and *Tacitus*, *mirum dicitur tantos inter ardores opacum, fidumque nivibus.* Tacit. lib. v. Hiſt. cap. 6. *The ground*, Maundrell *tells us*, *where not concealed by the ſnow, appeared to be covered with a ſort of white ſlates, thin and ſmooth. Mount* Libanus *in* M. de la Roque's *opinion, who viſited it in his travels, is higher than either the* Alps *or* Pyrenees. *Voyage au Mont. Liban. tom.* i. p. 90.

Libanus is about an hundred leagues in circumference. It has *Meſopotamia* eaſt, *Armenia* north, the Holy Land ſouth, and the *Mediterranean* weſt. Four rivers iſſue out of *Libanus*, *Jordan*, *Rocham*, *Nahar-Roſſien*, and *Nahar-Cadicha.* It is compoſed of four encloſures of mountains, which riſe one on the other. The firſt is very rich in grain and fruits; the ſecond is barren, abounding in thorns, rocks and flints; the third, though higher than this, enjoys a perpetual ſpring, the trees being always green, and the orchards filled with fruit: it is ſo agreeable and fertile, that ſome have called it a terreſtrial paradiſe. The fourth is ſo high, that it is almoſt always covered with ſnow; and is uninhabitable by reaſon of the great cold.

The temple of *Jeruſalem* is alſo called *Libanus. Open thy doors O Lebanon, that the fire may devour thy cedars*, ſays *Zachary*, xi. 1. ſpeaking of the future deſolation of the temple by the *Romans.* And *Ezekiel*, xvii. 3. a great eagle with large wings came unto *Lebanon*, and took the higheſt branch of the cedar: meaning *Nebuchadnezzar*, who took the temple, burnt it, and carried away its treaſures.

Laſtly, the palace built by *Solomon* at *Jeruſalem*, was called the houſe of *Libanus*, *domus ſaltus Libani*, probably by reaſon of its height, or the whiteneſs of its walls; or rather by reaſon of the great quantity of cedar wood and pillars which were in it.

TOWER OF LIBANUS. *Solomon* in the *Canticles*, vii. 4. compares his ſpouſe's noſe *to the Tower of Libanus, which looketh towards Damaſcus.* Travellers ſpeak of a tower to be ſeen upon *Libanus* on the ſide of *Damaſcus*, which ſeems to have been very high. *Benjamin* of *Tudela* aſſures us, that the ſtones of this tower, the remains whereof he had ſeen, were twenty palms long, and twelve wide. *Gabriel Sionita ſays, that this tower was an hundred cubits high, and fifty broad. Maundrell* ſpeaks likewiſe of the ſame, but he ſaw it only at a diſtance.

LIBATION. This word is uſed in ſacrifical language, to expreſs the effuſion of liquors, poured upon the victims to be ſacrificed to the Lord. The quantity of wine for a libation was the fourth part of an hin; rather more than two pints.

Libations among the *Hebrews* were made upon the victim after it was killed, and the ſeveral pieces of it were laid upon the altar, ready to be conſumed by the flames. See *Leviticus* vi. 20. viii. 25, 26. ix. 4. xvi. 12, 20. xxiii. 13. Theſe libations conſiſted in offerings of bread, wine and ſalt; *vide* BREAD, CAKES, &c.

Libations were offered among the *Greeks* and *Latins*, with the ſacrifices, but they were poured upon the head of the victim, while it was living. So Æneid ii. ver. 130, 131. *Sinon* relating in what manner he was to be ſacrificed, ſays, "he was in the prieſt's hands ready to be ſlain, was loaded with bands, and garlands; that they were preparing to pour upon him the libations of grain and ſalted meal.

> Jamque dies infanda aderat, mihi ſacra parari,
> Et ſalſæ fruges, & circum tempora vittæ.

And *Dido*, Æneid iv. beginning to ſacrifice, pours wine between the horns of the victim.

> Ipſa tenens dextra pateram pulcherrima Dido,
> Candentis vaccæ media inter cornua fudit.

St. *Paul* ſays, that he is, as it were, a victim about to be ſacrificed, and that the accuſtomed libations of meal and wine were already, in ſome manner poured upon him: 2 Tim. iv. 6. for I am

am ready to be offered, and the time of my departure is at hand.

LIBERTINUS, Λιβέρτινοι, *Lat. a freed man.* Or,

LIBERTINE: *Synagoga libertinorum*, Acts vii. 9. See SYNAGOGUE.

LIBERTY, as oppoſed to ſervitude and ſlavery, denotes the condition of a man, who may act independently of the will of another. There is frequent mention of this *liberty* in ſcripture. The *Hebrews* valued themſelves mightily on their liberty; they boaſted in our Saviour's time, that they had never been deprived of it: *we were never in bondage to any man*, John viii. 33. This from them was ridiculous: ſince we know that they were often ſubject to foreign powers under the Judges, and afterwards to the kings of *Aſſyria, Chaldæa* and *Perſia*; and *Tacitus* obſerves of them, that under the *Aſſyrians*, *Medes*, and *Perſians*, they were the meaneſt and moſt abject of ſlaves: *Dum Aſſyrios penes, Medoſque & Perſas oriens fuit, deſpectiſſima pars ſervientium fuere.* Tacit. Hiſt. lib. v. n. 8. N. B. They were at this very time ſubject to the *Romans*.

It is however true, that the *Iſraelites*, according to the intention of *Moſes*, were never to be reduced intirely to a ſtate of bondage. They might be ſold, or fall into ſervitude among their brethren; but always had a power of redeeming themſelves, or procuring themſelves to be redeemed by their relations, or of being liberated in the ſabbatical year, or in the jubilee year, which reſtored all *Hebrews* to their liberty, and to their inheritances. Probably it was on this account they boaſted, that they never had been reduced to ſlavery. Their whole nation was equally free and noble; *Saul*, *David*, and *Jeroboam*, who aſcended the throne, were of no better quality than the meaneſt ſhepherd in *Iſrael*. *Vide* SABBATICAL YEAR, JUBILEE, and SLAVE.

LIBERTY, *freedom*, is likewiſe applicable to people living according to their own laws, independent on any other ſtate. The kings of *Syria*, after they had long perſecuted the *Jews*, granted them liberty, when *Simon Maccabæus* was high prieſt: 1 Macc. xiv. 26. they ſuffered them to live according to the law of *Moſes*, and freed them from tributes and other ſervices, which before they paid to the kingdom of *Syria:* 1 Macc. xv. 6.

Domus libera, an houſe ſeparated from the commerce of other men. King *Azariah* being ſmitten with a leproſy, was ſeparated from mankind, and reduced to the condition of a private perſon. *Habitavit in domo liberâ ſeorſum.* 2 Kings xv. 5.

The *Pſalmiſt* ſays, lxxxviii. 5, that he is as one deſtitute of all help, free among the dead, *inter mortuos liber*. This is explained of our Saviour ſhut up in the grave; nevertheleſs, having it abſolutely in his power to iſſue forth from thence when he pleaſed, by his reſurrection. The *Hebrew* may be tranſlated: *I am as theſe dead men of liberty, like thoſe who are dead of their wounds, and ſleeping in the grave*; or otherwiſe, *like thoſe men of liberty*, thoſe ancient heroes, who boaſted of liberty and independency, and are nevertheleſs dead of their wounds, and ſleep in the grave.

LIBERTY *of the goſpel*, in oppoſition to the ſervitude of the law. St. *Paul* ſpeaks of this liberty; *We are not the children of the bond-woman, but of the free*, Gal. iv. 31. We are not derived from *Hagar*, who and her deſcendants are ſlaves, meaning the *Jews*; but we are the ſons of *Sarah* the free woman: we enjoy the liberty of God's children, by virtue of the adoption procured for us by *Jeſus Chriſt*. Which liberty delivers us from the yoke of legal ceremonies, from the obligation of obſerving purifications and diſtinctions of meats, and many other troubleſome and uneaſy practices, to which the *Jews* were ſubjected. See *Rom.* viii. 21. and 1 *Cor.* x. 29. and 2 *Cor.* iii. 17. and *Galat.* ii, 4, 5. and *James* i. 25. ii. 12.

LIBERTY *to righteouſneſs*, in oppoſition to the bondage of ſin. This is part of the juſtification which *Jeſus Chriſt* hath procured for us, which we acquire by faith in him, and preſerve by a good life, the practice of Chriſtian virtues, &c.

LIBERTY, and *free-will*, in oppoſition to conſtraint and neceſſity: man is at liberty to do good or evil, Eccluſ. xv. 14, *&c. God hath made man from the beginning, and left him in the hand of his counſel. If thou wilt, to keep the commandments, and to perform acceptable faithfulneſs. He hath ſet fire and water before thee: ſtretch forth thy hand unto whether thou wilt.* There is however a great difference between our liberty of doing good and of doing evil. We have in ourſelves the unhappy liberty of doing evil, we are prompted to it by our concupiſcence, which indeed we ought always to reſiſt, yet ſhall not really and effectually reſiſt, without the aſſiſtance of God's grace; whereas, as to good, though we have the liberty of doing or not doing it, we cannot perform it as it ſhould be, and advantageouſly to ſalvation, without the help of a particular grace, which without violating our liberty, incites us agreeably, gently, (nevertheleſs efficaciouſly) to prefer what is pleaſing to God before what ſelf-love and concupiſcence deſire.

The *Rabbins* conſider liberty and free will, very differently from Chriſtian authors. They acknowledge, that man has liberty, without which he would not be man: if he loved good, and followed

followed evil, without knowledge, or by inſtinct, he would ceaſe to be reaſonable. What would become of the rewards and puniſhments, the threats, promiſes, and precepts, of the law, if it were not in the power of men to fulfil, or to violate them? They admit liberty of indifference in its full extent; they are perſuaded that people diſſemble their opinion as often as they take any thing of its liberty from free will.

Maimonides confutes the fatality of aſtrologers, but he makes every thing to depend on conſtitution: as God, ſays he, has created man upright in ſtature, and with hands and feet, ſo hath he likewiſe given him a will to move and act as he pleaſes; and it is the goodneſs of his conſtitution which makes things eaſy or difficult to him. The fear of God, he ſays, is not in the hand of heaven; *i. e.* it is in the power of man to obſerve, or not to obſerve, the law, and precepts. The fear of God is of this claſs; it depends not on God, but on the will of man.

Manaſſeh Ben Iſrael, another famous *Rabbin*, maintains, that the preventing grace acknowledged by ſome *Rabbins*, is an opinion that does not agree with tradition. That if the will were prevented by grace, it would ceaſe to be free. He allows but two ſorts of aid from God, one, whereby he produces favourable opportunities of executing the good deſigns which any man has formed; the other in aſſiſting man when he has begun to live well. He ſays farther, that we ſtand in need of the concurrence of Providence in all virtuous actions; and as a man, who is going to take a heavy burden on his ſhoulders, calls ſomebody to help him up with it: ſo the juſt man firſt endeavours to fulfil the law, and God like the arm of another perſon, comes to his aſſiſtance, that he may be able to execute his reſolution.

LIBNAH, לבנה, λεβανὰ, *white*, *whiteneſs*.

LIBNAH, a city of *Judah*, in the ſouthern part, Joſh. xv. 42. given to the prieſts, and declared a city of refuge, 1 Chr. vi. 54, 57. *Euſebius* and *Jerom* ſay, it was in the diſtrict of *Eleutheropolis*. It is the *Libna* or *Lebna*, in the neighbourhood whereof (between *Rimmon-Parez* and *Riſſah*) the *Iſraelites* encamped, on their journey through the wilderneſs. Numb. xxxiii. 20.

LIBNATH, לבנת, *white*, or *whiteneſs*.

LIBNATH, a city of *Aſher*. *Joſhua* xix. 26. We believe it to be the whole promontory, between *Ecdippa* and *Tyre*. Plin. lib. v. cap. 19. The *Hebrew* reading, *Sihor & Labaneth*, in the Vulgate is *Shicor-Libenath*. Which induces us to think, that theſe two words denote the ſame place, and that *Shichor* is the name of a rivulet; *q. d. the rivulet of foul water which is on the white promontory*. [Eng. tranſl. *Shihor-libnath*.]

LIBNI, לבני, λόβενι, *white*.

LIBNI. Son of *Gerſhom*, *Numb*. iii. 18.

LIBRA, a weight. The *Roman* pound was twelve ounces: the *Hebrews*, at leaſt in the Old Teſtament, and before the empire of the *Greeks* in the Eaſt, never calculated by pounds. The word *libra* occurs only in the New Teſtament, John xii. 3. xix. 39. The ancient *Hebrews* uſed the word *ſiclus*, when mentioning common weights; and *talent*, when ſpeaking of large weights. A ſhekel weighed an ounce, or four *Roman* drachms.

LICE, *pediculi*. The *Hebrew*, Ex. viii. 16. כנים, *chinnim*, in the LXX. and Vulgate tranſlated *ſciniphes*, ſignifies *lice* according to the *Rabbins*, and the generality of modern interpreters. See SCINIPHES.

Swarms of lice were one of the Egyptian *plagues. The word for them in the* LXX. *is* Κνίπες. *And* Heſychius *ſays*, Κνιψ *is* ζωον πληνὸν ὅμοιον κώνωπι: Diodorus Siculus, lib. iii. cap. 3. *ſpeaking of the* Acridophagi, *or eaters of locuſts, ſays, that when they grow old, their bodies breed a kind of* winged lice, *by which they are devoured. It is the conjecture of* Pererius, *and approved by* Rivet, *that it was ſome new kind of creature, called analogically by an old known name.*

LIFE, future, eternal life, or ſimply life, ſignifies the ſtate of happineſs of the righteous after death in heaven.

Narrow is the way which leadeth unto life, ſays our Saviour, Matth. vii. 14. *If thou wilt enter into life, keep the commandments: Maſter, what good thing ſhall I do that I may have eternal life?* Matt. xix. 16, 17.

Jeſus Chriſt is ſometimes called *the life:* John xiv. 6. *I am the way, the truth, and the life.* And again: *I am the reſurrection and the life.* John xi. 25. And elſewhere: *In him was life, and the life was the light of men:* John i. 4. And, *He that hath the Son hath life, and he that hath not the Son, hath not life.* 1 John v. 12. *Jeſus Chriſt* is the life of the ſoul, he enlightens it, fills it with graces, leads it to eternal life: he is himſelf the life of it, the ſuſtenance, light, and happineſs of it.

The book of life. See BOOK.

The tree of life. See TREE.

In the Old Teſtament God promiſes thoſe who obſerve his laws, long life, and temporal proſperities, which were the figure and ſhadow of eternal life, and thoſe future bleſſings whereof God aſſures us more clearly in the New Teſtament. The carnal *Jews* confined their hopes to theſe tranſitory bleſſings; but the holy patriarchs, the prophets,

prophets, and more enlightened *Hebrews*, carried their views and expectations farther. *Moſes* ſays to the *Iſraelites*, Deut. xxx. 15, 19, 20. *See I have ſet before thee this day life and good, and death and evil;* and a little lower: *I have ſet before you life and death, bleſſing and curſing: therefore chooſe life that thou and thy ſeed may live; that thou mayeſt love the Lord thy God; for he is thy life, and the length of thy days.* Hence it is that *Baruch* calls the law of God, the commandments of life: *Hear, O Iſrael, the commandments of life.* Baruch iii. 9. And the *Pſalmiſt, the path of life.* xvi. 11. [rather here hinting at the reſurrection of the dead: or that of J. C. *Vide* Acts ii. 28.]

Wiſdom, knowledge of truths relating to ſalvation, a wiſe and regular conduct, are called likewiſe, *the way of life, the truth of life, the fountain of life*; *life* ſimply. As life is the firſt of advantages belonging to the body, ſo wiſdom is the ſupreme happineſs of the ſoul; it procures a happy life for us in this world; and is the ſource of felicity to eternity. The principal wiſdom, the moſt ſerious ſtudy of the *Hebrews* conſiſted in the knowledge of their law: wherefore the Holy Spirit terms the law as well as wiſdom, life; and the ſource of life; becauſe, both the one and the other produce the ſame effects for time, and for eternity.

Life is ſometimes uſed for ſubſiſtence; *initium vitæ hominis aqua & panis*, Eccl. xxix. 26. And again, *panis egentium pauperum eſt vita*, Eccl. xxxiv. 25. In theſe paſſages *vita* is ſynonimous to *victus*; it is ſaid *Mark* xii. 44. that a poor widow who put two very ſmall pieces of ſilver, *duo minuta*, into the treaſury of the temple, gave more than any of the reſt, becauſe it was all ſhe had, *omnem victum ſuum*, that which was even neceſſary to her ſupport, Luke xxi. 4.

In a figurative ſenſe, it is ſaid ſometimes, that God reſtores life, or revives from the dead thoſe whom he delivers from great danger. This expreſſion is frequent in the *Pſalms*; where captivity is repreſented, as death, and liberty as life.

Life is alſo taken for conduct. *We fools accounted his life madneſs*, Wiſd. v. His life (courſe of conduct) is different from that of others. *Your life is hid in God.* Coloſ. iii. 3.

We find an expreſſion in *Moſes* and in *Job*, which requires explanation, Deut. xxviii. 66. Job xxiv. 22. *Thy life ſhall hang in doubt before thee, and thou ſhalt fear day and night, and ſhalt have none aſſurance of thy life.* Some of the fathers underſtood this of *Jeſus Chriſt*, crucified in the ſight of the unbelieving *Jews*, who rejected the belief of that Saviour who was their life and ſalvation. Ye ſhall be under perpetual fear and uneaſineſs, and ſhall *have no aſſurance of your own lives.* The following words of *Job* muſt be interpreted in the ſame ſenſe. *Cum ſteterit non credet vitæ ſuæ.* When the wicked man appears moſt reſolute, he ſhall not be aſſured of his life; or acccording to the *Hebrew*, when he riſeth in the midſt of his guards, *he ſhall not be ſure of his life.*

LIFE, *to live:* theſe words, as well as *death* and *to die*, are equivocal, and underſtood properly for the life of the body, or in a figurative ſenſe, for the life of the ſoul; for the life of faith, grace and holineſs, for temporal life, and life eternal. *A living ſoul* ſignifies a living animal, a living perſon: *my ſoul ſhall live becauſe of thee*, Gen. xii. 13. My life will be preſerved in conſideration of thee. *No man ſhall ſee me and live*, Ex. xxxiii. 20. *i. e.* the man who has a ſupernatural viſion of God, is in danger of loſing his life. No man can be able to ſuſtain the ſplendor of my majeſty, if beheld by his bodily eye. *As the Lord liveth, and as thy ſoul liveth*, 1 Sam. xx. 3. I ſwear by the life of God and by thine. The Lord ſwears by his own life; *I lift up my hand to heaven and ſay, I live for ever.* Deut. xxxii. 40.

The Lord is called *the living God* in oppoſition to the gods of the *Gentiles*, who were but dead men, ſtars, or animals, whoſe lives are tranſitory; whereas the Lord is living, immortal, and the author of life, to every thing; in him we live; from him we derive motion, and exiſtence, Acts xvii. 28.

The *juſt man lives by faith*, ſays St. *Paul*, Rom. i. 17. Faith gives life to the ſoul, but this faith muſt be animated by charity, and accompanied with works; *for faith without works is dead*, Gal. v. 6. James ii. 20. Even they who are dead in ſin riſe again, and lead a new life, when they believe in *Chriſt*; and they who have a lively and intire faith never die, or rather after death enjoy eternal life, John xi. 25, 26. *I am the reſurrection and the life, he that believeth in me, though he was dead, yet ſhall he live; and whoſoever liveth and believeth in me ſhall never die.* The widow who lives in delights is dead, though ſhe appear to be alive, 1 Tim. v. 6. *Jeſus Chriſt*, ſays St. *Paul*, is my life, Phil. i. 21. *To me to live is Chriſt*: I deſire nothing paſſionately but his glory, I live only for him, and if I can lay down my life for him I ſhall be happy: *To die is gain.*

LIFE, to make alive, to raiſe to life, is taken literally, 1 Sam. ii. 6. For example, the Lord deſtroys, or raiſeth to life: he ſends down to the grave, or bringeth up from it: and *Hoſea*, vi. 2. He will reſtore us to life, after two days; he will raiſe us up on the third day. *Eliſha* had reſtored the widow's ſon to life: 2 Kings viii. 5.

Alſo

Alſo for preſerving life: *David* ſpared neither man nor woman of thoſe he took in the enemy's country; he gave life to none. 1 Sam. xxvii. 11. *Pharaoh* commanded the *Iſraelites* to expoſe their children, and not to bring them up, nor to preſerve their lives: Acts vii. 19. When the wicked ſhall be converted, and do that which is right, he ſhall ſave his ſoul alive. Ezek. xviii. 27. Let the Lord preſerve him, and vivify him; may he grant him health and long life. Pſal. xl. 3.

In a figurative ſenſe, *to give life* is uſed for delivering from a great danger, to bring out of captivity, to heal of a great ſickneſs, to defend in a great peril. The captives of *Babylon* often aſked of God in the *Pſalms* to reſtore them to life, to deliver them from a ſtate of death, of oppreſſion, of trouble, under which they groaned: by thy mercy, reſtore me to life, &c. Pſ. cxix. 25, 107.

To reſtore to life, is uſed in the *Hebrew* to expreſs the repairing of a city, a houſe, or a wall: for example, Nehem. iv. 2. *Will they revive the ſtones out of the heaps of the rubbiſh which are burnt?* Will they rebuild the walls of *Jeruſalem? David* built the walls of *Jeruſalem* from *Millo all round:* 1 Chron. xi. 8. and *Joab repaired* (or revived) *the reſt* of the city, ויואב יחיה את שאר העיר. *Habakkuk* iii. 2. deſires the Lord to cauſe his old wonders to be ſhewn forth anew. *In medio annorum vivifica illud.* And St. *Paul* ſays, *Thou fool, that which thou ſoweſt is not quickened except it die.* 1 Cor. xv. 36.

In the writings of the apoſtles, to vivify, to quicken or to revive, is often uſed for giving life to the ſoul, in a ſpiritual ſenſe; which life conſiſts in faith, charity, juſtice, grace, holineſs, &c. He that would ſave his life at the expence of truth, will loſe his ſoul; and he that ſhall loſe his life to preſerve his faith, and to maintain the truth, ſhall ſave his ſoul: Luke xvii. 33. *vivificabit eam.* The letter kills, but the ſpirit makes alive. 2 Cor. iii. 6. The law cannot make alive: Galat. iii. 21. It cannot communicate righteouſneſs, without goſpel faith, and charity.

TO LIFT UP ONES HANDS, is the geſture of a man taking an oath: *I have lift up mine hand unto the Lord*, ſays *Abraham*, that I will not take the leaſt thing that belongs to you. Gen. xiv. 22. And: *I will bring you into the land concerning which I lift up my hand*, Ex. vi. 8. which I promiſed with an oath.

To lift up one's hand againſt any one, to attack him, to fight him. *Bleſſed be the Lord thy God which hath delivered up the men that lift up their hand againſt my Lord the king.* 2 Sam. xviii. 28. And; *Sheba, the ſon of Bichri, hath lift up his hand againſt David*, rebelled againſt him: the ſcripture ſpeaking of the revolt of *Jeroboam*, the ſon of *Nebat*, uſes the ſame expreſſion. 1 Kings xi. 26.

TO LIFT UP ONE'S FACE *in the preſence of any one*, to appear boldly in his preſence. *I ſhould not dare to hold up my face to Joab thy brother.* 2 Sam. ii. 22. And *Eſdras*; *O Lord my God I am aſhamed and bluſh to lift up my face to thee*, Ezra ix. 6. See alſo *Job* x. 15. xi. 15.

To lift up one hands, eyes, ſoul, or *heart* unto the Lord, are ways of ſpeaking common in ſcripture, to deſcribe the ſentiments and emotion of one who prays earneſtly, and beſeeches God with all his heart to impart the aſſiſtance he needs. *Lifting up the eyes* frequently means no more than barely looking: *I lift up mine eyes and ſaw.*

To lift up one's ſoul to any thing, to deſire it with ardor. *But to the land whereunto they lift up their mind to return, thither ſhall they not return.* We find this expreſſion in the *Pſalms*. *Lord I lift up my ſoul unto thee.* I beſeech thee with all the ardor of my ſoul.

To lift up one's eyes towards idols, to honour, to invoke them, to put one's truſt in them, to worſhip them.

To lift up one's heel againſt any one, to kick, to riſe up againſt one.

To lift up one's horn, to be exalted with pride, to threaten one with blows, to inſult. *Vide* FRAGMENT, No. CXIV, page 21.

To lift up or *take up a lamentation*, to begin a mournful ſong.

To lift up a prayer, to addreſs one's prayers to God.

To be lifted up, to riſe, ſurgere: there aroſe a new king in *Egypt*, a new king reigned, Exod. ii. 8.

In the ſcripture men generally roſe early in the morning, and even before day, like the heroes in *Homer*.

Surgere, to riſe, ſignifies frequently ſimply to begin an action. *Ariſe and go, riſe and do this, &c.*

To riſe againſt any one, is ſaid of accuſers and falſe witneſſes; *two falſe witneſſes aroſe and accuſed Jeſus*, Mark xiv. 57.

LIGHT. *Moſes* ſays, that God having created heaven and earth, and darkneſs being ſpread over the chaos, *God ſaid, let there be light, and there was light; and God ſaw the light that it was good, and he ſeparated the light from the darkneſs.* This made the firſt day. Some demand, what this light of the firſt day could be, different from the ſun, which was not created till the fourth day? Certain *Rabbins* maintain, that it was the light of the ſun, and that what is ſaid afterwards concerning the creation of the ſun, moon, and ſtars on the fourth day, is a recapitulation. Others believe, that God on the firſt day created a lumi-

a luminous body, much like that which gave light to the *Iſraelites* in the wilderneſs, in the night time. Something like this muſt of neceſſity be admitted, if we would maintain a ſucceſſive creation.

Light is often put for proſperity, as night is for adverſity. *The light ſhall ſhine upon thy ways*, God ſhall favour thy conduct. Thou haſt lifted up on us the light of thy countenance. Thou haſt heaped thy favours on us.

The light of the living, literally ſignifies a happy life, great proſperity; but in a moral and ſpiritual ſenſe, it ſignifies the felicity of eternal life; as the miſery of the wicked is deſcribed by the darkneſs of death, Pſ. lvi. 13. cxxix. 12. cxlviii. 3. and Job xxxiii. 30. God is ſtyled *the Father of lights*, James i. 17. the author of all graces; and *Jeſus Chriſt* is called *the Light of the world, a light to light the Gentiles, the light of righteouſneſs, the light of life*, John viii, 12. i. 8.

The apoſtles are the light of the world, St. *Matth.* v. 14.

LIGURIUS, a precious ſtone; in *Hebrew*, *leſchem*. *Theophraſtus* and *Pliny* deſcribe the *ligurius* to be a ſtone like a carbuncle, of a brightneſs ſparkling like fire: *Epiphanius* and *Jerom* took it for a kind of hyacinth. Some have aſſerted, that it is the ſame as *lyncurius*, or the *lynx-ſtone*, formed, as was ſaid, of the lynx's urine, congealed into a ſhining ſtone, as ſoon as it comes out of that creature's body: but this is fabulous, as *Pliny* himſelf obſerves, lib. viii. cap. 38. *and* lib. xxxvii. cap. 3. *Ælian de animal.* lib. iv. cap. 17. The *ligurius* was the firſt ſtone in the third row upon the high prieſt's pectoral, and the name of God was inſcribed on it.

LIKHI, לקחי, λοχεῖ, *law, doctrine*; from לקח *lacach:* otherwiſe, *taking away;* from the ſame, and the pronoun י *i, my.*

LILITH, לילית, *the night. Lamia, Jerom.*

LILITH. This, as the *Rabbins* ſay, was *Adam*'s firſt wife. See CIRCUMCISION.

Some Jewiſh *doctors are of opinion, that* Lilith *is the moon, and is ſo called from* לילי lil, *which ſignifies* night, *the influences whereof may be beneficial or hurtful to new-born children; herein intimating the ſuperſtition of the Heathens, who invoke the goddeſs* Lucina, *or the moon, at the time when women are in labour.*

> Montium cuſtos nemorumque Virgo,
> Quæ laborantes utero puellas
> Tervocata audis, adimiſque letho,
> Diva triformis.
>
> HORAT. CARM. lib. iii. Ode xii.

We are of opinion that this word ſignifies a bird of night, and of bad omen, ſuch as the ſcreech-owl, bat and lapwing. *Lilith* in *Hebrew* ſignifies *the night*. *Iſaiah* ſays, "that *Edom* will be reduced to a frightful ſolitude, wherein there will be nothing to be ſeen but wild and ominous beaſts, demons, ſatyrs, ſcreech owls, *&c.*"

LILLY, שושן; *lilium, Hebrew, ſuſan*, or *ſchuſchan*, perhaps by reaſon of the number of its leaves, which are ſix, in *Heb. ſes*, or *ſcheſch*. There are lilies of different colours, white, red, yellow, and orange coloured. They were common in *Judæa*, and grew in the open fields. *Conſider the lillies of the field*, ſays *Jeſus Chriſt*, Matt. vi. 28. *how they grow, they toil not, neither do they ſpin; yet I ſay unto you that Solomon in all his glory was not arrayed like one of theſe. Wherefore if God ſo clothe the graſs of the field, which to day is, and to morrow is caſt into the oven, ſhall he not much more clothe you, O ye of little faith?* Luke xii. 27.

Father *Souciet* a *Jeſuit* affirms, that the lilly mentioned in the ſcripture by the name of שושן, *ſouſan*, is the *crown imperial*, this is the *Perſian lilly*, the *tuſaï* of the *Perſians*, the royal lilly, or *lilium baſileium* of the *Greeks*. In reality it appears from the Canticles, that the lilly ſpoken of by *Solomon* was red, and diſtilled a certain liquor: Cant. v. 13. There are crown imperials with yellow flowers; but thoſe with red are the moſt common. They are always bent downwards, and diſpoſed in the manner of a crown at the extremity of the ſtem, which has a tuft of leaves at the top. At the bottom of each leaf of this flower, is a certain watery humor, forming, as it were, a very white pearl, which gradually diſtils very clear and pure drops of water. This water is probably what the ſpouſe in the Canticles calls myrrh: *labia ejus lilia diſtillantia myrrhum.*

Judith ſpeaks of an ornament belonging to the women, which was called lilly: *Judith* x. 3. *Aſſumpſit dextraliola, & lilia & inaures. Græc.* χλιδωνας καὶ τὰ ψέλια, καὶ τὰς δακτυλίους. What theſe lilies were we cannot tell. In the judgment of *Grotius*, they might be ſomething which hung about the neck. Perhaps *lilia* may be a fault of the copyiſt, who inſtead of *monilia*, bracelets, which he did not underſtand, might inſert *lilia*. The *Greek* ſays *pſelia*, and the *Syriac* the ſame. [Chains, necklaces, or bracelets.]

LIMITS, *bounds*. *Moſes* forbids any one's altering the bounds of his neighbour's inheritance, Deut. xix. 14. *Thou ſhalt not remove thy neighbour's landmark, which they of old time have ſet on thine inheritance which thou doſt inherit*, &c. All the people curſe the man who ſhould remove the bounds planted by their anceſtors, Deut. xxvii. 17. *Job*, xxiv. 2. reckons thoſe who are guilty of this crime

crime among thieves and robbers, and oppreſſors of the poor. Boundaries are ſacred things, and matters of public right. *Siculus Flaccus de conditionib. agrorum* ſays, that when they were ſettled, they were anointed and crowned, and covered with rich veils: *unguento velaminibuſque & coronis eos coronabant.* The *Jewiſh* doctors condemn thoſe who transfer their neighbour's bounds, to be ſcourged twice; firſt becauſe of ſtealing another's inheritance, and ſecondly by reaſon of their violation of the law, which expreſsly forbids touching it.

Joſephus, *Antiq.* lib. iv. cap. 8. has interpreted this law of *Moſes* in a very particular ſenſe, "He ſays, that it is not lawful to change the limits, either of the land belonging to the *Iſraelites*, or that of their neighbours, with whom they are at peace; but that they ought to be left as they are, having been ſo placed by the order of God himſelf: for the deſire which avaricious men have to extend their limits, is the occaſion of war and diviſion; and whoſoever is capable of removing the boundaries of lands, is not far from a diſpoſition to violate all other laws."

Among the *Romans*, if a ſlave with an evil deſign, changed any boundary, he was puniſhed with death. Men of condition were ſometimes baniſhed, and private perſons were puniſhed according to the circumſtances of their crime, by pecuniary fines, or corporal puniſhments. The reſpect of the ancients for boundaries proceeded almoſt to adoration. *Numa Pompilius*, king of the *Romans* ordained, that offerings ſhould be made to boundaries, with thick milk, cakes, and firſt-fruits. *Ovid* ſays, that a lamb was ſacrificed to them, and that they were ſprinkled with blood.

Spargitur & cæſo communis terminus agno.
OVID. FAST.

Juvenal ſpeaks of cake and pap, which were laid every year upon the ſacred bounds.

Et ſacrum effodit medio de limite Saxum,
Quod mea cum patulo coluit puls annua libo.
JUVENAL SATYR. xvi.

LIMITS *of the ſea.* The ſcripture reckons it among the effects of God's omnipotency, to have fixed bounds to the ſea: Pſ. civ. 9. *thou haſt ſet a bound that they may not paſs over, neither turn again to cover the earth.* And *Job.* xxvi. 10. *He hath compaſſed the waters with bounds until the day and night come to an end.* And *Solomon* introduces Wiſdom, ſaying, *When he gave to the ſea his decree, that the waters ſhould not paſs his commandments; when he appointed the foundation of the earth, then I was by him*, Prov. viii. 29. And in *Jeremiah*, v. 22. the Lord ſays, that he has made the ſands to be a boundary to the ſea: *poſui arenam terminum mari.*

LINE, *to extend a line over a city*, to deſtroy, to raze it. *Perpendiculum extenditur ſuper Jeruſalem*, ſays *Zachary* i. 16. And *Jeremiah* in his *Lamentations*, ii. 8. *The Lord hath propoſed to deſtroy the wall of the daughter of Zion, he hath ſtretched out a line.*

LINNEN, in *Hebrew* בד, *bad*, a plant well known, whoſe bark being prepared, ſerves to make fine, and much eſteemed, linnen clothes. [FLAX.]

Another ſort of linnen the ſcripture calls שש, *ſheſch*; which we believe to be cotton. See COTTON.

Under the name of linnen, בוץ *byſſus* is included; but this was ſomething different from both linnen and cotton. It was a kind of ſilk yielded by a fiſh of the muſſel kind, which *Rondelet* calls *pinna magna.* See BYSSUS.

The plant *linum* is in *Hebrew* named *phiſhtah*, *Ex.* ix. 31. הפשתה *happiſhtah*, *linum vivens*, as well as that whereof clothes were made. [Flax-ſtalks: under flax-ſtalks *Rahab* hid the ſpies, *Joſh.* ii. 6.]

LINUS, Λίνος, *nets.*

LINUS, mentioned by St. *Paul*, 2 *Tim.* iv. 21. *Linus and Claudia, and all the brethren greet thee. Linus*, ſay ſome, was the ſon of this *Claudia. Irenæus*, *Euſebius*, *Optatus*, *Epiphanius*, *Auſtin*, *Jerom*, and *Theodoret*, affirm that *Linus* ſucceeded *Peter* as biſhop of *Rome.* He governed twelve years and ſome months. The apoſtolical conſtitutions ſay, that *Linus* was ordained biſhop of *Rome* by St. *Paul*, long before the death of St. *Peter.* *Ruſinus* aſſerts, that *Linus* and *Anacletus* having governed the church of *Rome*, while the apoſtles *Peter* and *Paul* were living, but in their abſence, *Peter* a little before his death choſe *Clement* to ſucceed him at *Rome:* and *Epiphanius* will have it, that *Clement* out of modeſty refuſed to exerciſe this office, till after the deaths of *Linus* and *Cletus.* From all which we may eaſily conclude, that we are very imperfectly acquainted with the hiſtory of *Linus.* The *Greeks* keep his feſtival *Nov.* 5. the *Latins*, *Sept.* 23.

LION, a beaſt well known; and frequently ſpoken of in ſcripture. The lion is eſteemed the king of four-footed beaſts. His hair is inclining to red. The forepart of his head is ſquare, his noſe flat and large, his eyes terrible, his mouth wide, his neck covered with a buſhy mane, his belly ſlender, his legs and thighs large and nervous, his tail long, large and very ſtrong. He has five claws on his fore-feet; four on thoſe behind. The lion is the fierceſt and moſt courageous of beaſts. It was very common in *Paleſtine*; the

ſacred authors frequently mention it, and borrow ſimilitudes and compariſons from it. Its tongue is ſharp, and ſtuck thick with points of a very hard ſubſtance like that of nails, whereof it has likewiſe the figure. Theſe points are about two lines in length. There is no animal that more reſembles a lion than a cat. The paws, teeth, eyes, and tongue of a lion are of the ſame figure with thoſe of a cat. He throws his urine behind him, and copulates with the lioneſs like hares and camels. His bladder is ſmall, becauſe he drinks very little. The female differs from the male in that ſhe has no mane or long hair upon her neck. It is a popular miſtake to think, that lions are afraid of cocks. There have been tame lions ſeen. It is likewiſe a fable, that lions ſleep with their eyes open. Lions were conſecrated to the ſun, and the Heathens repreſent the chariot of *Cybele* as drawn by them.

The *Hebrews* have ſeven words to ſignify the lion in his different ages. 1. גור *gur* or *gor*, a young lion, a lion's whelp. 2. כפיר *chephir*, a young lion. 3. ארי *vel* אריה *ari*, or *arieh*, a young and vigorous lion. 4. שחל *ſchachal*, a lion in the full ſtrength of his age. 5. שחץ *ſchachaz*, a vigorous lion. 6. לביא *lebi*, an old lion. 7. ליש *laiſch*, a decrepit lion worn out with old age. But theſe diſtinctions are not always uſed in ſpeaking of the lion.

The Lion of the tribe of Judah, Rev. v. 5. is *Jeſus Chriſt*, who ſprung from the tribe of *Judah*, and the race of *David*, and who overcame death, the world, and the devil.

The lion from the ſwelling of *Jordan*, Jer. l. 44. is *Nebuchadnezzar* marching like a lion againſt *Judæa*. He is compared to a lion by reaſon of his ſtrength and fierceneſs: to a lion ſallying from the pride of *Jordan*, *i. e.* which is driven from the neighbourhood of *Jordan*, where he had laid amidſt the thickets which cover the banks of that river, and falls with fury upon every thing he meets with in the fields. The ſcripture ſpeaks in ſeveral places of this *ſwelling of Jordan*, thereby deſcribing the inundations of that river. *See* Jer. xii. 5. xlix. 19. l. 44. Zach. xi. 3. *Vide* JORDAN.

Samſon going to *Timnath*, tore a young lion to pieces with his hands, Judg. xiv. Some time after, he noticed as he paſſed by, that bees had made their honey in the mouth of this lion, which was then dried up. This furniſhed him with a riddle which he propoſed to the young men of the company at his wedding: *the devourer furniſhed meat, and the ſtrong yielded ſweetneſs.*

David boaſts, that he had killed both a lion and a bear, 1 Sam. xvii. 34, 35. *Eccleſiaſticus* ſays, xlvii. 3. that this prince played with bears and lions, as he would with lambs.

The *two lions of Moab*, 2 Sam. xxiii. 20. denote, in all probability, the city of *Ar*, the capital of the *Moabites*, deſcribed under the name of *the two lions of Moab*; *Ariel* in *Hebrew*, ſignifies *the lion of God*, 1 Chr. xi. 22. Vide AR.

Iſaiah, xi. 6, deſcribing the happy time of the *Meſſiah* ſays, *the calf, the young lion and the fatling ſhould lie down together, and a little child ſhould lead them*; *and that the lion ſhould eat ſtraw like the ox*, ſignifying the peace and happineſs of the church of *Chriſt*.

The roaring of the lion is terrible, Amos iii. 8. The lion roars, who ſhall not be afraid? *The king's wrath is as the roaring of a lion: whoſo provoketh him to anger ſinneth againſt his own ſoul*, Prov. xix. 12. xx. 2. He ſeeketh his own death. The lion, when angry, beats his ſides with his tail, briſtles up his mane, and roars dreadfully.

A living dog is better than a dead lion, Eccl. ix. 4. ſays the wiſe man: death renders thoſe contemptible who otherwiſe were the greateſt and moſt terrible.

There is great perplexity about the reading of *Pſalm* xxii. 17. *In the Hebrew* כארי *ſicut Leo*, כארו *foderunt*. *LXX.* ωρυξαν, *foderunt*. *Aquila*, ησχυναν *fœdaverunt*. The LXX. and Vulgate read: *They pierced my hands and my feet*. The *Hebrew*, as it ſtands in our printed bibles, and the generality of manuſcripts, reads; *like a lion my hands and my feet*, which makes no ſenſe; but in order to render it intelligible, the *Rabbins* diſtribute the verſes of this *Pſalm*, thus: ver. 17. *The aſſembly of the wicked have encloſed me, like a lion my hands and my feet*; ver. 18. *They tell all my bones*. *Kimchi* and *Abenezra* ſay, that *the lion encompaſſes the hands and feet of the Jews*, in the preſent ſtate to which they are reduced, that their enemies encloſe them on every ſide, and hinder them not only from defending themſelves, but from flying too.

Kimchi hereupon relates a fable. The lion, ſays he, when he is hunting deſcribes a large circle with his tail upon the ground; all the wild beaſts which are within this circle continue there ſhut up, as if they were encompaſſed with nets. They roll about with their feet gathered under their belly, without daring to fly or to defend themſelves; thus the lion devours them, and that without reſiſtance. Such, adds he, is our condition ſince our laſt diſperſion. We are, as it were, ſhut up within a circle among our enemies the *Iſhmaelites* on one ſide, and the *uncircumciſed* on the other; there we continue detained by our fears, without being able to make

make uſe of our hands for our defence, or of our feet for our eſcape.

But, it is to no purpoſe to rack our brains for a literal ſenſe to a bad reading. The LXX. *Aquila*, and other old *Greek* tranſlations of the ſcripture, read in the *Hebrew*, *caru*, "they pierced:" *Origen*, *Jerom*, *Juſtin*, and other ancient fathers read ſo too, and never made any difficulty of the paſſage. The *Rabbins* themſelves own that in the old manuſcripts, *caru* was in the text, or, at leaſt, in the margin. And ſome we have at this day with the ſame reading. It makes very good ſenſe, and is authorized by all antiquity. This therefore ſhould be followed, and that of the *Jews* given up, which is modern, and makes no good ſenſe.

LIP, is ſometimes uſed for the bank of a river, and the border of a veſſel, (or table, Ex. xxv. 24.) 2 Chron. iv. 2. ſpeaking of the Brazen Sea—from lip to lip. Lip ſignifies likewiſe language; they have all but one language, *one lip*, Gen. xi. 6. *I am of uncircumciſed lips*, Ex. vi. 12. I cannot eaſily explain myſelf, I have an imperfection in my ſpeech. *That which cometh forth out of his lips*, Lev. v. 4. Deut. xxiii. 23. that which he hath promiſed, the vow which he pronounced. *Job hath not ſinned with his lips*, Job i. 22. ii. 10. *God removeth the lip of the faithful*, does not always give them eloquence, and a facility of ſpeaking. Job xii. 20.

The fruit of the lips. *Iſaiah* lvii. 19. God giveth peace which is the fruit of his promiſes; otherwiſe, he giveth peace which is a new occaſion of praiſe to him. *A man's belly ſhall be ſatisfied with the fruit of his mouth, and with the increaſe of his lips ſhall he be filled*, Prov. xviii. 20. A man ſhall be more or leſs eſteemed, according as he governs his tongue. *We will render thee the calves of our lips*, ſays *Hoſea*, xiv. 2. *i. e.* ſacrifices of praiſe, inſtead of bloody victims. *Ezekiel*, xxxvi. 3. you have been expoſed to the raillery and injurious tongues of your enemies. *Stultus cædetur labiis*, Prov. x. 8, 10, the fool ſhall be puniſhed becauſe of his defamatory diſcourſes; otherwiſe, he whoſe lips are fooliſh, who cannot govern his tongue, ſhall be chaſtiſed. Prov. xvi. 10, 15. The lips of the king pronounce oracles. A little after: kings love righteous lips. I do not ſend thee, ſays the Lord to *Ezekiel*, iii. 6. *to a people deep of lip*, of an unknown language. He who anſwers uprightly kiſſes the mouth of him he ſpeaks to, *Prov.* xxiv. 26. [*Vide to* KISS.] The *Hebrews* uſed in times of mourning to cover their lips, or the lower part of their face. See *Ezekiel* xxiv. 22. and *Mich.* iii. 7.

LITHOSTROTOS, Λιθόστρωτος, *paved with ſtones*; from two *Greek* words, λιθος, *ſtone*, and στρωτός, *paved*.

LITHOSTROTOS, a pavement of ſtone. See GABBATHA.

LITURGY, Λειτουργία, *ſervice*, *miniſtry*.

LIVIAS, a city beyond *Jordan*, before called *Betharamphta*, *Herod* the Great named it *Livias*, or *Libias*, in honour of *Livia* the wife of *Auguſtus*. *Euſeb. in loc. Hierom. in Bethara.*

LIZARD. *Moſes* names two ſorts of lizards among the unclean creatures, *ſtellio* and *lacerta*. There are ſeveral ſorts of lizards which are well known. There are ſome in *Arabia*, of a cubit long; but in the *Indies* they ſay are ſome of twenty-four feet in length. In *America* they eat lizards. Probably, they were eaten ſometimes in *Arabia* and *Judæa*, ſince *Moſes* forbids them as food.

We find ſeveral ſorts of lizards in ſcripture; לטאה *letæa*, חמט *chomet*, תנשמת *tinſchemeth*, and שממת *ſemamith*. They occur *Lev.* xi. 30: the two former are tranſlated *ſtellio* and *lacerta*. The third is tranſlated a *mole*; but *Bochart* maintains it is a *chamelion* (which is a kind of lizard.) The fourth in *Prov.* xxx. 28. is rendered *ſtellio* a lizard. The ſame *Bochart*, to whom we have a great regard in theſe matters, maintains the verſion of the Vulgate and the LXX. againſt thoſe who tranſlate—an *ape*, a *leech*, or a *ſpider*. See his work *de Animal. Sacris*, *prima parte*, lib. iv. cap. 4, 5, 6, 7.

LOAMIM, third ſon of *Dedan*, and grandſon to *Abraham* and *Keturah*. *Loamim* might be the father of the *Omonians*, whoſe country extended from *Petra* to *Charax*. *Petra* is the capital of *Arabia Petræa*, and *Charax* lies on the *Euphrates*, Plin. lib. vi. cap. 28.

LOCUSTS. The *Hebrews* have many names for locuſts, probably indicating ſeveral ſorts. God ſmote *Egypt* with locuſts, which ravaged every thing in the fields of that country. Hiſtorians and travellers remark, that locuſts are very numerous in *Africa*, and in many parts of *Aſia*; they ſometimes fall like a cloud upon the country, and eat up every thing: the quantity of them is ſo large, that they obſcure the Sun; and the people diſcerning them in the air, are in a conſternation, being uncertain whether they will fall or not upon their lands. The prophet *Joel*, i. 6, 7, &c. ii. 3, 4, 5, &c. ſpeaking of a great dearth which happened in *Judæa*, after it had been laid waſte by a multitude of locuſts, ſpeaks of them as of an enemy's army, which had committed dreadful devaſtations. *Iſaiah* remarks,

xxxiii. 4, 5. that when the locuſts were carried away into the ſea, and were afterwards thrown up in heaps upon the ſands, great holes were dug in the earth to bury them; or elſe they were burnt, to prevent infection: in reality, it has happened, that great plagues have been occaſioned by them. *Vide* FRAGMENT, No.

Moſes declares all creatures that fly and walk on four feet, to be impure, but he excepts thoſe which having their hind-feet longer than the others, ſkip, and do not crawl upon the earth. Afterwards he deſcribes four ſorts of locuſts, called in *Hebrew*, *Lev.* xi. 22. ארבה *arbeh*, סלעה *ſalah*, הרגול *chargol*, and החגב *hachagab*, which *Jerom* tranſlates *bruchus*, *attacus*, *ophiomacus*, and *locuſta*. See *Bochart de Animal. Sacr.* part ii. lib. iv. cap. 1—8.

There are reckoned thirty ſeveral ſorts of locuſts, ſome in India *(if we dare believe* Pliny*) three feet long. Gregatim ſublatæ vento in maria aut ſtagna decidunt. Deorum iræ peſtis ea intelligitur, &c. Plin. Nat. Hiſt.* lib. xi. cap. 29.

As theſe creatures were, [and are] commonly eaten in *Paleſtine*, and in the neighbouring countries, there is no difficulty in ſuppoſing, that the word *acrides* uſed by St. *Matthew*, iii. 4. ſpeaking of the food on which St. *John* ſubſiſted, might ſignify locuſts. The ancients affirm, that in *Africa*, *Syria*, *Perſia*, and almoſt throughout *Aſia*, the people did commonly eat theſe creatures. Some nations were called *acridophagi*, or eaters of locuſts, becauſe that was their principal food. *Clenard*, in a letter from *Fez*, A. D. 1541, aſſures us, that he ſaw waggon-loads of locuſts brought into that city for food. *Kirſtenius* in his notes on *Matthew*, ſays, he was informed by his *Arabic* maſter, that he had often ſeen them on the river *Jordan*, that they were of the ſame form as ours, but larger; that the inhabitants pluck off their wings and feet, and hang the reſt at their necks till they grow warm and ferment; and that then they eat them, and think it very good food. A Monk who had travelled into *Egypt*, aſſures us, that he had eat of theſe locuſts, and that in the country they ſubſiſted on them four months in the year.

Ludolphus in his Comment on the Hiſtory of *Æthiopia* pretends to ſhew, that what is explained of the quails ſent by God for the ſuſtenance of his people, Ex. xvi. 13. Numb. xi. 31. ſhould be underſtood of locuſts. See QUAILS.

LOD, לוד, *Vulgate*, *Lud*. *Birth*, *generation*; from ילד *jalad*.

LOD. See LYDDA; and 1 *Chr.* viii. 12. where it is ſaid, that *Elpaal* had three ſons, *Eber*, *Miſham*, and *Shamed*, and that he built *Ono* and *Lod*.

LODEBAR, לודבר. *To him the word*; from דבר *dabar*, *the word*, and the pronoun ו *o*, *him*, and the prepoſition ל *l*, *to*: or *the loſs*, and *the word*; alſo from דבר *deber*.

LODEBAR. *Mephiboſheth*, the ſon of *Jonathan*, dwelt at *Lodebar*, after the death of his father, when *David* ſent for him to court. *Lodebar* was probably beyond *Jordan*, 2 Sam. ix. 4, 5.

Lodebar, may ſignify *Lod on the other ſide*, in oppoſition to *Lod on this ſide*, which is *Dioſpolis*.

LOG, an *Hebrew* meaſure, which held a quarter of a *cab*; conſequently five ſixths of a pint. A log, 2 *Kings* vi. 25. is called *a fourth part of a cab*, Lev. xiv. 12. xii. 24. The word *log* ſignifies that meaſure of oil, which lepers were to offer at the temple after their cure.

Log, ſays Dr. Arbuthnot, *was a meaſure of liquids; the* 72d *part of the bath or ephah, and* 12th *part of the hin, according to all the accounts of the* Jewiſh *writers. Tables of ancient coins, &c.*

LOIS, Λωὶς, *better*; from the *Greek* λωίων, *better*.

LOIS, *Timothy*'s grandmother. St. *Paul* commends her faith, 2 *Tim.* i. 5.

LONGINUS. The ſoldier who pierced our Lord's ſide with his ſpear, John xix. 34. is called by this name. We have many ſtories of *Longinus*, but none very authentic. That which the *Bollandiſts* have publiſhed, in the Acts of the Saints on *March* 15, imports, that *Longinus* was one of the ſoldiers appointed to guard the croſs, and the perſons crucified; that obſerving the miracles which happened at the death of *Jeſus Chriſt*, he was converted, and acknowledged him to be a juſt man; afterwards, having been ſet as one of the guard over our Saviour's ſepulchre, he refuſed the money, offered by the prieſts to corrupt him; which provoked *Pilate* to reſolve on his deſtruction, but he did not accompliſh his deſign. In order to his devoting himſelf intirely to *Jeſus Chriſt*, he renounced a military life without *Pilate*'s leave, and retired to his own houſe in *Cappadocia*, with two of his fellow ſoldiers, who followed his example. In *Cappadocia* he began to preach the goſpel, whereupon the *Jews* ſolicited *Pilate* that theſe deſerters might be puniſhed. *Pilate* accordingly ſent ſoldiers into *Cappadocia*, who cut off their heads, and brought them to him.

Chryſoſtom tells us, *in Matth. homil.* 89, that in his time ſome people maintained, that the centurion mentioned Matth. xxvii. 54. who gave glory to God, ſaying "of a truth this was the Son of God;" was ſo confirmed in the faith, as to ſuffer martyrdom, and that the acts of his martyrdom were extant. But he does not affirm that this was he who pierced our Saviour's ſide;

much

much leſs that his name was *Longinus*. The *Greeks* aſſert, that *Longinus* ſuffered martyrdom at *Andrales* or *Sandrales*, near *Thyane* in *Cappadocia*, and they honour him *October* 6. The *Latins* believe *Longinus* not to be the centurion, but the ſoldier who pierced the ſon of God. They keep his feſtival *March* 15. See *Bollandus* on *Mar.* 15; and M. *de Tillemont*'s Eccleſiaſtical Hiſtory, tom. 1. note 38.

LOOKING-GLASSES. *Moſes* ſays, that the devout women who ſat up all night at the door of the tabernacle in the wilderneſs, offered chearfully their looking-glaſſes to be employed in making a brazen baſon for the purifications of the prieſts, Exod. xxxviii. 8. Theſe looking-glaſſes were, without doubt, of braſs, ſince the baſon was made out of them. Nevertheleſs ſome interpreters are of opinion, that they were of glaſs, with only a border of braſs. Others, that they were placed about this brazen veſſel, that the prieſts might therein behold themſelves: but to have recourſe to theſe explanations is needleſs, ſince we know, that looking-glaſſes were formerly made of braſs, tin, ſilver, and a mixture of braſs and ſilver. The laſt of theſe were the moſt valued: *optima apud majores fuerunt Brunduſina ſtanno & ære miſtis*, Plin. lib. xxiii. cap. 9. There are ſome ſtill extant of metal, which are much eſteemed. St. *Cyril* of *Alexandria*, *de adorat. in Spiritu.* lib. ii. ſays, that when the *Ægyptian* women went to the temple dreſſed in linen, they carried a looking-glaſs in their right hands, and a *ſiſtrum* in their left.

The looking-glaſſes of the ancients were generally round. *Seneca* inveighs againſt the luxury of the women in his time, which was arrived to ſuch a height, that looking-glaſſes were as large as human bodies, and coſt more than formerly was required to endow the daughter of a *Roman* general. Do you believe, adds he, that *Scipio*'s daughters had looking-glaſſes ſet in gold? they, to whom the ſenate gave a moderate portion, which now would not be ſufficient to purchaſe a looking-glaſs for the daughter of a freed-man.

Sophocles, according to the citation in *Athenæus*, lib. xv. repreſents *Venus* viewing herſelf in a looking-glaſs, after having perfumed her whole body. This ſhews the antiquity of looking-glaſſes among the *Greeks*. *Pauſanias*, lib. vii. cap. 21. ſpeaks of another looking-glaſs, uſed to know whether ſick perſons were recoverable or not. It was faſtened to a packthread, and let down gently to the ſurface of water, ſo that the circle, extremity, or edge of it touched the water; then they preſented their prayers with burning incenſe to the goddeſs, and in the looking-glaſs they ſaw the ſick perſons in the condition wherein they were to be after their ſickneſs, whether dead, or in health.

Magicians ſometimes uſed looking-glaſſes in their ſuperſtitious and diabolical operations; and ſome affirm, that *Solomon* and *Alexander* had ſuch, by whoſe help they knew all things, natural, and ſometimes even ſupernatural. The way of divining by looking-glaſſes was known among the ancients. They would hoodwink, they ſay, the eyes of a child, yet, notwithſtanding, he ſhould ſee in the looking-glaſs what people had a mind to know. The ſorcerers of *Theſſaly* who boaſted that they could draw down the moon, wrote the particulars reſpecting which they were conſulted, on a looking-glaſs; and he who conſulted them, read the anſwer, not on the looking-glaſs, but in the moon, which, as was ſaid, they procured to deſcend from heaven, *lunam deducere*. *Spartian in Severo*. [N. B. It is conjectured they uſed ſome kind of teleſcope; as alſo our Druids.]

LORD, *Dominus*; in *Greek*, κυριος, *kyrios*; in *Hebrew*, אדוני *Adoni*, or *Adonai*; *Elohim*, or *Jehovah*; for the *Greek* and *Latin* interpreters often put *Dominus*, Lord, for all theſe names.

I. The name of *Lord* belongs to God in the way of eminency, and in this ſenſe ought never to be given to any creature. *Jeſus Chriſt* as Son of God, equal to the Father, is likewiſe oftentimes called *Lord* in the ſcriptures of the Old and New Teſtament.

II. This name is ſometimes given to angels; whether repreſenting the perſon of God, as in thoſe viſions of the Old Teſtament, wherein the patriarchs and prophets ſpeak to them in the ſame terms as to God himſelf; or whether eſteemed as angels ſent by God. *Daniel*, x. 16, 17. ſays to the angel, or, as he calls him, to one who ſpoke to him under an human form; *O my Lord, by the viſion my ſorrows are turned upon me, and I have retained no ſtrength. For how can the ſervant of this my Lord talk with this my Lord?*

III. When we ſpeak to princes, great men and perſons, to whom we would ſhew reſpect; it is met with in this ſenſe, at every turn in ſcripture. But generally the word, my, is joined with it: My Lord; and, though ſometimes the words *Adoni*, and *Elohim*, are attributed to a creature, yet *Jehovah* never is.

LOT, לוט, *wrapped up, hidden, covered:* otherwiſe, *myrrh, roſin.*

LOT, ſon of *Haran*, and nephew to *Abraham*. He followed his uncle from *Ur*, and afterwards from *Haran*, to ſettle in the land of *Canaan*, *Gen.* xi. 31. *In the year of the world* 2082, *and* 2083, *ante* A. D. 1917, 1918, *ante* A. D. *Vulgar Æra* 1921, 1922. *Abraham* had always a great tenderneſs for him. He took him with him into *Egypt*,

Egypt, and brought him back to *Canaan*. But they could not continue longer together: they were obliged to ſeparate, becauſe as they both had large flocks, their ſhepherds ſometimes quarrelled, Gen. xiii. 6, 7. *Lot* therefore choſe *Sodom* for his abode, the country around it being very beautiful.

About eight years after, king *Chederlaomer* and his allies having attacked the kings of *Sodom*, and the neighbouring cities, routed them, pillaged *Sodom*, took many captives, and *Lot*, *Abraham*'s nephew. *Abraham* being informed of it, armed his ſervants, purſued the confederate kings, overtook them near the ſprings of *Jordan*, recovered the ſpoil which they had taken, and brought back the captives; including his nephew *Lot*.

Some years after, the ſins of the *Sodomites* and of the neighbouring cities being at their height, God ſent three angels to puniſh and deſtroy them: *Vide* ABRAHAM.

Towards the evening, two of theſe angels being come to *Sodom*, *Lot*, who was ſitting at the city gate, perceived them, and intreated them very earneſtly to lodge in his houſe. The angels at firſt refuſed; but *Lot* preſſing them, they went in, and he provided an entertainment for them. But before they were retired to reſt, all the inhabitants of the city beſieged *Lot*'s houſe, exclaiming, "Where are theſe men, who came to you this evening? Produce them, that we may know them." "Do not, I beſeech you, my brethren," ſaid *Lot*, "commit any thing ſo wicked. I have two daughters, both virgins; I will bring them to you; uſe them as you pleaſe, provided you injure not theſe men who are come to my houſe, as to a place of ſecurity." But they ſaid; "Be gone; you came a ſtranger hither, and now pretend to be our judge." As they were on the point of breaking open the door, the two angels ſtretched out their hands to *Lot*, drew him into his houſe, and ſhut the door; and ſtruck all thoſe with blindneſs who were aſſaulting it.

Then ſaid the angels to *Lot*, direct all who belong to you to quit this city; for we are going to deſtroy it. *Lot* went and informed his ſons in law who had married his daughters. But this intelligence they received as an idle fancy. In the morning, as ſoon as it was day, the angels took *Lot*, his wife, and daughters, by the hand, and carried them forcibly, as it were, out of their houſe: ſaying, "ſave yourſelves with all haſte, look not behind you, get as faſt as you are able to the mountain, leſt you be involved in the misfortune of the reſt." *Lot* intreated the angels, who conſented, that he might retire to *Zoar*, which was one of the five cities doomed to be deſtroyed, But *Lot*'s wife looking behind her, was overtaken in the flame, which fell from heaven, and which conſumed *Sodom*, with the country about it; whereby ſhe was changed into a pillar of ſalt.

Lot having beheld the ſad calamity of *Sodom*, had not courage to abide in *Zoar*; but left it, and retreated with his two daughters to a cave in ſome mountain near it. They, imagining that all mankind was deſtroyed, and that the world would have an end, unleſs they provided new inhabitants for it, made their father drink, and the eldeſt lay with him without his perceiving it; ſhe conceived a ſon by him, whom ſhe called *Moab*. The ſecond daughter did the ſame, and had *Ammon* by him.

St. *Peter* ſays, 2 Pet. ii. 7. that God delivered righteous *Lot* from the oppreſſion and vexation of the *Sodomites*.

The *Mahometans* have added many circumſtances to the hiſtory of *Lot*: as that, he was ſent by God to *Sodom*, and the four cities, in order to reclaim them from their abominable crime; the *Arabians* call him *Louth*, or *Laouth*. *Lot* acquitted himſelf of the duty of a preacher for twenty years; reproaching them with being the firſt of all mankind who fell into this abomination, and perverted the order of nature; but his ſermons and remonſtrances were in vain. God therefore ſent the angel *Gabriel*, with two others to exterminate them. He paſſed by *Abraham*'s abode, and diſcovered God's reſolution to him. *Abraham* conteſted a great while with him, ſaying, that perhaps there were an hundred righteous men in the five cities, and that God was too juſt to confound the innocent with the guilty. He afterwards deſcended by degrees ſo far as to make the angel promiſe, that he would not deſtroy theſe cities if he found but one righteous perſon in them. Hereupon *Abraham* obſerved to him, that *Lot* was there with his family; the angels replied, we will deliver him; therefore ſay no more, for the ſentence of their condemnation is irrevokable.

The angels on their arrival near the city found *Lot* at work in the fields; he ſaluted them, and underſtanding that they intended to paſs that night in the city, he was much afflicted at it, apprehending leaſt ſome inſult might be offered them by reaſon of their beauty. He told them, that probably they did not know what ſort of people the inhabitants of *Sodom* were; that there were not more wicked men under heaven; which he repeated to them four times, modeſty reſtraining him from explaining himſelf farther: they did not however yield to his reaſons, but went into the city with him. They were no ſooner entered

his

his houſe, but the people of *Sodom* came and beſieged them. *Lot* went out, and offered his daughters, if they would ſpare his gueſts: but their anſwer was, thou knoweſt we have nothing to do with thy daughters, and art not ignorant of what we demand. *Lot* replied to them, I have not indeed ſtrength enough to reſiſt you, but God is my refuge, who will be able to defend me and my gueſts from your outrages.

Then the angels encouraged him, declared to him who they were, and told him that they were ſent to deſtroy theſe wretches. At the ſame time they blinded them by only drawing their hands over their own faces. This chaſtiſement diſperſed them, and they cried out, that theſe ſtrangers were ſorcerers. The angels immediately directed *Lot* and his daughters to depart out of the city. But his wife, who had been debauched by her converſation among the inhabitants of *Sodom*, choſe to ſtay and periſh with them.

The angel *Gabriel* going under the foundations of theſe cities, raiſed them up in the air to ſuch an height, that the inhabitants of heaven who were neareſt to the earth, heard the muſic of their horns, and the barking of their dogs; then he let them fall down upon the earth, and all who dwelt in them were cruſhed to pieces under their ruins, God intending that their puniſhment ſhould have ſome proportion to their crime. After this overthrow God ſhowered down upon them, hot burning ſtones baked in the furnaces of hell; upon each whereof the names of the guilty were written, ſo that even they who were without the compaſs of their city, were burnt and knocked on the head by them. It is ſaid that one of them being at that time by chance in the temple of *Mecca*, built by *Abraham*, continued there ſecure for forty days; but that he no ſooner ſet his foot out of it, but he was ſtruck down and killed like the reſt of his countrymen.

[N. B. Romantic as this account appears, it preſerves traces of an earthquake, and a volcano, which were, in all probability, the *natural*, *ſecondary* cauſes of the overthrow of *Sodom*, and of the formation of the Dead Sea.]

LOTAN, לוטן, from the ſame.

LOTAN, ſon of *Seir*, *Gen.* xxxvi. 20.

LOT's WIFE, is called *Hedith* by the *Rabbins*: this word ſignifies *witneſs*: as if they would denominate this woman a witneſs, or proof of the puniſhment, which God inflicts on the unbelief and imprudence of thoſe, who obey not his word and threatenings. The ſcripture ſays, Gen. xix. 26. *that ſhe looked back from behind him, and was changed into a pillar of ſalt.* This phraſe, *to look back behind one*, is taken ſometimes for delaying, deferring, ſtaying; it was, probably, the angel's intention to haſten *Lot* and his family; to convince them that they had reaſon to fear the worſt conſequences from their delays.

Several difficulties are propoſed concerning her being changed into a pillar of ſalt. Some are of opinion, that it ſignifies only, that, being ſurprized and ſuffocated with fire and ſmoak, ſhe continued in the ſame place, as ſtiff and immoveable as a rock of ſalt: others, that a column or monument of ſalt ſtone was erected on her grave: others, that ſhe was ſtifled in the flame, and became a monument *of ſalt* to poſterity, *i. e.* a permanent and durable monument of her imprudence. Others, that ſhe was overpowered with the ſulphur and flame, and fell down dead on the earth, where her body became ſtiff and dry like mummies, which have been ſalted and embalmed: ſo that a *ſtatue of ſalt* ſignifies the ſame as a body dried, and ſalted.

But the common opinion is, that this woman was ſuddenly petrified and changed into a ſtatue of rock ſalt; which not only is not melted by rain, but is as hard as the hardeſt rocks. Some travellers in *Paleſtine* relate, that *Lot*'s wife was ſhewn to them; *i. e.* the rock into which ſhe was metamorphoſed, But what renders their teſtimony very ſuſpicious is, that they do not agree about the place where it ſtands; ſome ſaying weſtward, others eaſtward; ſome northward, others ſouthward, of the Dead Sea; others in the midſt of its waters; others in *Zoar*, others at a great diſtance from that city. Some of the ancients, as *Irenæus*, lib. iv. cap. 51. and the author of a poem on *Sodom*, aſcribed to *Tertullian*, aſſure us, that this pillar retained the form of a woman. They add ſomething more incredible, *viz.* that ſhe retained alſo, the infirmities natural to her ſex.

Our Lord in the goſpel admoniſhes his diſciples, to remember *Lot*'s wife in their flight, and not to imitate her tardineſs, Luke xvii. 32.

LOT, *ſors*; in *Hebrew*, גורל *goral*; in *Greek* κλῆρος in *Perſian*, *pur*; whence the feaſt *Purim*, or the Feaſt of Lots. We ſee lots uſed in many places of the ſcripture. God commanded, that lots ſhould be caſt upon the two goats, offered for the ſins of the multitude, on the ſolemn day of expiation; to aſcertain which of the two ſhould be ſacrificed, and which ſet at liberty. He required alſo, that the land of promiſe ſhould be divided by lot. Numb. xxvi. 55, 56. xxxiii. 54. xxxiv. 13, *&c.* The prieſts and *Levites* in like manner had cities given them by lot, Joſhua xiv, xv, xvi. In the time of *David*, the twenty-four

classes of the priests and *Levites* were distributed by lot, to determine their order of waiting in the temple, 1 Chr. vi. 54, 61. In the division of the spoil after victory, lots were cast likewise, to distribute to each his portion, 1 Chr. xxiv. xxv. In the New Testament the soldiers cast lots for *Jesus Christ*'s garments, as had been foretold by the prophet. After the death of *Judas*, lots were cast to decide which of the persons should succeed that traitor, Acts i. 26.

The manner of casting lots, we do not find described clearly in the scripture; and interpreters disagree about it: several methods were used. *Solomon* in the *Proverbs*, xvi. 33. points out one, *The lot is cast into the lap, but the whole disposing thereof is of the Lord.* Lots therefore were cast either into some person's lap, into an helmet, or an earthen vessel, or a vessel of some other matter; there they were shaken together, and afterwards cast, or drawn: but all this, it is very probable, might depend on the inclination of those concerned.

The use of lots is not prohibited, for God even enjoins it on some occasions, and the most holy persons of the Old and New Testament practised it. The wise man acknowledges the usefulness of this custom in these words, Prov. xviii. 18. *The lot causeth contentions to cease, and parteth between the mighty.* But it cannot be denied that casting lots is sometimes forbid; as, when it is practised without necessity; or with superstition; or with a design of tempting God; or, in things wherein there are other natural means of discovering truth; lastly, when reason and religion furnish other ways to guide us. *Haman*, Esther iii. 7, *&c.* used lots not only out of superstition, but likewise in an unjust and criminal matter, when he undertook to destroy the *Jews*. *Nebuchadnezzar* did so in a superstitious manner, when being on the way to *Jerusalem*, and *Rabbath* of the *Ammonites*, he cast lots to determine to which of the two cities he should go, Ezek. xxi. 18, &c. The mariners who had *Jonah* in their vessel, tempted God, by drawing lots to know whence the tempest originated with which they were overtaken, Jonah, i. 7. The storm might be natural, and it is possible that all of them were culpable. Lastly, God was not obliged to discover the guilty person to them by lots.

Lot, is taken likewise for inheritance. For example, *Come up with me into my lot*, into my inheritance, Judg. i. 3. *Lord, thou maintainest my lot*, Ps. xv. 5. And again, *The rod of the wicked shall not rest upon the lot of the righteous*, Ps. cxxv. 3: upon the inheritance of God's faithful servants.

The Feast of Lots. See PURIM.

LUBITH, לוחית, or *luith, table, area, floor*; from לוח *luac*: otherwise, *verdure*, from לחה *lacac*.

LUBITH, a place or district in the *Moabites* country, Isai. xv. 5. Jerem. xlviii. 5. *Eusebius* and *Jerom* say, *Lubith* is situated between the cities of *Ar* and *Zoar*, and consequently east of the Dead Sea.

LUCIFER. This word is taken (1) for the morning star, (2) for *Jesus Christ*, who is the light of the world; (3) for the devil, who by the fathers is often called *Lucifer*. *Zophar* says to *Job*, *If thou art innocent, when thou shalt think thyself lost, thou shalt shine forth as the morning star*, Job xi. 17. כבקר, *boker*. And God speaking to *Job*, says, *Canst thou produce the morning star at the time when it should appear?* Job xxxviii. 32. כימה, *chima*. And the eternal Father speaking of the word; *I have begotten thee in my womb before the morning*, Ps. cx. 3. שחר, *schachar*.

[*Our author follows the Vulgate in his translation of this passage, ex utero ante Luciferum genui te. In the original* Hebrew *it stands thus*, מרחם משחר לך טל ילדתיך, *which our* English *version renders after this manner. The dew of thy birth is of the womb of the morning.* Grotius *expresses the sense of the* Hebrew *in these terms. Ros (id est, semen) prolis tuæ (id est, unde proles tibi nascetur) erit ut ros ab utero Auroræ. Thy seed shall be as fruitful as the morning dew.*]

Isaiah xiv. 12, *&c.* speaks of the fall of *Lucifer*, *How art thou fallen from heaven, O Lucifer, son of the morning?* Thou that appearest so bright at the break of day. In this sense several fathers explained it, and many commentators do explain it. But others are of opinion that it literally refers to the king of *Babylon*, who fell from his state of glory and elevation, and was cast headlong into hell. [into *hades*, the state of the dead.]

St. *Peter*, 2 Pet. i. 19. tells the faithful, that they *have the word of prophesy whereunto they do well that they take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in their hearts.* This morning-star, this light, set in opposition to the oracles of the preceding prophets, and over which they have so much advantage by their clearness, denote the gospel and doctrine of *Jesus Christ*. St. *Peter* in this passage hints at three degrees of light. 1. The *oracles of the prophets*, which shine in obscurity; this is the state of the *Jews*. 2. *The morning-star*, the dawn of day, to those who seriously search for *Jesus Christ* in the books of the Old Testament. 3. *The sun*, the state of those who have embraced the faith. Some translate the *Greek*, Ἕως οὗ ἡ ἡμέρα διαυγάσω καὶ Φώσφόρος ἀνατείλῃ, *till the day appear, and the sun rises in their hearts.*

They

They pretend, that *Phoſphorus* and *Lucifer* ſometimes ſignify the ſun. The *Arabians* call *Lucifer*, *Eblis*, likewiſe *Azazel*, which is the name of the ſcape-goat that was driven into the wilderneſs, loaded with the ſins of the *Jewiſh* people. They relate, that the angels having God's order to fall proſtrate before *Adam* immediately after his creation, all complied, except *Eblis*, who obſtinately refuſed, alledging, that he and his companions having been derived from the element of fire, which is much purer and more excellent than that of earth, whereof *Adam* was formed, it was not juſt that they ſhould be obliged to pay ſubmiſſions to their inferior. Whereupon God ſaid to him, *Be gone from hence, for thou ſhalt be deprived for ever of my peace, and ſhalt be curſed to the day of judgment.* *Eblis* deſired of God that he would grant him reſpite till the time of the general reſurrection; but all the delay he could obtain was till the ſound of the firſt trumpet, which is that at which all men ſhall die, in order to riſe again at the ſecond ſound of the trumpet; that is to ſay, forty years after. *Eblis* therefore died according to the *Mahometans*, but he will hereafter riſe with all men, in order to be plunged into the flames. I relate all theſe idle traditions for no other reaſon but to ſhew, that the theology of the Eaſtern people is but a corruption of *Chriſtianity*.

LUCIUS, Λούκιος, *light*; from the *Latin lux*.

I. LUCIUS of *Cyrene*, mentioned Acts xiii. 1. was one of the prophets of the *Chriſtian* church at *Antioch*. While employed in his miniſtry with the other prophets, the Holy Ghoſt ſaid to them; *ſeparate me Paul and Barnabas, &c.* Some believe *Lucius* to have been one of the Seventy. *Uſuard* and *Ado* aſſert, that the apoſtles ordained him firſt biſhop of *Cyrene*. The *Latins* honour him, *May* 6.

II. LUCIUS, mentioned Rom. xvi. 21. and ſtyled St. *Paul*'s kinſman, is, ſay ſome, the ſame as *Lucius* the *Cyrenian*, of whom we have been ſpeaking: but, the generality do with more reaſon diſtinguiſh them. We know nothing of this *Lucius*; unleſs he and St. *Luke* be the ſame perſon; which, ſeems very credible. *Vide* LUKE.

LUD, לוד, λαδ, *birth, generation*; from ילד *jalad*.

LUD, fourth ſon of *Shem*, Gen. x. 22. peopled, ſay the generality of ancients and moderns, *Lydia*, a province of *Aſia* the Leſs. *Arias Montanus* places the *Ludim* where the *Tigris* and *Euphrates* meet, and M. *le Clerc*, between the rivers *Chaboras*, and *Saocoras* or *Maſca*.

LUDIM, לודים, λαδιείμ, *births*; from ילד *jalad*.

LUDIM, the ſon of *Mizraïm*, Gen. x. 13. *Joſephus* affirmed, that the deſcendants of *Ludim* had been long extinct, having been deſtroyed in the *Ethiopian* wars. The *Jeruſalem* paraphraſt tranſlates *Ludim*, the inhabitants of the *Mareotis*, part of *Egypt*: but *Bochart* maintains, that we ſhould read *Meroitis*, or the land of *Meroe*. The paraphraſt *Jonathan* tranſlates it, thoſe of the canton of *Neut*, or *Neout*, in *Egypt*; the *Arabic*, the inhabitants of *Tenezus*, near *Peluſium*. *Ezekiel* places the *Ludim* with *Cuſh* and *Phut*, and elſewhere with *Phut* and *Pharas*, or perhaps *Pathros*. Theſe people were in *Egypt*: but it is not eaſy to ſhew exactly where the *Ludim* dwelt.

LUKE, Λουκας, from the *Latin*, *lux*, *luminous*.

LUKE. St. *Luke* the Evangeliſt is by ſome ancient authors called *Lucas*, *Lucius*, or *Lucanus*. He was a *Syrian*, a native of *Antioch*, and by profeſſion a phyſician. They who believe him to be called *Lucius*, Rom. xvi. 21. muſt acknowledge likewiſe, that he was St. *Paul*'s kinſman: *Lucius and Jaſon—my kinſmen.* It is not agreed whether he was by birth a *Jew* or a heathen. They who maintain that he was one of the Seventy, muſt believe that he was alſo a *Jew*, both by religion and extraction. *Epiphanius* thinks, he was one of thoſe who left *Jeſus Chriſt*, on hearing thoſe words: *He who eateth not my fleſh, and drinketh not my blood, is not worthy of me*; but that he returned to the faith on hearing St. *Paul*'s ſermons at *Antioch*. *Gregory* the Great, *moral.* lib. i. cap. 1. and ſome others in *Theophylact*, believe St. *Luke* was *Cleophas*'s companion, and went with him to *Emmaus*, when *Jeſus Chriſt* joined them. In an addition, found at the end of St. *Jerom*'s treatiſe of *Eminent Men*, we find that St. *Luke* lived always a ſingle life, having neither wife nor children.

He was St. *Paul*'s companion in ſeveral journeys, when he went about preaching the goſpel, 2 Tim. iv. 11. Philemon, 23, 24. Coloſſ. iv. 14. but in what place, or at what time they firſt came together, we cannot tell. They who maintain that he was converted by St. *Paul* at *Antioch*, believe that after that time, he never forſook him: others, that they met at *Troas*; and St. *Luke* himſelf favours this opinion, when he expreſſes himſelf in the Acts, xvi. 8, 9, 10: *Immediately* WE *endeavoured to go into Macedonia from Troas.* He begins in this place to ſpeak in the firſt perſon plural, as being then one of St. *Paul*'s company. It is commonly believed, that St. *Luke* was a painter, and in ſome places there are pictures of the Virgin ſhewn as of his drawing, or, at leaſt, as copies taken from originals by him. The ancients knew nothing of St. *Luke*'s being qualified in this manner, and *Nicephorus* is the firſt author who mentions it. But if he did not paint

the Virgin's and her ſon's faces, he has left us many particulars concerning the Bleſſed Virgin, and the infancy of *Jeſus Chriſt*, from which we may judge, that he had ſeen, and was acquainted with, that admirable perſon, and that he had even a ſhare in her confidence, *Vide Grot. ad Luc.* ii. 51. [As he, more than either of the other evangeliſts notices the Virgin Mary, this was perhaps the origin of the notion that he had painted her: *i. e.* he deſcribed, *delineated*, &c. that holy mother.]

Epiphanius believes, *hæreſ.* 5. that he preached the goſpel in *Dalmatia*, *Gaul*, *Italy*, and *Macedonia*. *Metaphraſtes*, that he preached in *Egypt*, *Libya*, and *Thebäis*. Some are of opinion that he ſurvived St. *Paul* many years, and died in *Achaia*, being eighty, or eighty-four years old. *Hieronym. de Viris illuſtr. Gaudent. Brixiens*, *homil.* xvii. *Nicephorus*, lib. ii. cap. 43. ſays, that he died at *Thebes* in *Bœotia*, where is ſhewn a tomb, believed to be St. *Luke*'s. *Hippolytus. in MS. Bodlei. apud Mill. Præfat. in Luc.* informs us, that he was crucified at *Elèa* in the *Peloponneſus*. *Dorothæus* in his Synopſis, tells us, that he died and was buried at *Epheſus*. *Bede*, *Uſuard*, *Ado* and the *Roman* calendar agree, that he died in *Bithynia*. There are ſeveral opinions concerning what kind of death he died. Some believe that he ſuffered martyrdom; the modern *Greeks* affirm, that he was crucified on an olive-tree. *Elias* of *Crete*, on the contrary, is very clear, that he did not die a violent death; and many of the moderns are of this opinion. *Elias Cretenſ. in orat.* iii. *Greg. Nazianz.*

Beſides the goſpel of St. *Luke*, and the Acts of the Apoſtles, ſome other works are aſcribed to him; ſuch as the tranſlation, or even the compoſition, as to the ſtyle, at leaſt, of the Epiſtle to the *Hebrews*. *Clemens* of *Alexandria*, *apud Euſeb.* lib. vi. *Hiſt. Eccl.* and *Hieronym. de viris illuſtr.* believe him to be the author of the diſputation between *Jaſon* and *Papiſcus*; which is now loſt. Others inform us, that the goſpel of *Luke* was properly St. *Paul*'s goſpel; who dictated it to St. *Luke*, and that when St. *Paul* ſpeaks of his goſpel, *Rom.* ii. 16. & xvi. 25. & 2 *Theſſ.* xi. 13. he means the goſpel of St. *Luke*. *Vide Euſeb.* lib. iii. cap. 4. & lib. vi. cap. 25. *Hiſt. Eccl. ex Origine*. But *Irenæus* ſays no more, than that St. *Luke* digeſted into writing what St. *Paul* preached to the *Gentiles*; and *Gregory Nazianzen*, that the evangeliſt wrote with the help of St. *Paul*. It is certain, that St. *Paul* generally quotes the goſpel according to St. *Luke*, *compare* 1 *Cor.* xi. 23, 24. 25. *with St. Luke* xxii. 18, 19, 20. *and* 1 *Cor.* xv. 5. *compared with St. Luke* xxiv. 24. but St. *Luke* no where ſays that he was aſſiſted by St. *Paul*. He addreſſes the Goſpel and the Acts to one *Theophilus*, of whom we have no knowledge; and many of the ancients themſelves took this name in an appellative ſenſe, for one who loves God. The *Marcionites* received only the goſpel of St. *Luke*; and even this they curtailed in many places, as *Tertullian*, *contra Marcion.* lib. v. and *Epiphanius*, *hæreſ.* 42. obſerved.

As to the Acts of the Apoſtles, ſee ACTS.

St. *Luke*'s ſtyle is generally purer *Greek* than that of the other evangeliſts; notwithſtanding, ſeveral expreſſions are remarked in it peculiar to the *Helleniſtical Jews*, ſeveral which have ſome reſemblance to the genius of the *Syriac*; and, in *Grotius*'s judgment, even to the *Latin* tongue. See *M. de Tillemont.*

LUNATICS, *Matt.* iv. 24. Σεληνιαζόμενους, *lunatici*. Thus thoſe ſick perſons are called, who are attacked principally in the changes of the moon; for example, epileptical perſons, or thoſe who have the falling ſickneſs, inſane perſons, or thoſe who are tormented with fits of diſmal melancholy; and laſtly, perſons poſſeſſed by the devil, for thoſe have often been believed to have really been poſſeſſed by the devil, who were tormented only with great degrees of melancholy. St. *Jerom*, on *Matt.* iv. 24. is of opinion, that the lunatics in the goſpel were poſſeſſed perſons, whom the people through miſtake called lunatics, becauſe they ſaw them moſt tormented during the change of the moon; the devil affecting to make them ſuffer moſt in theſe circumſtances, that ſimple people might impute the cauſe of it to the moon, and from thence take occaſion to blaſpheme the Creator. Others maintain, that all the difference between an epileptic and a lunatic was, that one was more diſordered than the other. Perſons ſubject to epilepſies are not all equally attacked. Some fall more frequently, others more rarely. Some fall every day. Lunatics are affected only on the declenſion of the moon. Matt. xvii. 15.

LUNULA. God threatens the daughters of *Sion*, *Iſaiah* iii. 18. that he would take away the rich ornaments which they wore about their legs, their little moons or creſcents. The *Roman* ſenators wore about their ankle-bone above the heel, a ſort of buckle which they called *moon*, becauſe it was in the form of a ereſcent: *patriciâ clauſit veſtigia Lunâ*. Some have believed, that they wore it before, and at the lower part of the leg; but this opinion is ſingular; the ancient figures repreſent it otherwiſe. *Bruduas*, brother to *Herod Atticus*, wore this little moon above his heel upon the ankle-bone. It was of ivory, and in the form of a creſcent. The *He-*

brew

Hebrew word, השחרנים LXX. μηνίσκας, which *Jerom* has tranſlated *Lunulas*, ſignifies in reality *moon*; and *Meniſcos* made uſe of by the Septuagint may ſignify the ſame. Scripture uſes the ſame word, Judg. viii. 21, 26. where there is mention of the chains of gold or precious ſtones, hung upon the necks of the camels belonging to the *Midianites*: they were golden creſcents.

LUST. A word uſed by St. *John*, 1 Epiſt. ii. 6. to ſignify the irregular love of pleaſure, riches, and honours; *all that is in the world, the luſt of the fleſh, the luſt of the eyes, and the pride of life*. Luſt is not a ſin; but is the effect and cauſe of ſin:—the effect of original ſin; and the cauſe of all the evils committed in the world. As in both teſtaments, evil deſires, as well as evil actions, are equally proſcribed, ſo the firſt care of every man who would pleaſe God, is to bridle his luſt.

LUST, GRAVES OF; in *Hebrew*, *Kiberothavah*; an incampment of the *Hebrews* in the wilderneſs, whither they arrived, after having decamped from *Sinai*: called the *Graves of Luſt*, becauſe 23,000 *Iſraelites* died there, who were ſmitten by God for murmuring, and eating with exceſs of thoſe quails, which God in his anger had cauſed to fall about the camp. See *Numb.* xi. 34. *Deut.* ix. 20, 22.

LUTE. *Vide* MUSIC.

LUZ, לוז, *ſeparation, departure*; from לז *luz*, called afterwards *Bethel*, Gen. xxviii. 19.

II. LUZ, Judg. i. 25, 26. a city in *Arabia Petræa*, built by a man of *Bethel*, who while the tribe of *Ephraim* beſieged *Bethel*, ſhewed a ſecret entrance to them, whereby they took the city: for which reaſon they ſpared him and his family. He retired into the land of the *Hittites*, and there built *Luz*, otherwiſe called *Leſa*, *Laſa*, or *Luſſa*.

LYBIA, לבים, λίβυες, *Hebrew*, *lubim*, *the heart of the ſea*; from לבב *lebab*, *the heart*, and ים *jam*, *the ſea*: otherwiſe, *a nation that has a heart*; from *lebab*: otherwiſe *hearts*, in the plural; from לבים *lebim*, *hearts*.

LYBIA, a province of *Egypt*, which, in our opinion, was peopled by the deſcendants of *Lehabim*, ſon of *Mizraim*, *Gen.* x. 13. This province reached from *Alexandria* to *Cyrene*, and perhaps farther, *Nahum.* iii. 9.

LYBIA. Sometimes all *Africa* is called *Lybia*: but I do not believe it occurs in this ſenſe in ſcripture.

LYCAONIA, Λυκαονία, *ſhe-wolf*; from the *Greek* λυκαινὶς.

LYCAONIA, a province of *Aſia Minor*, and part of *Cappadocia*, having *Galatia* north, *Piſidia* ſouth, *Cappadocia* eaſt, and *Phrygia* weſt. St. *Paul* preached in *Lycaonia*, in the cities of *Iconium* and *Lyſtra*, Acts xiv. 6, 7, 8, 9, 10.

LYCAONIAN language. St. *Paul* preaching at *Lyſtra*, cured a man who had been lame from his mother's womb, and had never walked. Whereupon the inhabitants of *Lyſtra* ſaid, in the ſpeech of *Lycaonia*, "the Gods are come down to us in the likeneſs of men. And they called *Barnabas*, *Jupiter*; and *Paul*, *Mercurius*, becauſe he was the chief ſpeaker." The queſtion is, *what this ſpeech of* Lycaonia *was?* It is generally believed to have been a corrupt *Greek*; and it is certain that *Greek* was ſpoken in *Aſia Minor*; but, as is common in remote provinces, languages vary from the politeneſs of large cities and places, where ſtudies flouriſh.

Paul Erneſt Jablonſki has written a learned diſſertation on the *Lycaonian* tongue; he ſuppoſes it was the ſame with the *Cappadocian*, *i. e. Greek* mingled with a great deal of *Syriac*; an opinion, which has been followed by *Grotius*, and is very probable, by reaſon of the neighbourhood of *Syria*, *Cappadocia*, and *Lycaonia*; and if there had been no more in it, than the ſignifying a difference of dialect, St. *Luke* never would have ſaid, that theſe people cried *in the ſpeech of Lycaonia*; a dialect is no particular language.

LYCIA, Λυκία, *belonging to a wolf.*

LYCIA, a province of *Aſia Minor*, having *Aſia* proper north, the *Mediterranean* ſouth, *Pamphilia* eaſt, and *Caria*, weſt, Acts xxvii. 5. St. *Paul* landed at the port of *Lyſtra* in *Lycia*, when he went to *Rome*, A. D. 60.

LYDDA, Λύδδη, or *Lyda*. See LUDIM.

LYDDA, in *Hebrew*, *Lud* or *Lod*, by the *Greeks* and *Latins* called *Lydda* or *Dioſpolis*, in the way from *Jeruſalem* to *Cæſarea Philippi*. It lay eaſt of *Joppa*; four or five leagues from that city. *Lydda* belonged to *Ephraim*. It ſeems to have been inhabited by the *Benjamites*, at the return from the *Babyloniſh* captivity, Neh. xi. 35. *Lydda* is one of the three toparchies which were diſmembered from *Samaria*, and given to the *Jews*, 1 *Macc.* xi. 34. *Joſeph. Antiq.* lib. xiv. cap. 8. St. *Peter* coming to *Lydda*, cured a man there ſick of the palſy, whoſe name was *Æneas*, Acts ix. 33, 34.

The *Jews* inform us, that after the deſtruction of *Jeruſalem*, they ſet up ſeveral academies in different places of *Paleſtine*, and in particular at *Lydda*, where the famous *Akiba* was a profeſſor for ſome time. *Gamaliel* ſucceeded him, and was obliged to retire to *Japhna*. After them appeared *Taſpho* or *Trypho*, another famous *Rabbin*, whom ſome have confounded with *Trypho* the *Jew*, who has a part in *Juſtin*'s dialogue.

LYDIA,

LYDIA, Λυδία. See *Lud*, or *Lod*.

LYDIA, a woman of *Thyatira*, a ſeller of purple, who dwelt in the city of *Philippi* in *Macedonia*, Acts xvi. 14, 40. She was converted by St. *Paul*'s preaching, and was baptized, ſhe and all her family. She offered her houſe to St. *Paul* ſo earneſtly, that he was prevailed on by her intreaties. This woman was not by birth a *Jeweſs*, but a proſelyte. The *Roman* martyrology commemorates her *Auguſt* 3. *Lydia* is perhaps the name of her country, and ſhe might be commonly called the *Lydian*, *Lydia*.

LYDIA, a province of *Aſia Minor* peopled by the ſons of *Lud*, the ſon of *Shem*, *Gen.* x. 23. We have very little notice of theſe *Lydians* in ſcripture. They are mentioned *Iſaiah*, lxvi. 19, or, perhaps, the *Lydians* in *Egypt*, and 1 *Maccabees*, viii. 8.

LYDIA, a province of *Egypt*, peopled by *Ludim*, the ſon of *Mizraim*, Gen. x. 13. *Jeremiah* xlvi. 9. *Ezekiel* xxvii. to xxxv. We do not know diſtinctly the ſituation or extent of their country. See LUDIM.

LYDIANS, לודים, λύδοι, *mydii*. See *Ludim*.

LYING, is condemned in many places. *Ex.* xxiii. i. 7. *Lev.* xix. 11. *Prov.* xii. 22. xiii. 5. xix. 22. *Wiſd.* i. 11. *Eccl.* vii. 13. xx. 10. xxv. 23. *Hoſea* iv. 1. *Acts* v. 4: *Epheſ.* iv. 25, *James* v. 12. Our Saviour requires his diſciples to be ſo plain and ſincere, that their word might be equivalent to the moſt ſolemn oaths; and that in all their aſſertions, they ſhould ſay only, it is, or, it is not: Matt. v. 37. James v. 12. It is in vain therefore to attempt to juſtify ſome particular perſons who have told lies; which perſons are in other reſpects commended in ſcripture. The ſcripture never praiſes their lying, but their other good actions. That which is in itſelf evil, never can become good. When *Abraham* ſays, that *Sarah* is his ſiſter, and not his wife; and *Iſaac* ſays the ſame of *Rebekah*; when *Jacob* by a lie defrauds his father of his bleſſing, to the prejudice of *Eſau*; when the *Egyptian* midwives declare, that the *Hebrew* women are delivered without their aſſiſtance; and when the *Hebrews* before their departure out of *Egypt* borrow things which they have no thoughts of returning; they are not any of them in this particular to be commended: but the evil which they committed might be mitigated by circumſtances not known to us. When we condemn lying, we do not condemn ſtratagems, hyperboles, or certain railleries and diſcourſes, which cuſtom and general conſent do not rank among lies. See St. *Auſtin* in his books of lying, and againſt lyars.

God puts a lying ſpirit into the mouths of falſe prophets; *i. e.* he permits them to follow the impreſſions of the evil ſpirit, and that others ſhould hearken to them, Kings xxii. 23. Prov. xxiii. 3. the bread of lying, or of lyars, in *Heb.* one who talks of the entertainment of which he has been partaker at a prince's table: or be not deſirous of his good cheer, for it is *the bread of lying*; it is food that pleaſes the taſte, but does not nouriſh; it is deceitful bread, good only in appearance. In another place he calls that deceitful bread, or *bread of lying*, which is acquired by injuſtice; *Prov.* xx. 17. We have placed our confidence in falſhood: in deceitful allies, or in the deluſive promiſes of falſe prophets; or laſtly, in the aſſiſtance of idols, whom they call vanity and lying; and afterwards, *the hail ſhall ſweep away the refuge of lies*, Iſ. xxviii. 17; the vain hopes mentioned by him a little higher. And in another paſſage, *A deceived heart hath turned him aſide, that he cannot deliver his ſoul, nor ſay, is there not a lie in my right hand?* perhaps I am in the wrong thus to adore wood, Iſ. xliv. 20. Jerem. viii. 8. The pen of the doctors of the law has written nothing but falſhood. They have promiſed you peace, and behold it is war. Their promiſes are vain and deluſive. Waters that are not ſure, are thoſe only that flow part of the year; they may be ſaid to be falſe, for they ſhould flow perpetually. My grief which ſhould paſs away like waters that dry up in ſummer, continues and increaſes every day. *Jer.* xv. 18.

Lying hills, Jer. iii. 24. are thoſe which after they have made a fine appearance to the eye, produce nothing. *Hoſea* ix. 2. The vine ſhall lie to them, the vintage ſhall fail. *Habakkuk*, iii. 17. The olive trees ſhall fail. The *Latins* have the ſame way of ſpeaking. *Horace Epiſt.* lib. i. *Spem mentita ſeges.*

To lie is alſo placed for rebellion: *Pſalm* vii. 46. and lxxx. 16.

LYSANIAS, Λυσανίας, *that deſtroys, or drives away ſorrow*; from the *Greek* λύσις, *ſolution*, and ἀνία, *ſorrow*.

LYSANIAS, or *Lyſias*, Tetrarch of *Abilene*, Luke iii. 1. This *Lyſanias* was probably the ſon or grandſon of another *Lyſanias* known in hiſtory, *Dio.* lib. xlix. p. 44, and put to death by *Mark Antony*, who gave part of his kingdom to *Cleopatra*.

Lyſanias, the ſon or grandſon of this firſt *Lyſanias*, poſſeſſed *Abilene*, when *John Baptiſt* began his miſſion; for *Luke* places him among the princes who governed in *Judæa*, or the country round about. But either he muſt have made no great figure

figure in the world, or his government muſt have been of ſmall extent, ſince profane hiſtorians make no mention of him. *Abilene* was a ſmall province, ſituated between *Libanus* and *Antilibanus*, the capital whereof was *Abila*. See ABILA. *Joſeph. Antiq.* lib. xv. cap. 4.

LYSIAS, Λυσίας, *that diſſolves, or ſcatters:* from λύσις.

LYSIAS. A friend and relation of king *Antiochus Epiphanes*. That prince going beyond the *Euphrates*, to collect money, left the regency of *Syria* to *Lyſias*, with orders to make war on the *Jews*, and utterly deſtroy them: *Lyſias* therefore ſent *Ptolemy*, the ſon of *Dorymenes*, *Nicanor*, and *Gorgias*, into *Judæa* with a powerful army. But *Judas Maccabæus* having routed it, he came himſelf the year following with greater forces; but was overcome, his army put to flight, and he himſelf obliged to retire to *Antioch*. The ſame year *Antiochus Epiphanes* dying beyond the *Euphrates*, *Lyſias* took upon himſelf the regency of the kingdom, under the minority of young *Antiochus*, though king *Antiochus Epiphanes* had given the government of the kingdom, and the tuition of his ſon, to *Philip* one of his friends, who was at that time with him, 1 Macc. vi. 14, 15, *&c.* Notwithſtanding the king's laſt will, *Lyſias* kept the government of *Syria*, and continued by his generals the war againſt the *Jews*, and came a ſecond time into the land of *Judah*, as far as *Bethſura:* but the *Jews* beat him, and obliged him to fly. He ſent propoſals of an accommodation to *Judas Maccabæus*, and peace was concluded on conditions very advantageous to the *Jews*. A. M. 3481, *ante* A. D. 163.

This peace was of ſhort duration. *Judas Maccabæus* having been obliged to take arms, againſt the particular enemies of the *Jews*, in ſeveral places of the country, and to repulſe the general of the *Syrian* troops, which were continually moleſting his brethren the *Jews*, *Lyſias* returned towards the cloſe of the year, and brought the young king *Eupator* with him, with the choice of all his troops. They laid ſiege to *Bethſura*, and advanced to *Jeruſalem*, the ſiege whereof was formed by them. The city, or rather the temple wherein *Judas* was ſhut up, was very much ſtraitened; for as this was the ſeventh year, there was a great want of proviſions. It happened, as Providence particularly would have it, that at the ſame time *Philip*, who had been left regent of the kingdom by *Epiphanes*, came into *Syria*, to take upon him the exerciſe of his employment. *Lyſias* upon receiving this intelligence, made propoſitions of peace to the *Jews*, which were accepted. *Eupator* and *Lyſias* entered *Jeruſalem*, honoured the temple, and promiſed the *Jews*, that they ſhould be permitted to live according to their own laws. But they falſified their word by demoliſhing the wall which ſecured the temple from the inſults of the citadel, which was in the poſſeſſion of the *Syrians*. They afterwards retired in haſte to *Antioch*, where they found *Philip* had fortified himſelf: but they attacked him, took the city by force, and killed him.

The next year, *Demetrius* the ſon of *Seleucus*, king of *Syria*, to whom the kingdom of right belonged, being returned from *Rome*, where he had remained an hoſtage ever ſince the death of the king his father; and coming into *Syria*, was received at *Tripolis*, a city of *Phœnicia*, and having gathered ſome troops, he marched directly to *Antioch*, entered the city, ſeized young *Eupator* and *Lyſias*, and killed them both. Such was the end of *Lyſias*, who had governed the kingdom of *Syria* about five years.

LYSIMACHUS, Λυσίμαχος, *who diſperſes an army, and puts it to flight*; from κυσις, *diſperſion*, and μαχη, *battle*.

I. LYSIMACHUS, the fifth ſon of *Ptolemy*, a *Jew* of *Jeruſalem*, who tranſlated the book of *Eſther* out of *Hebrew* into *Greek*. His tranſlation was carried from *Jeruſalem* to *Alexandria* by *Doſitheus*, who called himſelf a prieſt of *Levi*'s family, and by *Ptolemy* his ſon, in the fourth year of *Ptolemy*'s reign, ſurnamed *Philometor*, A. M. 3827, *ante* A. D. 177. Eſth. *apoc.* xi. 1.

II. LYSIMACHUS, brother of *Menelaus*, high-prieſt of the *Jews*. *Menelaus* purchaſed the high-prieſthood with a large ſum of money, which he promiſed *Antiochus Epiphanes*, but he took no care to pay it, and thereupon was cited to appear at *Antioch*. In his abſence he left his brother *Lyſimachus* at *Jeruſalem*, who in order to raiſe the ſums for which his brother was indebted, began to pillage the treaſury of the temple, 2 Macc. iv. 39, 40, *&c.* The people roſe and would have prevented him; but he ſet three thouſand men upon them, who killed a great number. The people arming themſelves with whatever they could lay hands on, ſome taking ſtones, others clubs, and others throwing handfuls of duſt, which was in the court of the temple, at *Lyſimachus*; this ſacrilegious man was himſelf killed near the temple treaſury. He is ſometimes reckoned among the high-prieſts, becauſe he was vicegerent to his brother *Menelaus:* but he never himſelf poſſeſſed the high-prieſthood.

III. LYSIMACHUS, *Alexander Lyſimachus*, *Alabarch* of *Alexandria*. See ALEXANDER XIV.

LYSTRA, Λύςρα, *that diſſolves, or diſperſes;* from λύσις.

LYSTRA, a city of *Lycaonia*, whereof *Timothy* was a native. *Paul* and *Barnabas* having preached there, A. D. 45. and healed a man who had been lame from his birth, were taken for gods; *Paul* for *Mercury*, and *Barnabas* for *Jupiter*. Theſe apoſtles had a great deal of difficulty to prevent the people from offering ſacrifices to them: but very ſoon after, certain *Jews* of *Iconium* and *Antioch* in *Piſidia* coming thither, animated the populace againſt them, who thereupon began to throw ſtones at *Paul* and *Barnabas*, and dragged them out of the city, ſuppoſing they were dead, Acts xiv. 6, 7, 8. *Vide* LYCAONIAN *language*.

M.

MAACAH, *Maachah*, *Maachati*, or *Beth-Maacha*, a little province of *Syria*, eaſt and north of the ſources of *Jordan*, toward *Damaſcus*. *Abel* or *Abela* was in this country, whence it was called *Abel-beth-maacha*. *Joſhua* tells us, xiii. 13. that the *Iſraelites* would not deſtroy the *Maachathites*, but permitted them to dwell in the land. The king of *Maachah* aſſiſted the *Ammonites* againſt *David*, 2 Sam. x. 8, 9. *Sheba* the ſon of *Bichri*, took refuge in *Abel* of *Beth-maachah*, 2 Sam. xx. 15, 16, &c. The lot of the half tribe of *Manaſſeh* beyond *Jordan* extended to this country, Deut. iii. 14. Joſh. xii. 5.

MAACHAH, מעכה, *to ſqueeze*; from מעך *mahac*.

MAACHAH. There are ſeveral perſons in ſcripture of this name.

I. MAACHAH, ſon of *Nahor*, and of his concubine *Reumah*, *Gen.* xxii. 24. This *Maachah* may be father of the *Macetes* in *Arabia Felix*. There is a city called *Maca*, towards the ſtreights of *Ormus*.

II. MAACHAH, daughter of *Talmai*, king of *Geſhur*, wife of *David*, and mother of *Abſalom* and *Tamar*, 2 *Sam.* iii. 3.

III. MAACHAH, daughter of *Abiſhalom*, wife of *Rehoboam*, king of *Judah*, and mother of *Abijam* his ſucceſſor, 1 Kings xv. 2. But in 2 *Chron.* xiii. 2. ſhe is called *Michaïah*, daughter of *Uriel* of *Gibeah*. In Kings the mother may eaſily have been miſtaken for the daughter, by aſcribing to each *Abiſhalom* as a father. [but, *vide* FRAG. XVI.]

IV. MAACHAH, daughter of *Abiſhalom*, wife of *Abijam*, king of *Judah*, and mother of *Aſa* his ſucceſſor, 1 Kings xv. 10, 13, 14. *Aſa* took from his mother *Maachah* the office of prieſteſs of the groves.

V. MAACHAH, concubine of *Caleb*, and mother of *Sheber* and *Tirhanah*, 1 *Chron.* ii. 48.

VI. MAACHAH, wife of *Machir*, and mother of *Pereſh*, 1 *Chron.* vii. 16.

VII. MAACHAH, father of *Achiſh*, king of *Gath*, 1 *Kings* ii. 39.

VIII. MAACHAH, ſiſter of *Machir*, 1 *Chron.* vii. 15.

IX. MAACHAH, father of *Shephatiah*, head of *Simeon* in the time of *David*, 1 *Chron.* xxvii. 16.

MAACATI, מעכתי, μααχαθὶ, *Machati*, or the *Maachathite*, *bruiſed*, or *the bruiſing of the belly*; from מעה *mahah*, *the belly*, and כתת *cathath*, *to bruiſe*.

MAACATI, father of *Jaazaniah*; Vulgate, *Jezonias*, 2 *Kings* xxv. 23. [Our *Engliſh* tranſlation reads, *Jaazaniah*, the ſon of a *Maachathite*.]

MAADAI, מעדי, μοοδίας, *Vulgate*, *Maaddi*, *feaſt*, *ornament*, *paſſage*; from עדה *hadah*: otherwiſe, *that wavers*; from מעד *mahad*: otherwiſe, *that lifts me up*; from עוד *hoded*: or *that takes away my ornament*; from מעדי *mahadi*.

MAADAI, ſon of *Bani*, one who at the return from the captivity diſmiſſed their wives, taken contrary to the law. *Ezra* x. 34.

MAADIAH, מעדיה, μααδίας, *ſolemnity*, *feaſt*, or *ornament*, or *paſſage of the Lord*; from עדה *hadah*: and יה *jah*, *the Lord*: otherwiſe, *teſtimony*; from עוד *hud*.

MAAI, מעי, μαία, *bowels*; from מעה *mahah*: otherwiſe, *heap*, or *maſs*; from עי *hi*, or עיה *haiah*.

MAAI, a prieſt, a muſician, *Nehem.* xii. 36.

MAARAH-SIDONIORUM, מערה, σιδόνιοι, *cavern*; from מער *mahar*: otherwiſe, *who diſcovers himſelf*, or *ſpreads himſelf*; from ערה *harah*: or *that awakes*; from עור *hur*.

MAARATH, מערת, *cavern*; from ערה *harah*: otherwiſe, *that diſcovers*, *ſpreads*, *awakes*; from עור *hur*.

MAARATH, *Maaret*, or *Mareth*, a city of *Judah*, *Joſhua* xv. 59.

MAASEIAH, מעשי, *my work*; from עשה *haſhah*, *to do*, or *make*, and the pronoun י *i*, *my*.

MAASEIAH, מעשיה, or *Maaſias*, *the work of the Lord*; from עשה *haſhah*, *to make*, and יה *jah*, *the Lord*.

MAASEIAH, מחזיה, μασαῖος, *confidence of the Lord*, or *hope of the Lord*; from חסה *chaſah*, *hope*, and יה *jah*, *the Lord*.

I. MAASEIAH, or *Maaſai*, ſon of *Adiel* a *Levite*, 1 *Chron.* xv. 18.

II. MAASEIAH, ſon of *Ahaz* king of *Iſrael:* aſſaſſinated by *Zichri*. 2 *Chron.* xxviii. 7.

III. MAASEIAH, ſon of *Adaiah*, one to whom the high-prieſt *Jehoiadah* diſcovered his deſign, of ſetting *Joaſh* upon the throne of *Judah*. 2 Chron. xxiii. 2.

MAAZ, מעץ, *wood*; from עץ *hetz:* otherwiſe, *council*; from עוץ *huts*.

MAAZIAH, מעזיהו, μααζίας, *ſtrength of the Lord*; from עז *hazaz, to be ſtrong, and* יה *jah, the Lord*.

MAAZIAH, chief of the twenty-fourth family of the prieſts. 1 *Chron.* xxiv. 18.

MABARTHA; this is the name that in the time of *Joſephus* was given by the inhabitants to the city of *Shechem*, otherwiſe called *Neapolis*, or *Naplouſe*. *Joſeph de Bello*, lib. v. cap. 4.

MABDAI, ſon of *Maani*, perhaps the *Maadai* beforementioned, *Ezra* x. 34.

MACCABEES. This name may be derived, 1. From the *Hebrew* word *caba*, I extinguiſh; *q. d.* one that deſtroys, one that extirpates, the enemies of the Lord. 2. Others derive it from the *Hebrew macha-bi*, מכה בי, *plaga in me*, the wound is in me; God has ſtruck me; humbled me. See *Iſaiah* liii. 3, 4, where the *Meſſias* is called *(Iſh Macoboth) a man of ſorrows*, and *(Muccah Elohim) ſmitten of God*. See alſo 1 *Chron.* xii. 13. where *Machbanai* is a proper name. 3. We may alſo derive *Maccabæus*, or *Maccabaïhu*, according to the *Hebrew* pronunciation, from *makkà ba-jah* מכה ביה, *percutiens in Deo*, *macchabaïah*, one that ſmites in the name of the Lord. 4. Others derive it from the *Heb.* מחבה *machabeh*, *abſconſus*. *See* 1 *Sam.* xiv. 22. *Or by deriving it from* נקב, *which alſo ſignifies to dig, to make hollow*, מקבת, *is uſed for a ſubterraneous cell or cave*, whence *mechubbeh*, or *muchabeh*, *ſecret, hidden*. The *Maccabees* at firſt hid themſelves in caverns, to avoid perſecution; but afterwards they came forth, and withſtood their perſecutors. 5. It may alſo be a derivative from נקב *nakab, to pierce: makkebah* is taken for an hammer. 6. *Makkabei* may ſignify, thoſe that ſupplant, from עקב *akab, to ſupplant or undermine*. 7. Laſtly, the moſt popular opinion is, that they inſcribed on their enſigns, or on their bucklers, theſe four *Hebrew* letters, מ *Mem*, כ *Caph*, ב *Beth*, י *Jod*, which begin theſe words, *Mi, Camoca, Be-elohim, Jehovah*; מכבי, *Maccabei*, מי כמכה באלים יהוה. *Who is like-unto thee, O Lord, among the gods?* Exodus xv. 11. After the manner that the *Romans* put on their enſigns, *S. P. Q. R. i. e. Senatus Populuſque Romanus*. This etymology is certainly the moſt probable.

It is well known that the *Hebrews* compoſe ſuch artificial words, by uniting the initial letters. So, inſtead of ſaying *Rabbi Levi Ben Gerſon*, they ſpoke it, *Ralbag*, and wrote it *R, L, B, G*. Inſtead of *Rabbi Moſes Ben Maimoni*, they pronounced *Rambam*, and wrote *R, M, B, M*. Nothing is more frequent among them than this cuſtom, and without a key to theſe abbreviations, it would be impoſſible to underſtand the books of the *Rabbins*. To facilitate this ſtudy, *Buxtorf* compoſed his book, *De abbreviaturis Hebraicis*.

What raiſes a doubt whether the word *Maccabee* was ſo derived, is, that *Judas Maccabæus* bore this name before the beginning of the war; for at the beginning of the firſt book of *Maccabees*, ſpeaking of *Mattathias* and his five ſons, the writer gives to each the ſurname he then went by. *John*, ſurnamed *Gaddis*; *Simon*, ſurnamed *Thaſis*; and *Judas*, ſurnamed *Maccabæus*. 1 Macc. ii. 4.

The tradition of the Orientals, related by *Abulfarage*, is, that the mother of the ſeven brethren, martyred under *Antiochus Epiphanes*, was called *Aſhmunah*, or *Shamunah*, from the *Hebrew Chaſhmanim*, or *Kaſhmenim*, which ſignifies great men or princes, given to the *Maccabees*, as to the princes of their nation. Hence the *Greeks* and the *Latins* formed the word *Aſmoneans*.

But whatever was the etymology of this name, it was given to *Judas*, ſon of *Mattathias*, from whom it paſſed to his brothers *Simon* and *Jonathan*; and in general, to all, who, under the perſecution of *Antiochus Epiphanes*, ſignalized their zeal and conſtancy, in defence of the liberty and religion of their country. Thus the ſeven brethren are called *Maccabees*, who ſuffered death with their mother, for the defence of their law; and the name *the Books of the Maccabees* is given to thoſe books which contain the hiſtory of thoſe times. It is alſo given (but certainly very improperly) to the book which gives an account of the perſecution of *Ptolemy Philopator*, againſt the *Jews* of *Egypt*, which was ſeveral years before the perſecution of *Antiochus Epiphanes*, king of *Syria*.

Maccabeus is applied chiefly to *Judas Maccabeus*; and this name when alone, means that general. *Vide* JUDAS MACCABEUS.

For the catalogue of the *Maccabean* or *Aſmonean* princes, *Vide* the CHRONOLOGICAL TABLES.

The hiſtory of the martyrdom of the ſeven brethren of the *Maccabees*, A. M. 3837, is related in 2 *Maccabees*, vii. and more at large in the book of *the Government of Reaſon*. The martyrdom of *Eleazar* is in 1 *Macc.* vi. 18. See ELEAZAR.

The ancient *Latin* tranſlation of the book *concerning the Government of Reaſon*, which we ſhall mention preſently under the name of the fourth book

book of the *Maccabees*, names the ſeven brethren, (1) *Maccabæus*, (2) *Aber*, (3) *Machiri*, (4) *Judas*, (5) *Achus*, (6) *Areth*, (7) *Jacob*. They have other names in ſome ancient MSS. but the original *Greek* text of the ſecond and fourth books of the *Maccabees*, makes no mention of them. *Joſephus*, and ſome others believe they ſuffered at *Jeruſalem*; but it is much more likely it was at *Antioch*, where their tombs were ſhewn in the time of St. *Jerom*, *in loc. verbo modin*; and where was a church dedicated under their name, in the time of St. *Auſtin*, *Serm.* 1. *de Maccab.*

The firſt of the ſeven brethren having declared to the king, that he would die ſooner than violate the laws of God, was ſeized by the executioners, had his tongue cut out, and the extremities of his hands and feet cut off, and the ſkin of his head torn off. While yet alive, he was thrown into a burning pan, which was heating over a great fire. Thus it is told 2 *Maccabees* vii. 2, 7; *the Government of Reaſon* declares, that the executioners having ſtripped off his clothes, tied his hands behind his back, and whipped him to pieces with ſcourges, without his ſhewing the leaſt ſign of pain. Afterwards they fixed him upon a wheel, where having his limbs broke to pieces, he expoſtulated with *Antiochus*, reproached him with his barbarity, and inſulted him upon the unſucceſsfulneſs of all his attempts. Then the executioners raiſing the wheel upon which he was extended, and lighting a fire under it, conſumed him thus by a new torture. He died exhorting his brethren to ſhew the like conſtancy.

The other brothers ſuffered alſo by the moſt cruel tortures the king could inflict: the particulars are too horrid to repeat, and the variation in the hiſtory of them between the books of the *Maccabees* and the *Government of Reaſon*, are of little importance and leſs entertainment to the reader.

The mother of theſe holy martyrs ſuffered death alſo. The ſecond book of the *Maccabees* ſays nothing by what means. But the book of *the Government of Reaſon* mentions, that ſome of *Antiochus*'s attendants having ſuggeſted to this prince, that he ought to put her to death alſo, and to deal with her as he had dealt with her children; ſhe had no ſooner heard theſe words, but ſhe caſt herſelf into the fire, to prevent thoſe miniſters of cruelty from laying their hands on her. In ſome ancient Manuſcripts this holy woman is called *Salome*, or *Salamonis*: the tradition of the orientals, related by *Abulfarage*, calls her *Aſhmunah*, or *Shamunah*; but her name is not to be found in any certain or authentic document. The church of *Rome* celebrates the feaſt of theſe ſeven brethren, and of their mother, *Auguſt* 1. They were the firſt, and for a long time the only martyrs of the Old Teſtament, in honour of whom altars and temples were ſet up; they are the only ſaints of that kind, for whom there remains an office or commemoration in the *Roman* Breviary.

THE BOOKS OF THE MACCABEES. There are four books of the *Maccabees*, of which the two firſt are canonical, and the other two apocryphal, in the church of *Rome*. [Among Proteſtants the two firſt are eſteemed pretty good hiſtorical authority, the two laſt are little known: the third is ſometimes ſeen among us: the fourth never.] In order of time, the third book of the *Maccabees* ought to be placed firſt, and the firſt, to be placed third.

THE FIRST BOOK OF THE MACCABEES, was writ originally in *Hebrew*, or in *Syriac*. The ſtyle and turn of expreſſion proves this, as well as the title mentioned by *Origen*: *apud Euſeb.* lib. vi. cap. *ult.* *Sarbet ſar-bané el*, *the ſcepter of the prince of the children of God*, or, *the ſcepter of the rebels of the Lord*. As if hinting that the *Maccabees* held the ſcepter and government of the Lord in *Iſrael*, againſt all who oppoſed them. St. *Jerome* ſays alſo, *prolog. Galeato*, that he had found the firſt book of the *Maccabees* in the *Hebrew*: but, the *Greek* is now held for an original.

It is probable, this book might be compoſed from public memoirs, kept by the *Jews*, of remarkable occurrences among them. *Judas Maccabeus* made a collection of them, 2 Macc. ii. 14. and this firſt book towards the concluſion refers to the Memoirs of *Johannes Hircanus*, 1 Macc. xvi. ult. which has occaſioned ſome to believe, that *Johannes Hircanus* might be the author.

This book contains the hiſtory of forty years, from the reign of *Antiochus Epiphanes*, to the death of *Simon* the high-prieſt; A. M. 3829, to A. M. 3869. *ante* A. D. 135. The author is unknown, and he muſt have lived after the pontificate of *Johannes Hircanus*, becauſe he quotes the Memoirs of his Government. In his chronological computations he uſes the *Hebrew* manner of reckoning, beginning at the month *Niſan*, the firſt month of the holy year; whereas the *Syrians*, or the *Greeks* who reigned in *Syria*, began it ſix months later; about the beginning of *October*.

THE SECOND BOOK OF THE MACCABEES is an abridgment of a larger work, compoſed by one *Jaſon*, which contained the hiſtory of the perſecutions of *Epiphanes* and *Eupator* againſt the *Jews*. The author of this abridgment is not known, and the intire work of *Jaſon* is not extant. They were both *Greeks*, and followed

manner of reckoning of the *Seleucidæ*, according to the cuſtom of the *Syrians*, who began their year about the month of *October*. The two laſt chapters contain events under the reign of *Demetrius Soter*, the ſucceſſor of *Antiochus Eupator*; and contain ſuch varieties in their ſtyle, as render it doubtful whether they had the ſame author as the reſt of the work. This book contains the hiſtory of about fifteen years, from the execution of *Heliodorus*'s commiſſion, to fetch away the treaſures of the temple, to the victory of *Judas Maccabæus* over *Nicanor*; from A. M. 3828, to A. M. 3843, *ante* A. D. 157.

At the beginning of this book are two letters; one from the *Jews* of *Jeruſalem* to thoſe of *Alexandria*, to inform them of the celebration of the feaſt of purification, and of the dedication of the temple of *Jeruſalem*, by *Judas Maccabæus*. The other from the ſenate of *Jeruſalem*, and from *Judas*, to *Ariſtobulus* preceptor to king *Ptolemy*, on the ſame ſubject. This laſt letter being writ A. M. 3880, there is reaſon to believe, that the book itſelf was compoſed about the ſame time, under the pontificate of *Hircanus*. The elegance of ſtyle in this piece has induced ſome to aſcribe it to *Joſephus* or *Philo*. *Serrarius* believed it was the work of *Judas* the *Eſſenian*, mentioned by *Joſephus*. *Leo Allatius* conjectures, that *Simon Maccabæus*, brother of *Judas*, might be the author of it. But all this is very uncertain.

THE THIRD BOOK OF THE MACCABEES. This book contains the hiſtory of the perſecution of *Ptolemy Philopater* king of *Egypt*, againſt the *Jews* of his kingdom. This prince after his victory over *Antiochus* the Great, went to *Jeruſalem*, and there offered ſacrifices of thankſgiving in the temple of the Lord. But, afterwards, thinking to enter into the ſanctuary, he was hindered by the prieſts and people. Perſiſting in his deſign, of entering into this holy place, he was ſtruck down to the ground, by a divine power; ſo that not being able to ſtir, they were forced to carry him out of the temple. After his return into *Egypt*, his reſentment broke out againſt the *Jews* in that country, where there was a great number. He endeavoured to make them forſake their religion; but not being able to accompliſh that, he aſſembled them at *Alexandria*, and ſhut them up in the Hippodrome, that they might be trod to death by his elephants. God delivered them from this danger, by making the king forget the orders he had given. Afterwards, God ſent two angels to their aſſiſtance, which ſo terrified the king, that he honourably diſmiſſed them. A. M. 3787, *ante* A. D. 217.

The name of the third of the *Maccabees* has been given to this book improperly enough, ſince it has no relation to *Judas Maccabeus*, nor to any of his brethren, or to the perſecutions of *Antiochus Epiphanes* king of *Syria*; the ſtory related having happened in *Egypt*, fifty years before the perſecution of *Epiphanes*. *Joſephus* in his hiſtory makes no mention of this perſecution; he juſt ſpeaks of it in his firſt book againſt *Appion*; but what he ſays of it, agrees but little with what we read in this third book of the *Maccabees*.

The *Greeks* and *Latins* at this day reject this book as apocryphal. The ancient *Latin* writers no where quote it, as I remember, and do not ſeem to have known it. But it was known to the *Greeks*. *Athanaſius* in his Synopſis, and *Nicephorus* at the end of his chronology, put this in the number of controverted books, as well as the two firſt books of the *Maccabees*: *Grotius* believes it was writ after the two firſt books, and ſhortly after the book of *Eccleſiaſticus*; which is the reaſon it had the name of the third book of *Maccabees*.

THE FOURTH BOOK OF THE MACCABEES is ſo uncommon among the *Latins*, that we do not clearly know what it is. In the ancient *Greek* manuſcripts of the bible, and in ſome *Greek* editions, we find the book *concerning the Government of Reaſon*, aſcribed to *Joſephus*, placed after the three firſt books of the *Maccabees*. But the learned have much doubted, whether this was the book known to the ancients, as the fourth book of the *Maccabees*. However, ſeveral manuſcripts, and ſome printed *Greek* bibles, call it the fourth of the *Maccabees*. *Philoſtratus*, *Euſebius*, and St. *Jerom*, knew the book *of the Government of Reaſon*, and aſcribed it to *Joſephus*, by the name of the book of the *Maccabees*. St. *Gregory Nazianzen*, St. *Ambroſe*, and St. *Chryſoſtom*, in the characters they have given of the ſeven *Maccabees*, and of old *Eleazar*, have plainly followed what we find in this book. *Marinus Victorinus Africanus*, who taught rhetorick at *Rome* under the emperor *Conſtantius*, in his poem of the *Maccabees*, appears alſo to have had this book before him.

The author has enlarged and adorned the hiſtory of the holy old man *Eleazar*, and of the ſeven brothers the *Maccabees*, who ſuffered martyrdom at *Antioch* with their mother, as related 2 Mac. vi. vii. One might ſuſpect that this piece is a fragment of *Jaſon*'s performance, before it was abridged, if the author had not put a long preface before it, which ſhews that this is a ſeparate

and

and independent work. He ſuppoſes, that the ſcene of the martyrdom of the ſeven brethren was at *Jeruſalem*. He ſays that *Apollonius*, governor of *Syria* and *Phœnicia*, was ſent to *Jeruſalem* by king *Seleucus Nicator*, to take away the treaſures from the temple; whereas the true hiſtory informs us, that it was *Heliodorus* who was ſent for this purpoſe by *Seleucus Philopator*. This work is found among the works of *Joſephus*, and it bears his name in the printed books, and in ſeveral manuſcripts. But I can hardly believe him to be the author; not only becauſe of the difference of ſtyle, but alſo becauſe of the accounts of ſome facts differing from *Joſephus*, in ſeveral paſſages of his hiſtory.

MACCABÆUS, מכבאי, μακκαβαῖος, *he that ſtrikes*; from מקה *maca*: according to the *Greek*, *he that fights*; from μάχη, *battle*. Vide MACCABEES.

MACEDONIA, Μακεδονία.

MACEDONIA, a kingdom of *Greece*, having *Thrace* to the north, *Theſſaly* ſouth, *Epirus* weſt, and the *Ægæan* ſea eaſt. We believe that *Macedonia* was peopled by *Kittim* ſon of *Javan*, Gen. x. 4. and that by *Kittim* in the *Hebrew* text, *Macedonia* is to be underſtood. See *Kittim*.

Alexander the Great, ſon of *Philip* king of *Macedonia*, having conquered *Aſia*, and ſubverted the *Perſian* empire, the name of the *Macedonians* became very famous throughout the eaſt; and is often given to the *Greeks*, the ſucceſſors of *Alexander* in the monarchy. *Eſther* xvi. *apoc.* 10, 14. and 2 *Mac.* viii. 20. And in like manner the name of *Greeks* is often put for the *Macedonians*, 2 Mac. iv. 36.

St. *Paul* was invited by the angel of this province, (ſay ſome) which appeared to him at *Troas*, to preach the goſpel in *Macedonia*. St. *Paul* concluded that God had called him to that country, and the ſucceſs that attended his preaching there confirmed him in his opinion. There he founded the churches of *Theſſalonica* and *Philippi*, and had the ſatisfaction of ſeeing them flouriſhing, numerous, and abounding in ſpiritual gifts and graces. Acts xvi. 9, &c. A. M. 55, *ante* A. D. 52.

MACEDONIANS, Μακεδόνες, כתים, *cethim*, *bruiſing*, or *fine gold*.

MACEDONIAN, Μακεδὼν, a native of *Macedonia*, 1 Macc. i. 1. *Adoration*, *proſtration*; according to the *Hebrew*: but *elevated*, *eminent*; from the *Greek* μακεδνὸς.

MACEDONIAN, in the apocryphal books written in *Greek*, this word is ſometimes uſed as an appellative, for an enemy to the *Jews*. Thus in the additions to the book of *Eſther*; it is ſaid, *Haman* was a *Macedonian* by nation and inclination; that he was deſirous to transfer the empire of the *Perſians* to the *Macedonians*; i. e. to the greateſt enemies of the ſtate, taking matters as they were when theſe additions were written, which was evidently after the overthrow of the empire of the *Perſians*, by *Alexander* the Great. For before this time the *Macedonians* gave but little umbrage to the *Perſians*; and in the time of *Eſther* and *Mordecai*, they were not much feared at *Shuſhan*. [N. B. This ſurely looks very like a mark of late and ill-conceived ſuppoſitious hiſtory.]

MACHÆRA. General of the *Roman* forces in the army of *Marc-Anthony*; was ſent to aſſiſt *Herod* againſt *Antigonus*, with two legions and a thouſand horſe. But being corrupted by *Antigonus*, he not only declined to aſſiſt *Herod*, but joined his troops to thoſe of his enemy. Yet *Antigonus* did not truſt him, but the contrary. This ſo exaſperated *Machæra*, that he retired to *Emmaus*, and put to the ſword all the *Jews* that he found in his march. After this he took part with *Herod*, and, joining his own troops to thoſe commanded by *Joſeph*, *Herod*'s brother, they made war together againſt *Antigonus*. *Joſeph. Antiq.* lib. xiv. cap. 27. A. M. 3965, *ante* A. D. 39.

MACHBANAI, מכבני, μαχαβανὶ, *my ſon, poor, or miſerable*; from מכך *macac*, *miſery*, *poverty*, and בן *ben*, *a ſon*, and the pronoun י *i*, *my*: otherwiſe, *poverty of the underſtanding*, or *of the building*; from מכך *macac*, *poverty*, and בנה *banah*, *to build*, or בינה *binah*, *underſtanding*.

MACHBANAI, or *Machabanai*, a valiant man in *David*'s army, 1 *Chr.* xii. 13.

MACHBENAH, מכבנה, μαχβανὰ, *beating of the underſtanding*, or *of the building*; from בנה *banah*, or בינה *binah*: or *the humiliation*, *the poverty of the daughter*.

MACHBENAH, or *Machabena*, ſon of *Shevah*, and father of *Gibea*, 1 Chr. ii. 49.

MACHÆRUS, or *Macheronte*, a city and fort beyond *Jordan*, in the tribe of *Reuben*, north and eaſt of the lake *Aſphaltites*, two or three leagues from *Jordan*, and not far from where that river diſcharges itſelf into the Dead Sea. This caſtle had been fortified by the *Aſmonians*. *Gabinius* demoliſhed it, and *Ariſtobulus* fortified it anew. *Herod* the Great made it much ſtronger than before. Either here, or in the neighbourhood, was a ſpring of hot waters, very ſalutary. *John* the *Baptiſt* was put in priſon, and beheaded at *Machærus*, by the order of *Herod Antipas*. *Joſeph. Antiq.* lib. xiv. cap. 10.

MACHI, מכי, *he that ſtrikes*, or *is poor and miſerable.*

MACHINES *of war:* ſuch as are proper for beſieging of cities and fortreſſes, are of late invention, in reſpect of early antiquity. There is no mention of them in *Homer*; and *Diodorus Siculus* obſerves, lib. ii. p. 80. that *Sardanapalus*, king of *Aſſyria*, ſuſtained a ſiege of ſeven years in *Niniveh*, becauſe at that time machines fit for demoliſhing and taking cities, were not invented. But about the ſame time we read, that *Uzziah* king of *Judah*, had laid up in his magazines, *ſhields, and ſpears, and helmets, and habergeons, and bows, and ſlings to caſt ſtones.* And that *he made in Jeruſalem engines invented by cunning men, to be on the towers, and upon the bulwarks, to ſhoot arrows and great ſtones withal; and his name ſpread far abroad, for he was marvellouſly helped till he was ſtrong.* 2 Chr. xxvi. 14, 15. Here we ſee perhaps the firſt inſtance of machines of war: or at leaſt, of a collected armory of them.

About ſeventy years after, A. M. 3416, and 3419. in the ſieges of *Tyre* and *Jeruſalem* by *Nebuchadnezzar*, he uſed battering rams and ſlings. The *Hebrew* word *car*, כר, Ezek. iv. 1, 2. xxi. 22. *Græc.* Κριὸς, *krios*, *Aries*, which ſcripture uſes to expreſs this warlike machine, ſignifies a real ram; by a metaphor, a machine, by which they battered down gates, and walls of cities. The prophet *Ezekiel* ſpeaking of the ſiege of *Tyre* by *Nebuchadnezzar*, inſinuates the ancient manner of beſieging places. *He ſhall ſlay with the ſword thy daughters in the field, and he ſhall make a fort againſt thee, and caſt a mount againſt thee, and lift up the buckler againſt thee. And he ſhall ſet enſigns of war againſt thy walls, and with his axes he ſhall break down thy towers.* Ezek. xxvi. 8, 9.

When the ancients beſieged a place, they uſually ſurrounded it with mounds, towers, and trenches, that the beſieged might neither make any ſallies, nor receive ſuccours from without. *To lift up the buckler* may intimate what the *Romans* called *facere teſtudinem*, to make a tortoiſe; when they cauſed their ſoldiers to approach near to each other to join their bucklers, in the form of a tortoiſe, in order to ſap the walls, or to beat down gates, or to burn them. The engines of war here mentioned, or machines of cords, were the *Baliſtæ* or *Catapultæ*, uſed for hurling ſtones or darts; or thoſe great hooks which were faſtened to cords, and thrown on the tops of walls, to tear them down. Of theſe iron hooks or fangs, may be underſtood 2 Sam. xvii. 13. *If he be got into a city, then ſhall all Iſrael bring ropes to that city, and we will draw it into the river, until there be not one ſmall ſtone found there.*

MACHIR, מכיר, *he that ſells*, or *that knows*; from מכר *macar.*

I. MACHIR, ſon of *Manaſſeh*, and grandſon of *Joſeph*; chief of the family of the *Machirites.* Numb. xxvi. 29. His ſons were *Pereſh* and *Shereſh*, his daughter married *Hezron* of *Judah.* She was mother to *Segub*, and grandmother to *Jair.* 1 Chron. ii. 21, 22. vii. 16.

II. MACHIR, ſon of *Ammiel*, of the city of *Lodebar*, with whom *Mephiboſheth* was brought up, 2 *Sam.* ix. 5.

MACHNADEBAI, מכנדבי, *poor:* otherwiſe, *he that ſtrikes*; from מכך *macac*, *poor*, and *naca*, *that ſtrikes:* otherwiſe, *the prince*, or *he that vows*, or *that acts of his own motion*; from נדב *nadab*, *that acts voluntarily*, or *that vows and makes a preſent*; or from נדיב *nadib*, *a prince.*

MACTESH, מכתש, *jaw-tooth*, *mortar*, *peſtle.*

MACHPELAH, מכפלה, *double.*

MACHPELAH, or *Macphela*, in *Hebrew* ſignifies *double*; the vulgate takes it in this ſenſe, ſpeaking of the cave that *Abraham* bought of *Ephron*, wherein to bury his wife *Sarah.* Gen. xxiii. 9. But others with more probability think, that in this place *Machpelah* is the name of the plain wherein this cave was ſituated, *q.* "The cave which is at *Machpelah.*" And verſe 17. The field of *Ephron*, which was in *Machpelah*; [as in the *Engliſh* tranſlation.] A perſon of ſkill in the *Arabic* has informed us, that in that language *Machpelah* ſignifies *ſhut up*, or *walled up.* He believes that the cave called *Machpelah*, was a tomb hewn into a rock, and cloſed up, or walled up, that no one might enter therein, or that thieves might not make it a retreat; or that it might not be violated or prophaned. Tombs thus ſhut or walled up, are ſtill uſed in the eaſt. This conjecture is at leaſt very probable; ſo that it might be tranſlated, "the cave that was ſhut up," inſtead of the cave of *Machpelah.* *Vide* FRAGMENTS.

MACRON, Μάκρων, 1 *Mac.* iii. 38. *tall.*

MADAI, מדי, *meaſure*; from מד *mad*, *meaſure:* otherwiſe, *covering*, or *clothes*; from the ſame.

MADAI, third ſon of *Japheth*, *Gen.* x. 2. It is commonly thought he was the father of the *Medes*; but beſide that *Media* is too diſtant from the other countries peopled by *Japheth*; it cannot be comprehended under the name of *The Iſles of the Gentiles*, which were the diviſion of the ſons of *Japheth.* Theſe reaſons have induced ſome learned men to ſuggeſt, that *Madai* was the father of the *Macedonians.* *Macedonia*

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was otherwiſe called *Æmathia*, as if from the *Hebrew Ei*, an iſland, and *Madai*; *q. d.* the iſle of *Madai*; אי מדו, *inſula Madai*, Αιὰ Μαδαι: or from the *Greek Aia-madai*, the land of *Madai*. Near this country is mentioned a people called *Mædi* or *Madi*, *Ariſtot. de mirabil. Ptolem.* cap. xi. tab. 9. *Europ.* and in *Macedonia* a king called *Medus*.

The name *Media* given to the country beyond the *Euphrates*, ſeems not to be more ancient than *Medea*, or the voyage of *Jaſon* to *Colchis*. See MEDES.

MADMANNAH, מדמנה, *meaſure of number*; from מר *mad*, *meaſure*, and מנה *manah*, *to number*: otherwiſe, *preparation of clothing*; from מנה *manah*, *preparation*, and מד *mad*, *clothing*, or *covering*: otherwiſe, *dung*; from מדמנה *madmenah*: or *ordure*; from דמן *domen*.

I. MADMANNAH, or *Madmena*, ſon of *Shaaph*, 1 *Chr.* ii. 49.

II. MADMANNAH, or *Medemene*, a city of *Simeon*, (*Joſh.* xv. 31.) firſt given to *Judah*; it was very far ſouth of *Judah*. *Euſebius* places it towards *Gaza*. See *Iſai.* x. 31. and 1 *Chron.* ii. 49.

MADON, מדון, *proceſs*, *diſpute*; ſee *Madan*: otherwiſe, *his meaſure*; from מד *mad*, *meaſure*, and the pronoun ן *an*, *his*, or *theirs*.

MADON, a city of the land of *Canaan*. *Jobab*, king of *Madon*, confederated with *Jabin*, king of *Hazor*, and others, againſt *Joſhua*; but was taken and killed, and his city deſtroyed. The ſituation of *Madon* is unknown, it is mentioned only in *Joſh.* xi. 1. and xii. 19. I believe the true reading is *Maron*, inſtead of *Madon*; we know a place called *Maronia* in *Syria*, about thirty miles from *Antioch*, north of mount *Libanus*. *Meron* or *Meroon* is in *Heb. Joſhua*, xii. 19.

MAGBISH, מגביש, *height*, *eminence*; from *gabiſh*.

MAGBISH, or MAGPIASH, 156 of his children returned from the captivity, *Ezr.* ii. 30.

MAGDALA, Μαγδαλὰ, *tower*, or *greatneſs*; according to the *Hebrew*.

MAGDALEN, Μαγδαλήνη, *tower*: from מגדל *migdal*: otherwiſe, *grand*, *elevated*, *magnificent*; from גדל *gadol*: in *Syriac*, *curling*; from גדל *gadal*, *to curl*.

MAGDALEN. See MARY MAGDALEN.

MAGDIEL, מגדיאל, *who publiſhes*, *or proclaims God*; from הגיד *higgid*, *who proclaims*, and אל *el*, *God*: otherwiſe, *fruits of God*, or *God is the moſt precious thing I have*; from מגד *meged*.

I. MAGDIEL, five miles from *Dora*, toward *Ptolemais*. We think it to be *Megiddo*, or *Magdolos*.

II. MAGDIEL, prince of the *Idumeans*: ſucceeded *Mibzar*. *Gen.* xxxvi. 43.

MAGDOLOS, mentioned by *Herodotus*, lib. ii. cap. 159. probably the ſame as *Megiddo*, 2 *Kings* xxiii. 29, 30, &c.

MAGED, Μαχὲδ, *a preſs*; from גת *gath*.

MAGED, or *Mageth*, a city beyond *Jordan*, taken by *Judas Maccabæus*, 1 *Mac.* v. 36. *Maked* in the *Greek*, and is probably the ſame as *Maucath*, מעכת.

MAGEDAN, or *Majedan*. *Maiedan* may ſignify *the waters of Dan*.

MAGEDAN, or *Majedan*, or *Medan*, in *Dalmanutha*. See DALMANUTHA.

MAGHBIS, or *Magbiſh*, or *Megbis*, *Ezr.* ii. 30. 1 *Eſd.* v. 21. His children returned to the number of 150. *Megbis* is probably the ſame as *Megabyſes*, which is a *Perſian* name.

MAGI, Μάγοι, *Greek*; *interpreters of ſacred myſteries*. Others think this word comes from the *Perſian*. The *Hebrew* may ſignify, *thoſe that inſpire fear or diſcouragement*; from מוג *to be diſcouraged*, *to melt away*: or, deriving it from הגה *hagah*, *to meditate*, *thoſe that apply themſelves to the ſtudy of holy things*.

MAGI, or *Magians*. The *Magi* of *Perſia* are the worſhippers of fire, and diſciples of *Zoroaſter*, whom they confound with *Abraham*. They have three books, which contain the whole of their religion, *Bibl. Orient*, *p.* 11. *Abeſta*, & *alibi*. Theſe they call *Zend*, *Pazend*, and *Abeſta*. They aſcribe them to *Abraham*; *Abeſta* is a commentary on the other two. The *Magi* ſay, that *Abraham* read books in the midſt of the furnace, into which *Nimrod* ordered him to be thrown. After their maſter, *Zoroaſter*, the *Magi* maintain the exiſtence of two principles; one of good, which they call *Oromazd*, and the other of evil, named *Aherman*, which are the authors of good and evil. They worſhip fire: in temples called *Ateſch-kanah*, or *Ateſch-kade*; *i. e.* the houſe of fire, where they carefully maintain the fire. There was formerly many of theſe buildings on the mountain *Alborz*, in the province of *Adherbigran*, (*Media.*) To fire they give the name of *bab*, *q. part*, becauſe they acknowledge this element as the principle of all things; which ſyſtem was embraced by *Anaxagoras* among the *Greeks*.

The *Magi* obſerve a myſterious ſilence, when they waſh or eat, having firſt ſaid certain words. This ſilence makes a part of their religion. *Pythagoras*, very likely, might imitate this ſilence of the *Magi*; as well as their reverence for fire, which he inculcated to his diſciples. To every month

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of the year, to every day, to every ſtar, to mountains, mines, waters, trees, they aſcribe particular *genii*, ſome of thoſe angels, created before man, who fell into infidelity and diſobedience, and therefore were confined to what they call the country of *Genii*, not unlike to our notions of *Fairy-Land*. (See ZOROASTER.) The three books which the *Guebres*, or fire-worſhippers, aſcribe to *Abraham*, but which really belong to *Ibrahim Zerdouſt*, (*Zoroaſter*) are very rare, and unknown, becauſe the *Guebres* keep them religiouſly ſecret among themſelves. They are written in the ancient *Perſian* language

It is pretended the word *Magi* ſignifies a man whoſe ears are cut off. And indeed, in the language then uſed in *Perſia*, *Mige-guſch* had that ſignification, at the time when the falſe *Smerdis*, one of the *Magi*, uſurped the throne of *Cyrus*. That uſurper had no ears, and by that token he was diſcovered. The *Magi* went by another name before, and their reputation was very great in *Perſia*; but was diminiſhed by this accident of *Smerdis*.

Theſe philoſophers maintained two principles, one good, the other evil; the firſt being repreſented by light, the other by darkneſs; they owned both as gods, and addreſſed them with prayers and adorations; yet they were divided in their opinion, becauſe ſome thought both had exiſted from all eternity; others that only the good principle was eternal, and the evil one was created: as we believe, that the devil is a creature, fallen from his original dignity.

Theſe two principles, ſay they, are in continual oppoſition to each other, which will continue to the end of the world, when the good principle will prevail: after which, each will have his own diſtinct world; the good will reign with all good people; and the bad, with all the wicked. The *Magi* paid divine honours to light, to the ſun, to the conſecrated fire in their temples, and even to the fire in their houſes. *Vid. Th. Hyde Hiſt. Relig. veter. Perſar. Hottinger Hiſt. Orient.* lib. iv. cap. 8, *&c.*

On the contrary, they held darkneſs in the greateſt horror, which they conſidered as the ſymbol of the evil principle, as we do the devil. In their writings, when they found the name *Aherman*, (the evil principle) they writ it backwards; and when *Xerxes* heard that the *Athenians* had baniſhed *Themiſtocles*, he directed his prayer to this evil deity, (not to *Oromazdes*, or the good God) beſeeching him to inſpire his enemies always with that reſolution, of driving out all brave men from among them. *Plutarch. in Themiſtocle.*

Such were the antient *Magi* of the *Perſians*; and ſuch are ſtill the *Guebres*, or worſhippers of fire, among the *Perſians* and *Indians*; which probably are the ſame as thoſe intended by St. *Matthew*, by the word *Magi*.

MAGI, or Wiſe-men, who came to adore *Jeſus Chriſt*, at *Bethlehem*, Matt. ii. 1. Many queſtions have been ſtarted concerning theſe *Magi*. Who they were? Whence they came? How many there were? At what time they arrived at *Jeruſalem?* And what was the ſtar that appeared to them.

I. It is commonly thought, the *Magi* were philoſophers, who had the knowledge of future events, and whoſe chief ſtudy was aſtronomy. That thoſe who came to worſhip *Jeſus Chriſt* were diſciples and deſcendants of *Balaam*, who had prophecied ſeveral ages before, *of a ſtar out of Jacob, and a ſcepter out of Iſrael*, Numb. xxiv. 17. This opinion is founded on ſcripture, which ſays, *wiſe men came from the Eaſt, i. e.* (from *Arabia Deſerta*, or from *Meſopotamia*,) which the ſacred authors expreſs by the word Eaſt. *Balaam* himſelf ſays, he came from *Aram, out of the mountains of the Eaſt, i. e.* from the city of *Pethora*, on the *Euphrates*, Numb. xxiii. 7. *Iſaiah* ſpeaking of *Abraham*'s coming into the Land of Promiſe, ſays, *who brought the juſt from the Eaſt*, vide 1 *Kings* iv. 30. *Iſ.* xlix. 7. *Obadiah* vi. 8. *Vide* KEDEM.

II. The *Arabians*, *Idumæans*, *Chaldæans*, all eaſtern people in reſpect of *Judæa*, valued themſelves on their wiſdom. The name of *Magus* in thoſe countries ſignified a philoſopher, a man who ſtudied wiſdom. *Tertullian*, *cont. Judæos*, & lib. iii. *contra Marcion. Juſtin Martyr*, *Dial. cont. Tryph. Epiphanius*, *Epitom fidei Cathol.* and among the moderns, *Toſtat*, *Mariana*, *Barradius*, *Grotius*, *Cornelius à lapide*, and others, as well as ourſelves, ſuppoſe the *Magi* came from beyond the *Euphrates*, or from *Meſopotamia*, *i. e.* from the eaſt of *Judæa*. But ſome pretend that the *Magi* came from *Perſia*, or from *Armenia*; or from *Africa*, or from *Æthiopia*: or from the three ſeveral parts of the world, *Aſia*, *Africa*, and *Europe!*

III. Some of the ancient fathers ſeem to have thought, that the *Magi* were three in number, and that they were kings. *Tertullian* ſeems zealous to maintain their royalty, but his proofs are inſufficient. He ſuppoſes that the Orientals had commonly *Magi* for their kings, which is far from certain. St. *Ambroſe*, or rather *Cæſarius* of *Arles*, gives them the names of kings; but it is ſuſpected that this word has been foiſted into the text, *ſerm.* 139, *in append*, 5 tom. *S. Aug. nov. edit.* St. *Cyprian*

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is quoted, in a ſermon on baptiſm, who ſays they were kings; but this ſermon belongs to an abbot of *Bonnevalle*, named *Arnold*, who lived in the time of St. *Bernard*, *Cyprian. ſeu Arnold. Abb. Bonævall. Ser.* ii. *de 7 cardin. operibus. Paſchaſius Radbertus*, who lived in the ninth century in the abbey of *Corbie*, affirms, that nobody acquainted with profane hiſtory, can be ignorant that the *Magi* were kings. Laſtly, *Theophylact.* on *Matt.* ii. among the *Greeks* has expreſsly contended that they were kings. This is all that has been delivered by the ancients with any aſſurance; as to the moderns, their authority can be of no moment, in a matter of this nature. What has contributed moſt to give the *Magi* the title of kings, is *Pſalm* lxxii. 10. *The kings of Tarſhiſh and of the iſles, ſhall bring preſents; the kings of Sheba and Seba ſhall offer gifts.*

IV. Opinions are as much divided as to the profeſſion of the *Magi.* Some have imagined, that they exerciſed curious, and diabolical, arts of divination, judicial aſtrology, and inchantment. The ancient goſpel of the infancy of our Saviour affirms, that they were diſciples of *Zoroaſter.* Others have a more favourable opinion of them, thinking their magic was natural, and lawful. *Epiphanius* believes that they were of the race of *Abraham* and *Kethura.* Abbot *Rupert* calls them prophets and inſpired perſons. *Origen*, lib. i. *contra Celſum*, imagines, that the *Magi* having perceived by their magical operations, that the power of the devil was much weakened, they were inquiſitive to diſcover the cauſe of it; and obſerving at the ſame time a new ſtar in the heavens, they judged it was that of which *Balaam* had ſpoke; which was to mark the birth-place of a new king of *Iſrael.* This made them reſolve to ſeek him, to pay him their adoration. *Baſil, de human. Chriſt. gen.* and *Ambroſe, in Luc.* lib. ii. have pretty nearly the ſame thoughts. *Jerom* on *Iſaiah* xix. ſays, that they had learned from demons, or rather from the prophecy of *Balaam*, that *Chriſt* was born; and *Tertullian* ſeems to ſay, that they found out the birth of the *Meſſiah* by aſtrology, ſince (as he maintains) this ſcience was allowed till the time of *Chriſt*, but afterwards was forbidden, that no one thenceforward might take upon him to calculate nativities by the ſtars. *Tertull. de Idololat.*

V. The number of the *Magi* has long been fixed to three. *Leo* ſuppoſes it in ſeveral places, *Cæſarius* affirms it. The ſame is ſaid in two ſermons, formerly aſcribed to St. *Auſtin*, but one of which is *Leo*'s, and the other is found under the name of *Euſebius Emeſius. Bede*, abbot *Rupert*, and after them a multitude of commentators, ſay the ſame. This opinion ſeems chiefly to be founded on the three ſorts of preſents mentioned in the goſpel: gold, myrrh, and frankincenſe. Their names are ſaid to have been *Gaſpar*, *Melchior*, and *Balthaſar*; but theſe names were unknown to antiquity, as well as other names given to them in ſome writings, which are modern enough. As likewiſe the *Greek* names, *Apellius*, *Amerus*, and *Damaſcus*; or the *Hebrew*, *Magalat*, *Galgalat*, *Saraim*: or *Ator*, *Sato*, *Paratoras.* The author of the imperfect work on *Matthew*, (Homil. ii.) quotes ancient apocryphal books, which bear the name of *Seth*: theſe ſay, that the *Magi* were twelve in number, choſen out of all their nation, and ſucceeding each other from father to ſon, for ſeveral ages, to obſerve the moment of the appearance of the ſtar, that had been foretold by *Balaam.* For this purpoſe they uſed to aſcend a mountain, whence they obſerved the riſing of the ſtars. At laſt the ſtar appeared to them, having a young child in the middle of it, and a croſs over it. The child ſpoke to them, and bid them go into *Judæa.* St. *Thomas* went into *Perſia*, and there inſtructed and baptized the *Magi*; after which they preached the goſpel with him: and ſuffered martyrdom in a city of *Arabia.* The author of the common Gloſs contents himſelf with ſaying there were *ſeveral Magi.* The *Armenians* maintain that they preached and ſuffered in their country, *Chardin*'s *Voyage to Perſia*, tom. iii. p. 131. The governor of *Armenia* ſent word to king St. *Lewis*, that they came from *Tangat* in *Armenia*, *Spicileg.* tom vii. p. 217. *An.* 1249.

VI. The time which the *Magi* took in their journey to *Judæa*, has much exerciſed chronologers. Thoſe who ſuppoſe they came from the remoteſt parts of *Perſia*, allow them two years for the journey; ſuppoſing the ſtar appeared to them two years before the birth of our Saviour. The text is ſomething favourable to them, Matt. ii. 16. ſaying, that *Herod* ſlew the children of *Bethlehem*, from two years old and under, according to the time that the *Magi* had ſhewed him. Others believe, that departing from home at the time of our Saviour's birth, they did not arrive at *Bethlehem* till two years after. Others make them ſet out at our Saviour's birth, and arrive at *Bethlehem* thirteen days after, ſupplying them with ſwift dromedaries for greater ſpeed. Some believed that the ſtar appeared from the time of the conception of *John* the *Baptiſt*, or from the time of *Chriſt*'s incarnation. Moſt have agreed that their arrival at *Bethlehem* ſhould be on the thirteenth day from our Lord's birth. If they came from the banks of the *Euphrates*, I believe they

they might arrive at *Jeruſalem* in leſs than twenty days, croſſing *Arabia Deſerta* on camels, as the common way of travelling. From the *Euphrates* to *Jeruſalem*, is two hundred leagues.

VII. As to the ſtar that appeared to the *Magi:* ſome ancient authors aſſerted, that it was a new ſtar purpoſely created, to declare the birth of the *Meſſiah*. *Origen* in his firſt book againſt *Celſus*, *Maldonat*, and *Grotius*, take it for a kind of comet, which appeared preternaturally in the air. *Lightfoot* thinks, that the ſame light which appeared to the ſhepherds near *Bethlehem*, might alſo be viſible afar off to the *Magi*, hanging over *Judæa*, and ſo guide them to our Saviour. Others think, it was an angel clothed with a luminous body in form of a ſtar, who taking his courſe toward *Judæa*, determined the *Magi* to follow him. The author of the treatiſe *de mirabilibus ſacræ Scripturæ*, publiſhed in St. *Auſtin*'s name, aſſures us, that ſome writers believed this ſtar was the Holy Ghoſt, which appeared to the *Magi* under the form of a ſtar, as it appeared at the baptiſm of *Jeſus Chriſt*, under the form of a dove.

Chalcidius, *in Timæum Plat.* p. 19. [*It is not known when this philoſopher lived, but it is well known that he was a Chriſtian.*] a *Platonic* philoſopher, who compoſed a commentary on *Plato*'s *Timæus*, ſpeaks thus of this *phænomenon: We muſt obſerve another hiſtory much more holy, and more worthy of veneration; which tells us of the appearance of a ſtar, which foretold neither diſeaſes nor mortality, but the deſcent of God upon earth, to live among men, and to heap his favours upon them. Wiſe men of* Chaldæa *having perceived this ſtar in the night, as they were ſkilful in the ſcience of aſtronomy, they betook themſelves to find out the new-born God; and having found him, they offered him preſents ſuitable to ſo high a majeſty.*

It is diſputed whether this ſtar was ſeen generally, or by the *Magi* alone. Some believe is was ſeen only by the *Magi*, others that they ſaw it only twice or thrice, firſt in their own country, and again at quitting *Jeruſalem* for *Bethlehem*. *Chryſoſtom*, *Ambroſe*, *Auſtin*, *Bernard*, and the author of the imperfect commentary on *Matthew*, maintain that they ſaw it conſtantly, from the time it firſt appeared to them, till it diſappeared on their arrival at *Jeruſalem*, and ſo put them under a neceſſity of inquiring the place where the *Meſſiah* ſhould be born.

Ignatius the martyr, and the Goſpel of the Infancy, ſuppoſe it appeared in the face of the whole world, that all people ſaw it, and that it was their own fault if they did not follow it. The *Magi* on their arrival at *Jeruſalem* ſeem to ſuppoſe, that every one had ſeen it. *Where is he that is born king of the Jews? for we have ſeen his ſtar in the Eaſt, and are come to worſhip him.*

As for ourſelves, we believe that this ſtar was an inflamed meteor, in the middle region of the air, which having been obſerved by the *Magi* with miraculous and extraordinary circumſtances, was taken by them for the ſtar ſo long foretold by *Balaam*; and that, afterwards, they reſolved to follow it, and to ſeek the new-born king, whoſe coming it declared. It was therefore a light that moved in the air before them, ſomething like the pillar of clouds in the deſert. Inward inſpiration, the light of the Holy Ghoſt, the ſolicitation of grace, were the motives which engaged them to follow this *phænomenon*.

MAGICIANS. *Magician*, *Magus*, *Magi*, occurs pretty often in ſcripture. Generally it ſignifies a diviner, a fortune-teller, *&c.* *Moſes* forbids to conſult ſuch on pain of death, *Levit.* xix. 31. xx. 6. *The ſoul that turneth after ſuch as have familiar ſpirits, and after wizards, to go a whoring after them, I will even ſet my face againſt that ſoul, and will cut him off from among his people.* The *Hebrew* words אל־האבות ואל־הידענים, *Oboth* and *Jedonim* ſignify literally—the firſt, thoſe poſſeſſed with a ſpirit of *Python*, or a demon that foretels future events; the ſecond—*Knowers*, they who boaſt of the knowledge of ſecret things. It was ſuch ſort of people that *Saul* extirpated out of the land of *Iſrael*, 1 Sam. xxviii. 3.

Daniel alſo ſpeaks of *magicians*, and the diviners in *Chaldæa*, under king *Nebuchadnezzar*, *Dan.* i. 20, *&c.* החרטמים, ואשפים, ולכשדים ולמכשפים, He names four ſorts: *Chartumim*, *Aſaphim*, *Mecaſphim*, and *Caſdim*.

The firſt, *Chartumim*, according to *Theodotion*, ſignifies enchanters; according to the LXX. ſophiſts; according to St. *Jerom*, *Ariolos*, diviners, fortune-tellers, caſters of nativities.

The ſecond word *Aſaphim*, has a great reſemblance to the *Greek* word *ſophos*, wiſe men; whether the *Greeks* took this word from the *Babylonians*, or *vice verſa*. *Theodotion* and St. *Jerom* have rendered it, *Magicians*, the LXX. *Philoſophers*.

The third word, *Mecaſphim*, by St. *Jerom* and the *Greeks*, is tranſlated *Malefici*, enchanters, ſuch as uſed noxious herbs and drugs, the blood of victims, and the bones of the dead, for their ſuperſtitious operations.

The fourth word, *Caſdim*, or *Chaldæans*, has two ſignifications: firſt, the *Chaldæan* people, who had then *Nebuchadnezzar* for their monarch: the ſecond, a ſort of philoſophers, who dwelt in a ſeparate part of the city, who were exempt from all public offices and employments: their

ſtudy

ſtudy was phyſic, aſtrology, divination, the foretelling of future events by obſervation of the ſtars, the interpretation of dreams, the ſcience of augury, the worſhip of the gods, &c. *Diodor. Sicul.* lib. i. *Biblioth.* lib. ii. *Strab.* lib. vi.

All theſe inquiſitive and ſuperſtitious arts were prohibited among the *Iſraelites*; and, to reſtrain their inclination of imitating the other Eaſtern people, who all had their diviners, enchanters, and magicians, God ſent them prophets, who diſcovered future events in a ſure, clear, and eaſy manner; whereas the predictions of diviners were always obſcure, enigmatical, doubtful, and dangerous, as well in reſpect of thoſe who conſulted them, as of thoſe who were conſulted; for the law condemned both parties to death. See JANNES and JAMBRES, PYTHON, &c.

MAGIC. There are ſeveral ſorts of *magic*. All thoſe are forbidden by the law of God, wherein any conjurations or invocations of the devil are uſed; the black art; ſuperſtitious ceremonies of magicians, ſorcerers, inchanters, witches, wizards, necromancers, exorciſts, aſtrologers, ſoothſayers, interpreters of dreams, fortune-tellers, caſters of nativities, &c. in practiſing their diabolical arts, whether to hurt or to benefit mankind. God has forbid to conſult magicians on pain of death, Levit. xix. 31. He threatens to deſtroy thoſe who conſult them in ſecret, Levit. xx. 6. *Saul* did what he could to extirpate them from *Iſrael:* yet many remained, and the *Iſraelites* were always much addicted to theſe ſuperſtitions, 1 Sam. xxviii. 3. *Pharaoh*'s magicians counterfeited the miracles of *Moſes*. See JANNES and JAMBRES.

MAGIC ROD, or Wands. It is ſaid *Ezekiel* xxi. 21. *The king of Babylon ſtood at the parting of the way, at the head of the two ways, to uſe divination; he made his arrows bright, he conſulted with images, he looked in the liver.* St. *Jerom*, *Theodoret*, *Grotius*, and moſt modern interpreters, on this paſſage, tell us, that the *Chaldæans* had a cuſtom, when they went on any undertaking, or journey, to write on wands or arrows, which they mingled together in a quiver, the names of the cities whither they intended to go, or the things they were to undertake; afterwards, drawing the arrows out of the quiver, at a venture, they were decided in their undertaking by the inſcription of the arrow that came forth. This cuſtom of divining by rods or arrows is very ancient. The *Scythians*, *Herodot.* lib. iv. cap. 67. and the *Alans*, *Ammian*, lib. xxxi. divined by certain branches of willow or myrtle. The modern *Arabians* uſe arrows incloſed in a bag. On one they write, *Lord command me;* on another, *Lord prevent me;* on a third they write nothing. If the firſt arrow drawn out of the ſack has the inſcription, *Lord prevent me*, it ſets aſide the thing in queſtion, *D'Herbelot. Biblioth. Orient. under the word* AIDAD. We find ſomething like this among the *Turks*, *Thevenot's Journey to the Levant*, chap. xxvi. the *Chineſe*, *Gonzal.* & *Mendoza*, lib. ii. cap. 4. and anciently among the *Medes*, *Dio Chryſoſt.* and *Hebrews*, *Hoſea* iv. 12. *Maimon. tract. de Idololat.* cap. 6. *Tacitus* obſerves it alſo among the ancient *Germans*. They cut into ſeveral pieces a bough of ſome fruit-tree, which they marked with certain characters, and threw them at hazard on a white cloth: the father of the family took up theſe pieces one after another, and took auguries by inſpection of their marks. *Vide* FRAGMENT, No. , page .

MAGOG, מגוג, *roof*, or *that covers*; from גג *gag:* otherwiſe, *that diſſolves*; from מוג *mug*.

MAGOG, ſon of *Japheth*, Gen. x. 2. father of the *Scythians* or *Tartars*, as is believed. The name *Scythian* was heretofore of great extent, comprehending the *Getæ*, the *Goths*, the *Sarmatians*, the *Sacæ*, the *Maſſagetæ*, and others. The *Tartars* and *Muſcovites* poſſeſs the country of the ancient *Scythians*, and have ſtill ſeveral traces of the names *Gog* and *Magog*. They were formerly called *Mogli*, and in *Tartary* are the provinces *Lug*, *Mongug*, *Cangigu*, and *Gigui*; *Engui*, *Corgangui*, *Caigui*, &c. St. *Ambroſe* was of opinion, that *Gog* and *Magog* were the *Goths*, who in the fifth and ſixth centuries ravaged the *Roman* empire, *Ambroſ.* lib. ii. *ad Gratian.* cap. 4. *Gog* and *Magog* have in a manner paſſed into a proverb, to expreſs a multitude of powerful, cruel, barbarous, and implacable enemies, to God and his worſhip. See GOG.

MAGPIASH, מגפיעש, μαγαβ, *clothing*, or *body that periſhes*; from גף *gaph*, *a body*, and עשש *haſhaſh*, *to periſh*, *to decay*: otherwiſe, *the moth of the body*; from עש *haſh*, *a moth:* otherwiſe, *aſſembly*; from עיש *huſh*.

MAHALAH, מחלה, *choir of ſingers*; from מחל *machol:* or an inſtrument of muſic: or *infirmity*; from חלל *chalal*. *Vide* MAHALATH.

MAHALAH, or *Mohola*, ſon of *Rakem*, 1 *Chron.* vii. 18.

MAHALALEEL, מהללאל, *he that praiſes God*; from הלל *hillel*, or *halul*, *to praiſe:* otherwiſe, *illumination of God*; from *hillel*, and אל *el*, *God*.

MAHALALEEL, or *Malaleel*, ſon of *Canaan* of the race of *Seth*, Gen. v. 15, 16, &c. He begat *Jared* at the age of 65 years. He lived afterwards 800 years, in all 865 years; died A. M. 1290, *ante* A. D. 2714

The Orientals affirm, that this patriarch was the

first who dug mines in the earth, in ſearch of metals: that he firſt built houſes: and founded the cities *Shuſter* and *Babel*. Some confound him with the giant *Dondaſh*, who entered into the ſervice of *Seth*, whom they acknowledge as the prophet and univerſal monarch before the flood. They ſay the giant *Dondaſh* uſed no weapons, offenſive or defenſive, but fought by the ſtrength of his arms only. *Herbelot. Bibl. Orient.* p. 532.

MAHALATH, מחלת, μελλὲθ, *melodious ſong*; otherwiſe *infirmity*; from חלה *chalah*.

MAHALATH, wife of *Rehoboam*, king of *Judah*, 2 *Chron.* xi. 18.

II. MAHALATH, *Maheleth*, or *Baſemath*, daughter of *Iſhmael*, and wife of *Eſau*, *Gen.* xxviii. 9.

III. MAHALATH, *Maheleth*, or *Maeleth*, title of *Pſalm* liii. and lxxxviii. "To the chief muſician upon *Mahalath*:" ſome ancient copies read *Amalech*. למנצח על־מחלת משכיל לדיד. *Aquila*, Ἐπὶ χορείαι. *Theodot.* ὑπερ της χορείας *for the dance*. *Sym.* διὰ χόρε. *by the choir*. Some think *Mahalath* ſignifies a muſical inſtrument, but this has no foundation: we rather think it is put for dancing, which is certainly its proper ſignification in *Hebrew*: as if the title of the *Pſalm* imported to be, "An inſtructive *Pſalm* of *David*, for the chief maſter of dancing; or, for the chorus of ſingers and dancers.

MAHALI, מחלי, *choir of ſingers*; from מחל *machol*. See MAHALAH.

MAHALI, or *Moholi*, eldeſt ſon of *Merari*, chief of a family, Ex vi. 19. Numb. iii. 33.

MAHANAIM, מחנים. *The two fields*; from מחנה *mochanah*.

MAHANAIM, or *Manaim*, a city of the *Levites* of the family of *Merari*, in the tribe of *Gad*, on the brook *Jabok*, Joſh. xxi. 38. xiii. 29, 30. 1 Chron. vi. 80. *Jacob* gave it this name, becauſe here he had a viſion of angels, *Gen.* xxxii. 2. *Mahanaim* was the ſeat of the kingdom of *Iſh-boſheth*, after the death of *Saul*, 1 *Sam.* ii. 9, 12. To this place *David* retired, during the uſurpation of *Abſalom*, who was ſubdued and ſlain not far from hence. 2 Sam. xvii. xviii. *&c.* In the Vulgate it is ſometimes called ſimply *Caſtra*, or the camp, Gen. xxxii. 2. 2 Sam. ii. 8, 12, 29. xvii. 24. xix. 32.

MAHARAI, מחרי, μαναῤαί, *he that haſtens, or urges*; from מהר *mahar*: otherwiſe, *my mountain, or portion*; from הר *har*, and the pronoun י *i*, *my*.

MAHARAI, or *Marai*, a *Netopathite*, of the race of the *Zarhites*, chief of the 24,000 men who attended *David* as guards in the tenth month, (*January*) 2 Sam. xxiii. 28. 1 Chron. xxvii. 13.

MAHATH, מחת, *He that blots out, or ſuppreſſes*; from מחה *mahah*: or *that breaks, or dreads*; from חתת *chathath*.

MAHAVITE, מחויבי, *he that declares*, from חוה *chivah*: otherwiſe, *that blots out, or ſuppreſſes*; from מוה *machah*: otherwiſe *marrow*; from מוח *moach*.

MAHAZIOTH, מחזיאת, *who ſees a ſign*, or *the letter*; from חזה *chazah*, *to ſee*, and אות *oth*, *a ſign or letter*.

MAHAZIOTH, ſon of *Heman*, chief of the twenty-third family of the *Levites*, 1 *Chr.* xxv. 4.

MAHLAH, מחלה, *dance* or *ſong*; from מחול *machol*: otherwiſe, *infirmity*; from חלה *chalah*, or מחלה *machalah*, *diſeaſe*.

MAHLAH, *Maala*, or *Mahala*, a daughter of *Zelophehad*, who with her ſiſters received their diſtribution in the land of *Canaan*, becauſe their father died without male iſſue. *Numb.* xxvi. 33. xxvii. 1. *Joſh.* xvii. 3. 1 *Chron.* vii. 15.

MAHLON, מחלון, *ſong*, or *infirmity*.

MAHLON, or *Mahalon*, ſon of *Elimelech* and *Naomi*. *Ruth* i. 2, 3, *&c.* In the country of *Moab* he married *Ruth* a *Moabitiſh* woman, but died without children; his widow *Ruth* followed her mother-in-law *Naomi* to *Bethlehem*, where ſhe married *Boaz*.

MAHOL. מחול, *ſong*, *choir*, *infirmity*: otherwiſe, *ſandy*; from חול *chol*, *ſand*.

MAHOL, or *Machol*, father of *Ethan*, *Heman*, *Chalcol*, and *Darda*. 1 *Kings* iv. 31. Some conjecture that *Mahol* was the mother, and not the father of *Ethan*, *&c.* or, that *Mahol* is a generical name, ſignifying the *choir*. In which ſenſe *Ethan*, *Heman*, and *Chalcol* would be *ſons of the choir*, alluding to their profeſſion as ſingers or muſicians.

MAKAZ, מקץ, *end*, *extremity*; from קץ *ketz*: otherwiſe, *to ſhorten*; from קצץ *katſatz*: otherwiſe, *trouble*: or *ſummer*, *thorn*, *watch*; from קוץ *kutz*.

MAKAZ, or *Macces*, a city probably of *Dan*, 1 *Kings* iv. 9. I ſuppoſe it to be the *Makteſh*, the jaw-tooth, or *En-hakkore*, *Judges* xv. 19. *Zephaniah* i. 11. Vulg. *Habitatores Pilæ*. in *Heb.* מכתש ישבי *makteſh*.

MAKELOTH, מקהלות, μακελλὼθ, *rods*, or *wands*; from מקל *makel*: otherwiſe, *voices*; from קל *kol*; or *lightneſs*, or *contempt*; from קלל *kalal*, *to deſpiſe*. But with a ה *he*, *macheloloth* ſignifies *aſſembly*, *congregation*; from קהל *kahal*.

MAKHELOTH, or *Maceloth*, an encampment of *Iſrael* in the deſert, Numb. xxxiii. 25, 26. Probably *Malathis*, which *Euſebius* and *Jerom* place twenty miles from *Hebron*, in the ſouth of *Judah*. See MALATHA. *Ptolemy* places *Maliatha* near *Eluza* or *Luza*.

MAKKEDAH,

MAKKEDAH, מקדה, *adoration, or proſtration*, according to the *Hebrew*: otherwiſe, *raiſed, eminent*; from the *Greek* word μακεδνὸς.

MAKKEDAH, or *Maceda*, a city of *Judah*, Joſh. xv. 41. *Euſebius* ſays, this city is eight miles from *Eleutheropolis*, eaſt. *Joſhua* marched from *Libnah* towards *Makkedah*, Joſh. x. 29.

MALACHI, מלאכי, ἄγγελος, *my angel*, or *my ambaſſador or envoy*; from לאך *laac*, or from מלך *malac*, *an angel, or meſſenger*.

MALACHI, the laſt of the twelve minor prophets, and ſo little known, that it is doubted whether his name be a proper name, or only a generical name, ſignifying the angel of the Lord, a meſſenger, a prophet. It appears by *Haggai* i. 13. and by this prophet *Malachi*, iii. 1. that in theſe times the name of *Malach-Jehovah*, or the meſſenger of the Lord, was given to prophets. The LXX. have rendered *Malachi*, *his angel*, inſtead of *my angel*, as the original expreſſes: and ſeveral of the fathers have quoted *Malachi* under the name of, the angel of the Lord. The ſecond book of *Eſdras* and *Tertullian* unite the name of *Malachi*, and angel of the Lord. *Origen* thought, that *Malachi* was an angel incarnate, rather than a prophet; but this opinion is inſupportable. It is much more probable that *Malachi* was *Eſdras*; and this is the opinion of the ancient *Hebrews*, of the *Chaldee* paraphraſt, of St. *Jerom*, *Præfat. in Malach. & Comment. in eundem pluribus locis*; and of abbot *Rupert*.

The author of the lives of the prophets, under the name of *Epiphanius Dorotheus*, and the *Chronicon Alexandrinum*, ſay, that *Malachi* was of the tribe of *Zebulun*, and native of *Sapha*; that the name of *Malachi* was given him becauſe of his angelical mildneſs, and becauſe an angel uſed to appear viſibly to the people, after the prophet had ſpoke to them, to confirm what he had ſaid. He died very young, as they ſay, and was buried near the place of his anceſtors.

It appears certain that *Malachi* propheſied under *Nehemiah*, and after *Haggai* and *Zechariah*, at a time of great diſorder among the prieſts and people of *Judah*, which he reproves. He inveighs againſt the prieſts; he reproaches the people with having taken ſtrange wives; he reproves them for inhumanity to their brethren; for too frequently divorcing their wives; for neglect of paying tythes and firſt-fruits. He ſeems to allude to the covenant that *Nehemiah* renewed with the Lord, together with the prieſts and the chief of the nation. *Malachi* is the laſt of the prophets of the ſynagogue, and lived about four hundred years before *Jeſus Chriſt*. He propheſied of the coming of *John* the *Baptiſt*, and of the twofold coming of our Saviour in very expreſs terms. Mal. iii. 1, 2, 3, 4, 5. He ſpeaks of the ſacrifice of the new law, and of the abolition of ſacrifices under the Old. Mal. i. 10, 11, 12, 13. iv. 5, 6.

The *Jews* maintain, that in the time of *Darius Hyſtaſpes*, was held a general aſſembly of the heads of their nation, to determine the canon of ſcripture: That *Daniel*, *Haggai*, *Zechariah*, and *Malachi* preſided in this council, and that *Eſdras* was their ſecretary. But it is very dubious whether there ever was ſuch an aſſembly, and it is certain that *Daniel* could not have lived to this time. The death of *Malachi* is put in the *Roman* martyrology *January* 14.

MALACHIM, מלכים, otherwiſe, *Melachim, kings*; plural of מלך *malac*, *a king*.

MALATHA, a caſtle in *Idumæa*, to which the younger *Agrippa* retired, after he had at *Rome* ſquandered his eſtate. We think *Malatha* may be the *Makheloth*, of Numb. xxxiii. 25, 26. *Euſebius* ſpeaks of *Malatha*, and by comparing the paſſages in which it is mentioned, it appears that this city was in the ſouth of *Judah*, about twenty miles from *Hebron*. See MOLADAH or NOLATHA, *Joſh.* xv. 26. xix. 2.

MALCHAM, מלכם, *their king*; from מלך *melech*, and the pronoun מ *am*, *theirs*.

MALCHAM, or *Molchom*, ſon of *Bela* and *Hodeſh*, 1 Chron. viii. 9.

MALCHIAH, מלכיה, *the Lord is my king*, or *the Lord rules me*; from מלך *melec*, *a king*, and יה *jah*, *the Lord*.

I. MALCHIAH, or *Melchias*, chief of the fifth family, of the twenty-four ſacerdotal families. 1 Chron. xxiv. 9.

II. MALCHIAH, of the *Levites*, ſon of *Ethni*, and father of *Baaſeiah*, 1 Chron. vi. 40.

III. MALCHIAH, ſon of *Maaſiai*, and father of *Paſhur*, 1 Chron. ix. 12.

IV. MALCHIAH, a *Jew* who put away his wife, becauſe ſhe was a foreigner. Ezra. x. 25.

V. MALCHIAH, ſon of *Harim*; aſſiſted at the building of half a ſtreet of *Jeruſalem*, after the *Babyloniſh* captivity, *Neh.* iii. 11.

VI. MALCHIAH, ſon of *Rechab*, chief or lord of *Beth-haccerem*; rebuilt the gate in *Jeruſalem*, called the dung-gate, *Neh.* iii. 14.

VII. MALCHIAH, ſon of a goldſmith; built ſeveral houſes, &c. in the rebuilding of *Jeruſalem*. Neh. iii. 31.

VIII. MALCHIAH, ſon of *Enan*, father of *Achitob*, and grandfather of *Judith*, Judith viii. 1. *Vulg.*

IX. MAL-

IX. MALCHIAH, father of *Peſhur:* a conſiderable man at *Jeruſalem*, Jerem. xxi. 1.

X. MALCHIAH, ſon of *Ham-melech*, was keeper of the priſons of *Jeruſalem*. By his orders *Jeremiah* was let down into a ciſtern in which there was no water, but mud only, and in which he was in danger of his life, had he not been quickly delivered by *Ebed-melech*, Jerem. xxxviii. 6, *&c.*

MALCHIEL, מלכיאל, *the king my God*, or *God is my king*; from מלך *melec*, *a king*, the pronoun י *i*, *my*, and אל *el*, *God*.

MALCHIEL, or *Melchiel*, ſon of *Beriah*, ſon of *Aſher*; chief of the family of the *Machielites*, in the time of *Moſes*, Numb. xxvi. 45.

MALCHIJAH. *See* MALCHIAH.

MALCHIRAM, מלכירם, *my king is exalted;* from מלך *melec*, *a king*; and רמם *ramam*, *to exalt*.

MALCHIRAM, or *Melchiram*, ſon of king *Jeconiah*, 1 Chron. iii. 18.

MALCHISHUA, מלכישוע, μελχιζȣὲ, *my king is a ſaviour*; from מלך *melec*, *king*, *or council*, and ישע *jaſhah*, *a ſaviour:* otherwiſe, *magnificent king*; from שוע *ſhuah*.

MALCHISHUA, or *Melchiſua*, third ſon of *Saul*, killed with his father, and brethren, in the battle of *Gilboa*, 1 Sam. xxxi. 2.

MALCHOM, מלכום, or *Molech*, *their king*; from מלך *melec*, *a king*, and the pronoun ם *am*, *theirs*.

MALCHOM, or *Melchom*, a God of the *Ammonites*. See MOLOCH. 1 *Kings* xi. 33.

MALCHUS, Μάλχος, *king*, *or kingdom*; from מלך *malac*.

I. MALCHUS, or *Malichus*. *Joſephus* ſpeaks of *Malchus* king of the *Arabs*, who received great obligations from *Herod* ſon of *Antipater*, afterwards king of the *Jews*. *Antigonus*, by the aſſiſtance of the *Perſians* having forced *Herod* to retire from *Jeruſalem*, he had a mind to take refuge with *Malchus*; but this prince forbad him to enter his dominions. This obliged *Herod* to go to *Egypt*, from whence he proceeded to *Rome*. *Ante* A. D. 40.

II. MALCHUS, or *Malichus*; aſſaſſinated *Antipater* the father of *Herod*. *Joſeph. Antiq.* lib. xiv. cap. 10.

III. MALCHUS, a ſervant of the high-prieſt *Caiaphas*, who in the garden of olives among thoſe ſent to apprehend *Jeſus*, was ſmote by St. *Peter*, and had his right ear cut off. John xviii. 10. Though it is not certain whether it was entirely ſeparated from his head, or was only cut off in part: the latter is moſt probable, becauſe *Jeſus* only touched it to heal it. Luke xxii. 51, 52. Some believe that *Peter* ſtruck this ſervant in his own defence, and to prevent him from ſeizing him alſo. There is great probability, that *Peter* intended to cut off his head, and not his ear. *Cornelius à Lapide* thinks that *Malchus* became a convert; but others think, it was he who ſtruck our Saviour on the face, and aſked him, *Doſt thou anſwer the high-prieſt thus?* But St. *John* does not favour this opinion, for he ſays, John xviii. 22. he that ſtruck our Saviour was one of the officers belonging to the high-prieſt *Annas*; without inſinuating that it was *Malchus*, of whom he had ſpoke a little before.

MALICE, *Malitia*. This *Latin* word expreſſes not only that evil diſpoſition of the mind and heart, which we call *malice*, but alſo puniſhment and correction; ſo 1 Sam. xx. 7. *Scito quia completa eſt malitia ejus. Be ſure that evil* (or puniſhment) *is determined by him:* (thus *David* ſpeaks to *Jonathan*) literally, *know that evil is compleated by him*, *Saul* has reſolved that I ſhall periſh. Alſo 1 Sam. xxv. 17. the ſervants of *Nabal* tell their miſtreſs *Abigail*, that *David* had reſolved upon the deſtruction of her huſband, *Quoniam completa eſt malitia adverſus virum tuum.* See alſo *Iſaiah* xl. 2.

Solomon Eccleſ. xi. 10. ſays, *Amove malitiam à carne tua*, *put away evil from thy fleſh*. The wiſe man in this place, by the term evil, or *Malitia*, according to St. *Jerom*, means all ſhameful pleaſures. So Eccleſ. vii. 3. *Per triſtitiam vultûs corrigitur animus delinquentis.* The *Hebrew* has *Malitia vultûs lætificat cor. By the ſadneſs of the countenance the heart is made better*, *i. e.* That ſeverity of countenance, with which we behold any one who departs from his duty, renders him ſenſible of his fault, and amends his heart. Our Saviour ſays, Matth. vi. 34. *Sufficit diei malitia ſua; Sufficient for the day is the evil thereof*, or the penalty and calamity thereof. St. *Paul* requires, that the faithful ſhould be children in malice, but men in prudence and wiſdom. 1 Cor. xiv. 20.

In ſome paſſages of *Eccleſiaſticus*, as xi. 29. *Malitia* is taken in the ſame ſenſe as *Pœna*. *Malitia horæ oblivionem facit luxuriæ magnæ.* The evil of a moment makes us forget the greateſt pleaſures. And chap. xii. 9. *In malitia viri amicus agnitus eſt.* A friend is known in adverſity. And chap. xxx. 14. *Melior eſt pauper ſanus*, *quam dives flagellatus malitiâ.* A poor man in health is preferable to a rich man afflicted with diſeaſes.

MALLE, a city beyond *Jordan*. *Joſeph. Antiq.* lib. xii. cap. 12.

MALLOTÆ, Μαλλώται, *he that fills or finiſhes*, or *is filled;* from מלא *malle*, *full*.

MALLOTES, the inhabitants of *Mallos*, a city of *Cilicia*, on the river *Pyramus*. They revolted from *Antiochus Epiphanes*, becauſe he had given them,

them, with the city of *Tarſus*, to one of his miſtreſſes named *Antiochis*. 2 Macc. iv. 30. In this manner the kings of *Perſia* uſed to give whole cities ſometimes to their miſtreſſes, to find them in necklaces, girdles, &c.

MALLOTHI, מלותי, *fulneſs*, *circumciſion*; from מול *mul*: otherwiſe, *my words*; from מלל *malal*, *to ſpeak*, and the pronoun י *i*, *my*.

MALLOTHI, or *Mellothi*, ſon of *Heman*, chief of the tenth family of the *Levites*, 1 Chron. xxv. 4, 26.

MALLUCH, מלוך, μαλὼχ, *Vulgate*, *Maloch*, *he that reigns*; from מלך *malac*, *to govern*.

I. MALLUCH, or *Maloc*, a *Levite* of the family of *Merari*, father of *Abdi*, and ſon of *Haſhabiah*, 1 Chron. vi. 44.

II. MALLUCH, or *Mellus*. One who ſeparated from their ſtrange wives, at the return from *Babylon*, Ezra x. 29.

MALTA, Μελίτη, *affording honey*, *from whence honey diſtills*; from μέλι, *honey*.

MALTA, or *Melita*, a famous iſland in the *Mediterranean* ſea. It is thought to have been named *Melita*, from the great quantity of honey found there formerly. Its length is from eaſt to weſt, and its breadth from north to ſouth. Its circumference is about ſixty miles, or twenty leagues. This iſland is aſcribed to *Africa* by geographers, becauſe if we draw a line from eaſt to weſt, it will be included in the *African* ſea. Its ſoil is ſtony and barren, yet it bears excellent fruits, melons and cotton. St. *Paul* ſuffered ſhipwreck on *Malta*, and with his companions was well uſed by the people, who gave them ſhelter, and lighted a fire, to dry them by. *Acts* xxviii. 1, 2, 3, &c. A. D. 63. St. *Paul* taking up a faggot of twigs to throw into the fire, a viper that lurked therein feeling the heat of the fire, ſeized him by the hand: he, without any fear, ſhook it into the fire. The people expected every moment to ſee him fall down dead; but finding that did not happen, they changed their ſentiments, and began to take him for ſome deity.

Publius, the governor of the iſland, received St. *Paul* courteouſly. His father being ſick of a fever, and of a bloody flux, St. *Paul* went and healed him. Then all who had any ſick, brought them to St. *Paul*, who reſtored them to health. When St. *Paul* and his company ſailed from thence, the people abundantly ſupplied them with neceſſaries for their voyage.

We are aſſured, that ſince the landing of St. *Paul* at *Malta*, there are no vipers, or other venomous animals; and that if any are brought thither from other places, they die preſently. Several of the *Malteſe* were converted at the preaching of St. *Paul*, and the houſe of *Publius*, the firſt biſhop of *Malta*, was changed into a church. St. *Paul* continued there three months. *Vid. Chryſoſt. Homil.* 54, *in Acta*.

A native of this iſland being a religious belonging to *la Charité*, has ſent me information, that *Malta* was an ancient colony of the *Carthaginians*, and had always ſpoke the language of *Africa*, as it continues to do. For this reaſon thoſe of St. *Paul*'s company, being *Greeks* or *Latins*, called the *Malteſe*, *Barbarians*. That the *Romans* never introduced their language among this people; that ſtill the ordinary people ſpeak *Arabick*; that at *Vallette* they ſpeak *Italian*, becauſe of the knights who reſide there, but that the country people underſtand not this tongue; that indeed at *Vallette* there are two *Greek* churches, but they are for the *Grecians* who quitted *Rhodes* with the knights, and followed their fortune to *Malta*.

Beſides which, he acquaints me, that the place where St. *Paul* came aſhore, is a neck of land waſhed by the ſea on all ſides, lying to the north of the iſland, and extending towards the weſt, which has ever ſince been called St. *Paul*'s road: That there is a tradition in the iſland, that St. *Paul* was really bit by a viper, and that when he ſhook it off into the fire, he curſed all the vipers of the iſland, and all that have been ſeen there ſince are without poiſon; for ſome are ſtill found there, but not dangerous. Some of them, out of curioſity, have been tranſported into *Sicily*, and immediately upon their arrival have become as venomous as others; and being then carried back to *Malta*, have preſently loſt their venom.

MALTHACE, wife of *Herod* the Great, and mother of *Archelaus* king of *Judæa*. *Malthace* died while her ſon was at *Rome*, endeavouring to have his father's will confirmed by the emperor *Auguſtus*. *Joſeph. Antiq.* lib. xvii. cap. 12.

MAMMON, ממון, μαμωνᾶ, A *Chaldee* or *Syriack* word, ſignifying *riches*. The true reading is *Matmon*, *avarice*, *deſire*, *riches*.

MAMMON. This word is properly *Syriac*, and ſignifies *riches*. Our Saviour ſays, we cannot at the ſame time ſerve God and riches; *Matth.* vi. 24. that we ought not to make ourſelves adherents of *Mammon*, or of the riches of unrighteouſneſs, *i. e.* of worldly riches, which are commonly the inſtruments of iniquity, and are acquired but too often by ways of unrighteouſneſs and iniquity. Some have aſſerted, that *Mammon* ſignified the God of riches, but there is no proof of this. *Matmon* in *Hebrew* ſignifies concealed, and

and *Mammona* riches. St. *Auſtin* obſerves, *de Serm. Dom. in monte.* lib. ii. cap. 14. n. 47. that in the *Punick* or *African* tongue, *Mammona* ſignifies *gain*. *Mammona apud Hebræos divitiæ appellari dicuntur. Congruit & Punicum nomen; nam lucrum Punicè Mammon dicitur.*

MAMRE, ממרא, *rebellions*; from מרה *marah*: otherwiſe, *bitter*; from מרר *marar*: otherwiſe, *that changes, that barters*; from מור *mur*: otherwiſe, *fat, or elevated*; from מרא *mara*.

MAMRE, or *Mambre*, an *Amorite*, brother of *Aner* and *Eſchol*, and friend of *Abraham*. With theſe three perſons, their domeſtics, and his own, he purſued and overcame the kings, who had ſpoiled *Sodom* and *Gomorrah*. Gen. xiv. 13.

MAMZER, ממזר, εκπορνῆς, *illegitimate*, or *a baſtard*; from מזר *mazer*.

MAMZER. God forbids the admittance of *Mamzers*, or baſtards, into the congregation of his people, to the tenth generation. Deut. xxiii. 2. *Non ingredietur Mamzer* (ממזר) *id eſt, de ſcorto natus, in Eccleſiam Domini.* LXX, Ἐκ πορνῆς. Zech. ix. 6. Αλλογενης, an alien. *Vulg. ſeparatos.*

The *Rabbins* diſtinguiſh *Mamzers* into three kinds. 1. Thoſe born in marriage, of parents contracted in caſes prohibited by the law. 2. Thoſe born from a criminal conjunction, puniſhable by the judges, as are the children of adulterers. 3. Thoſe born in inceſt, and condemned by the law. They alſo diſtinguiſh between *Mamzers* certain and uncertain. The firſt are thoſe whoſe birth is notoriouſly corrupted, and who without difficulty are excluded from the congregation of the Lord. Doubtful *Mamzers* are thoſe whoſe birth is uncertain. Theſe could not be excluded in ſtrictneſs, yet the *Scribes* would not admit them, for fear that any certain *Mamzers* ſhould ſlip in among them.

But the Vulgate, the LXX, and the authors of the canon law, take *Mamzer* for the child of a proſtitute. Theſe three verſes ſhew the diſtinction between the different ſorts of baſtards, as acknowledged by the law.

Mamzeribus ſcortum, ſed mœcha nothis dedit ortum.
Ut ſeges à ſpica, ſic ſpurius eſt ab amica.
Dant naturales, quæ nobis ſunt ſpeciales.

Some interpreters take *Mamzer* for a generic term, which ſignifies illegitimate children, whoſe birth is impure in any manner whatever. Others believe the *Hebrew* word *Mamzer* rather ſignifies a ſtranger or foreigner, than a baſtard. *Jephthah*, who was the ſon of a publick woman, Judg. xi. 1. בן אישה זונה *Vulg. Filius mulieris meretricis*, was head and judge in *Iſrael*. *Pharez* and *Zerah*, the ſons of *Tamar*, conceived from a kind of inceſt, are reckoned among the anceſtors of *David*. Among the *Hebrews* the children followed the condition of the mother. How then could a baſtard-ſon, born of a mother who was an *Iſraelite*, be excluded the congregation of *Iſrael* to the tenth generation, ſince the *Egyptians* and *Idumæans* might be admitted after the third generation? So that there is great probability *Mamzer* means more than barely a baſtard, perhaps a baſtard born of a woman, a ſtranger and an idolater. The LXX. render the word *Mamzer*, Zech. ix. 6. a ſtranger, or alien; and *Deut.* xxiii. 2. the ſon of a proſtitute. The *Hebrew* word occurs only in theſe two places, and its ſignification is by no means certain. The author of the traditions concerning the books of *Samuel*, *Kings* and *Chronicles*, believes that *Solomon* was of the number of the *Mamzers*; and that when *Bathſheba* ſays to *David*, 1 *Kings* i. 21. *I and my ſon Solomon ſhall be counted offenders, or ſinners*; ſhe means, my ſon ſhall be treated as a *Mamzer*, and myſelf as a proſtitute. And that *David*, deſirous to ſecure them from this diſgrace, declared his ſon *Solomon* his ſucceſſor.

The words, *They ſhall not enter into the congregation of the Lord, even to the tenth generation*, cannot mean that this ſort of children may not be converted, or be admitted into *Judaiſm*, till after ten generations; but that they ſhall have no ſhare in the imployments, dignities, or privileges of the true *Hebrews*, till the blemiſh of their birth is entirely obliterated.

MAN. It is ſaid, Gen. i. 27. that man was created male and female; ſay ſome, an hermaphrodite; or that the man and woman were united together at their ſides; but the moſt ſimple and moſt natural meaning, is, that God created man and woman as he created animals, by pairs or couples, male and female: But whereas other animals were created together, and by one *fiat* alone, God created man and woman ſeparately. The woman was created in paradiſe, and taken out of *Adam*'s ſide while he was aſleep.

Man was created after the image and likeneſs of his creator: conſiſting chiefly in the qualities of his ſoul; free, intelligent, immortal, capable of virtue, juſtice, wiſdom and happineſs: by ſin he loſt much of this reſemblance. Alſo, man has ſome reſemblance to God, by the dominion God has given him over the creatures: as it were, a vice-God upon earth. *See* ADAM.

Man is ſometimes taken for mankind in general; ſometimes particularly for *Adam*.

A man of God, generally ſignifies a prophet; a man devoted to God; to his ſervice. *Moſes* is called peculiarly the man of God. Deut. xxxiii. 1. Joſh. xiv. 6. *David*, *Shemaiah*, and the other prophets, &c.

Son of man denotes man in general, Pſal. viii. 4. The ſons of men are taken in the ſame ſenſe. The Lord or the angels ſpeaking to men, often gives them the name of ſon of man. Thus the Lord calls *Ezekiel*, ii. 1 & *paſſim*. The angel *Gabriel* ſpeaks thus to *Daniel*, viii. 17. *Jeſus Chriſt* frequently calls himſelf *ſon of man*.

MANACHAS. *Joſephus*, *Ant.* lib. iii. cap. 8. p. 84. b. c. gives this name to the high-prieſts breeches, which the *Hebrew* calls *Michneſim*, or *Machnes*, *Exod.* xxviii. 42. מכנסים *LXX*. Περισκελῆ, *Vulg*. *Fœminalia*. *Joſephus* ſays, they were breeches of twiſted thread, put about the legs, and joined together on the ſide, being there divided half their length. [a kind of drawers.]

MANAEN, or *Manahem*, a *Chriſtian* prophet, foſter-brother of *Herod Antipas*, *Acts* xiii. 1. A. D. 44. He was at *Antioch* with other prophets, when the Holy Ghoſt ſaid, *Separate me Barnabas and Saul for the work whereunto I have called them*. It is thought *Manaen* was one of the Seventy diſciples. The *Latin* martyrologies put his feaſt *May* 24, and ſay that he died at *Antioch*. No particulars of his life are known.

MANAHATH, מנחת, *gift* or *preſent*; from מנחה *minchah*, or מנה *manah:* otherwiſe, *reſt*; from נוח *nuach:* otherwiſe, *fear or breaking prepared*; from מנה *minah*, *preparation*, and כתת *chathath*, *fear*, or *breaking*.

MANAHEM, מנחם, *comforter;* from נחם *nacham:* or *he that conducts them*; from נחה *nachah*, *to conduct*, and the pronoun מ *am*, *them:* or *preparation of heat*; from מנה *mincha*, *preparation*, and חמם *chamam*, *heat*.

MANAHEN, or *Manahem*, the ſixteenth king of *Iſrael*. He was ſon of *Gadi*, and revenged the death of his maſter *Zachariah*, by that of *Shallum*, ſon of *Jabeſh*, who had uſurped the crown of *Iſrael*, A. M. 3232, *ante* A. D. 772. *See* 2 *Kings* xv. 13.

Manahem, general of the army of *Zachariah*, was at *Tirzah*, when he had news of his maſter's death. He immediately marched againſt *Shallum*, who had ſhut himſelf up in *Samaria*, killed him, and reigned in his ſtead. He returned to *Tirzah*; but that city ſhutting its gates againſt him, he vented his paſſion on *Tiphſah*, a town in the neighbourhood of *Tirzah*, and probably ſharers in its reſolution. Afterwards he took *Tirzah*, ruined it intirely, and exerciſed many barbarities in it. He reigned in *Samaria* ten years, and did evil in the ſight of the Lord.

Pul, king of *Aſſyria*, probably the father of *Sardanapalus*, having invaded *Iſrael* during the reign of *Manahem*; this prince was obliged to pay him a thouſand talents. To raiſe this ſum, *Manahem* was forced to tax all perſons fifty ſhekels a head; after which *Pul* returned into his own country. *Hoſea* ſays, chap. v. 13. *Ephraim ſaw his ſickneſs, and Judah ſaw his wound, then went Ephraim to the Aſſyrian, and ſent to king Jareb: miſit ad regem ultorem, Vulg.* But the ſcripture ſeems to inſinuate, that the king of *Aſſyria* came into the country as an enemy, 1 Chron. v. 26, *and the God of Iſrael ſtirred up the ſpirit of Pul, king of Aſſyria*, &c. and ſo *Joſephus* thinks, *Antiq.* lib. ix. cap. 11. This is eaſily reconciled by ſuppoſing, that, at firſt *Pul* invaded *Iſrael* as an enemy, but that *Manahem* bought him over to his intereſt by this great ſum. *Manahem* ſlept with his fathers, and his ſon *Pekahiah* reigned in his ſtead, 2 Kings xv. 22.

II. MANAHEM, of the ſect of the *Eſſenians:* was vicegerent to *Hillel*. *Manahem* was a learned man for that age, and of great conſideration among his ſect. He foretold *Herod* the Great, being then a young ſcholar, that he ſhould one day be king, *Joſeph. Antiq.* lib. xv. cap. 13. At the ſame time recommending to him the virtues of juſtice and moderation; yet foretelling that he ſhould tread thoſe under foot, with all the duties of religion and humanity; nevertheleſs, he would live in great glory and proſperity: but, added he, "You cannot conceal yourſelf from the eyes of God, who will chaſtiſe you at the end of your life, for all the evils committed by you."

Herod at firſt ſlighted theſe predictions, but, when raiſed to the regal dignity, he ſent for *Manahem*, and inquired of him, how long he ſhould reign? *Manahem* not anſwering directly, the king aſked, Shall I reign ten years? *Manahem* replied, not ten only, but twenty, yea thirty; without explaining himſelf any farther. *Herod* ſent him away, giving him his hand as a token of friendſhip, and always ſhewed much eſteem for the ſect of the *Eſſenians*. Afterwards, *Herod* out of gratitude, and favour, took him into his own ſervice, from his ſituation in the *Sanhedrim*.

The *Jews* ſpeak of one *Manahem*, vicegerent of the *Sanhedrim* under *Hillel*. I believe it to be the ſame perſon, *Lib. in Chaſim. fol.* 19. *apud Lightfoot*.

III. MANAHEM, or *Manaim*, ſon of *Judas* the *Galilean*, or the *Gaulonite*. He drew to his party ſome perſons of quality; ſeveral robbers, and others who had nothing to loſe, having taken the caſtle of *Maſſada*, he pillaged the magazines of the late king *Herod* the Great, armed his people, and went to *Jeruſalem*; of which making himſelf maſter, he drove out the *Romans*, and cauſed himſelf to be proclaimed king. He put

to death the high-prieſt *Ananias*, and ſoon became inſupportable by his cruelties and exceſſes. Two men of the party of *Eleazar* encouraged the people to free themſelves from his tyranny; *Manahem* was aſſaulted, and after ſome reſiſtance, was forſaken by his adherents, and forced to hide himſelf in a place called *Ophlas*. From whence he was taken the day following, and led to puniſhment, *Joſeph. de bello*, lib. ii. cap. 32. *in Græco*, p. 811. A. D. 66.

MANASSEAS, ſon of *Addi*, one who after the return from *Babylon*, ſeparated themſelves from their ſtrange wives, *Ezr.* x. 30.

MANASSEH, מנשה, *forgetfulneſs*, or *he that is forgotten*; from נשה *naſhah*, *to forget*.

I. MANASSEH. Eldeſt ſon of *Joſeph*, and grandſon of the patriarch *Jacob*, Gen. xli. 50, 51. *Manaſſeh* was born A. M. 2290, *ante* A. D. 1714. The name *Manaſſeh* ſignifies forgetfulneſs; becauſe *Joſeph* ſaid; *God has made me forget all my toil, and all my father's houſe*. When *Jacob* was going to die, *Joſeph* brought his two ſons to him, that his father might give them his laſt bleſſing, Gen. xlviii. 1, 2, 3, &c. *Jacob* having ſeen them, adopted them; made them come to his bed-ſide, and kiſſed them. *Joſeph* having placed *Ephraim* at *Jacob*'s left hand, and *Manaſſeh* at his right, *Jacob* put his right hand on *Ephraim*, and his left on *Manaſſeh*; which *Joſeph* obſerving, would have had him altered this diſpoſition. But *Jacob* told him, "I know what I am doing, my ſon, the eldeſt ſhall be father of a great people, but his younger brother ſhall be greater than he." He continued to bleſs them, and ſaid; in thee ſhall *Iſrael* be bleſſed, and it ſhall be ſaid, God make thee as *Ephraim* and as *Manaſſeh*.

The tribe of *Manaſſeh* came out of *Egypt*, in number 32,200 men, upwards of twenty years old, under the conduct of *Gamaliel*, ſon of *Pedahzur*, Numb. ii. 20, 21. This tribe was divided in the Land of Promiſe. One half tribe of *Manaſſeh* ſettled beyond the river *Jordan*, and poſſeſſed the country of *Baſhan*, from the river *Jabbok*, to mount *Libanus*; and the other half tribe of *Manaſſeh* ſettled on this ſide *Jordan*, and poſſeſſed the country between the tribe of *Ephraim* ſouth, and the tribe of *Iſſachar* north, having the river *Jordan* eaſt, and the *Mediterranean* ſea weſt, Joſh. xvi. xvii. *Vide the* MAP.

II. MANASSEH. Fifteenth king of *Judah*, ſon and ſucceſſor of *Hezekiah*, 2 Kings xx. 21. xxi. 1, 2. 2 Chron. xxxiii. 1, 2, &c. A. M. 3306, *ante* A. D. 968. He was twelve years old when he began to reign, and reigned fifty-five years. His mother's name was *Hephzibah*. He did evil in the ſight of the Lord; worſhipped the idols of the land of *Canaan*; rebuilt the high places that his father *Hezekiah* had deſtroyed; ſet up altars to *Baal*, and planted groves to falſe gods. He raiſed altars to the whole hoſt of heaven, in the courts of God's houſe; made his ſon paſs through the fire in honour to *Moloch*; was addicted to magic, divinations, auguries, and other ſuperſtitions; ſet up the idol *Aſtarta* in the houſe of God: finally, he involved his people in all the abomination of the idolatrous nations, to that degree, that *Iſrael* committed more wickedneſs than the *Canaanites*, which the Lord had drove out before them. To all theſe crimes *Manaſſeh* added cruelty; and he ſhed rivers of innocent blood in *Jeruſalem*.

The Lord being provoked by ſo many crimes, threatened him by his prophets: "I will blot out *Jeruſalem* as a writing is blotted out of a writing-tablet, and I ſhall often draw the pen over and over that nothing may remain of it. I ſhall forſake my inheritance, &c."

It is believed, the prophet *Iſaiah* raiſed his voice loudly againſt theſe enormities: this prophet was father-in-law to the king: had been in great credit at court, in the reign of *Hezekiah*: and was of high birth, being of the blood royal. He thought it incumbent on him to endeavour to reclaim the king; but this ſo exaſperated him, he cauſed *Iſaiah* to be apprehended, and put him to death, by ſawing him in two with a wooden ſaw, *Origen. in* cap. xxiii. *in Matt.* & *Ep. ad Jul. Afric.* & *Homil. in Iſa. Tert.* lib. *de patient.* cap. xiv. & *ſcorpiac.* cap. iii. *Juſtin. Cont. Tryph. Chryſoſt. ad Cyriac. Hier. in Iſai.* lib. xv. *Aug.* lib. xviii. *de Civit.* cap. 24.

The calamities which God had threatened began towards the twenty-ſecond year of this impious prince. The king of *Aſſyria* ſent his army againſt him, who ſeizing him among the briars and brambles where he was hid, fettered his hands and feet, and carried him to *Babylon*, 2 Chron. xxxiii. 11, 12, &c. We think it was *Sargon* or *Eſar-haddon*, king of *Aſſyria*, who ſent *Tartan* into *Paleſtine*, and who taking *Azoth*, attacked *Manaſſeh*, put him in irons, and led him away, not to *Nineveh*, but to *Babylon*, of which *Eſar-haddon* had become maſter, and had re-united the empires of the *Aſſyrians* and the *Chaldæans*.

Manaſſeh, in bonds at *Babylon*, humbled himſelf before God; who heard his prayers, and brought him back to *Jeruſalem*; and *Manaſſeh* acknowledged the hand of the Lord. We have a prayer which, it is pretended, he made in priſon. The church does not receive it as canonical, but apocryphal. It is in the *Euchologium*, or book of prayers, of the *Greeks*. The *Rabbins* relate, that

that *Manaſſeh* was caſt into a brazen veſſel full of holes, and expoſed to a great fire. That in this extremity he had recourſe to all his falſe deities; but receiving no aſſiſtance from them, he found the vanity of his hopes. Then he remembered what he had heard his father king *Hezekiah* ſay, "When you ſhall invoke me in your misfortunes, and convert yourſelves to me, I will hear you." Deut. iv. 29, 30. He therefore was converted to the Lord, was delivered, and carried in a moment into his kingdom; like as the apocryphal *Habakkuk* was tranſported from *Judæa* to *Babylon*, and back again from *Babylon* to *Judæa*. *Vide Tradit. Hebr. in lib. Paralip.* & *Targum in* 2 *Chron.* xxxiii. 11. The author of the imperfect comment on St. *Matthew* ſays, *Manaſſeh* being in bonds, had only a little barley-bread daily, and water mixed with vinegar, juſt enough to keep him alive. In the midſt of his affliction he had recourſe to the Lord, when a miraculous flame encompaſſed him ſuddenly, and melting his chains, ſet him at liberty. Fables!! [rather *hyperbolic* expreſſions of ſpeedy deliverance.]

Manaſſeh was probably delivered out of priſon by *Saoſduchin*, the ſucceſſor of *Eſar-haddon*, 2 Chr. xxiii. 13, 14, &c. Being returned to *Jeruſalem* he reſtored the worſhip of the Lord; broke down the altars of the falſe gods; aboliſhed all traces of their idolatrous worſhip; but he did not deſtroy the high places: which is the only thing ſcripture reproaches him with, after his return from *Babylon*. He cauſed *Jeruſalem* to be fortified; incloſed with a wall another city, which in his time was erected weſt of *Jeruſalem*, and which goes by the name of the ſecond city, ſince his reign, 2 *Chron.* xxxiii. 14. He put garriſons into all the ſtrong places of *Judah*.

The reſt of the actions of *Manaſſeh*, his prayer, the manner in which God was pleaſed to anſwer his prayer; in a word, his ſin and his reformation, were related in full in the book of the prophet *Hozaï*; who is the ſame as *Iſaiah* according to ſome: the LXX take this in a general ſenſe; in the writings of the *Seers:* the *Syriac* calls him *Hanan*; the *Arabic Saphan*. *Manaſſeh* died at *Jeruſalem*, and was buried in the garden of his houſe, in the garden of *Uzza*, 2 Kings xxi. 18. His ſon *Amon* ſucceeded him, A. M. 3361, *ante* A. D. 643.

Many believe that the hiſtory of *Judith* and *Holofernes* happened under *Manaſſeh*. See JUDITH.

III. MANASSEH. Huſband of *Judith*, who lived but a little while with her. He had been dead three years, when *Holofernes*'s war began. *Manaſſeh* was of the tribe of *Simeon*, and died in the time of barley-harveſt, of a diſeaſe cauſed by the too great heat of the ſun, which had ſhone upon his head. He left all his eſtate to his wife *Judith*, and was buried in his own country in *Bethulia*, Judith viii. 2, 3.

IV. MANASSEH. High-prieſt of the *Jews*, ſon of *John*, and brother of *Jaddus*. He ſucceeded *Eleazar* his great uncle, and was ſucceeded by *Onias* II. his nephew. *Manaſſeh* had married *Nicaſo*, daughter of *Sanballat*, governor of *Samaria*. The *Jews* and prieſts, diſpleaſed at this marriage, (ſhe being of another religion) declared he muſt either quit his wife, or renounce his prieſthood. *Manaſſeh* ſeeing himſelf become ſo obnoxious, withdrew to his father-in-law, and told him, that though he had a great affection for *Nicaſo* his wife, yet it troubled him that on her account he was excluded from the prieſthood, his birthright. *Sanballat* promiſed that he would procure him a chief prieſthood, and the firſt place of the province; that he would build him a temple upon mount *Gerizim*, like to that of *Jeruſalem*, and there he ſhould be the firſt high-prieſt.

Manaſſeh thus flattered, ſettled with his father-in-law *Sanballat*; ſeveral other *Iſraelites* engaged in like marriages, ſettled with him; and *Sanballat* gave them houſes and lands. When *Alexander* the Great came into *Syria*, and beſieged *Tyre*, *Sanballat* aſſiſted him with eight thouſand men, and ſubmitted to him the whole province of *Samaria*. He obtained a permiſſion from *Alexander*, to build a temple on mount *Gerizim*; and gave the chief prieſthood of it to his ſon-in-law *Manaſſeh*. The ſame God was worſhipped in this temple, as in that of *Jeruſalem*, and many who frequented it were *Jews* as well as *Manaſſeh*. But this temple was held in deteſtation by the prieſts and *Jews* of *Jeruſalem*, who looked on thoſe as ſchiſmatics who worſhipped here. Therefore it muſt needs be, that *Manaſſeh* had renounced his ſchiſm, when after the death of his great uncle *Eleazar*, he ſucceeded in the high prieſthood, *Joſeph. Antiq.* lib. xii. cap. iii. p. 401. *Joſephus* does not acquaint us how this change and ſucceſſion was brought about, and what he does relate on this matter appears very hard to believe, and includes a contradiction not eaſy to reconcile.

Nehemiah, xiii. 28. mentions *Sanballat* the *Heronite*, who had given his daughter in marriage to a ſon of the high-prieſt *Joiada*, ſon of *Eliaſhib*; and acquaints us, that *Nehemiah* was obliged to drive away from *Jeruſalem* this ſon-in-law of *Sanballat*, becauſe he had taken a ſtrange woman to wife. It does not mention his name, or what became of him; but *Joſephus*, *Antiq.* lib. xi.

cap. 7, 8, calls him *Manaſſes*, and aſſures us, that he withdrew to his father-in-law at *Samaria*, under the reign of *Darius Codomannus*, the laſt king of *Perſia*. Here is a manifeſt anachroniſm. *Nehemiah* could not live under *Darius Codomannus*; he came the ſecond time into *Judæa*, A. M. 3555, under *Artaxerxes Longimanus*, and died A. M. 3580. *Darius Codomannus* did not come to the throne till about A. M. 3670.

Some learned men have been of opinion, that we muſt admit two *Sanballats* and two *Manaſſehs*, of which the firſt lived under *Nehemiah*, and the other under *Darius Codomannus*. Others have thought, that *Joſephus* has perplexed this hiſtory, by confounding the years, and referring facts to the time of *Alexander* the Great, and the later *Darius*, which happened long before under *Nehemiah*. Dr. *Prideaux* is of this opinion. *Connect.* vol. iii. lib. 6. He maintains that *Joſephus* has confounded the high-prieſt *Joïada* with his grandſon *Jaddus*, and that his hiſtory ought to be corrected by that of *Nehemiah*. On this footing, alſo, it muſt be allowed, that *Manaſſeh* the high-prieſt, who ſucceeded *Eleazar*, was a different perſon from the ſon-in-law of *Sanballat*, whoſe name *Nehemiah* does not mention.

Manaſſeh is allowed a pontificate of twenty-ſix years, from A. M. 3745 to 3771, *ante* A. D. 233.

V. MANASSEH, ſon of *Aſom*, one who, after the return from *Babylon*, ſeparated themſelves from their ſtrange wives, 1 *Eſdras* ix. 33.

MANDIA, the name, in *Joſephus*, of a certain place near *Bethlehem*, where *Johanan* ſon of *Kareah* overtook *Iſhmael* the murderer of *Gedaliah*, Jerem. xli. 17. *Jeremiah* calls it *Gheruth Chimham*: Vulgate, *Peregrinantes in Chamaham*.

MANDRAKES, a plant that ſtupifies, and ſometimes cauſes phrenzy: is ſaid to be a provocative, and uſed in philters. There are two ſorts: one is black, called the female mandrake, having leaves not unlike lettuce, though ſmaller and narrower, which ſpread on the ground, and have a diſagreeable ſcent. It bears berries ſomething like ſervices, pale, and of a ſtrong ſmell, having kernels within like thoſe of pears. It has two or three very large roots, twiſted together, white within, black without, and covered with a thick rind. The other kind, or the male mandrake, is called *Morion*, or folly, becauſe it ſuſpends the uſe of the ſenſes. It produces berries as big again as thoſe of the female, of a good ſcent, and of a colour approaching towards ſaffron. Its leaves are large, white, broad, and ſmooth, like the leaves of the beech-tree. Its root reſembles that of the female, but is thicker and bigger. This plant ſtupifies thoſe that uſe it; ſometimes depriving them of underſtanding; and often cauſes ſuch vertigoes and lethargies, that if thoſe who have taken it have not preſent aſſiſtance, they die in convulſions.

What has given to mandrakes the name of *Anthropomorphos*, or *man-ſhaped*, is only becauſe moſt of the roots are forked from the middle downwards, which makes a kind of thighs and legs: *Matthiolus* adds, that the roots made like a man's body, and called *mandrakes*, or *hands of glory*, which quacks pretend to be of ſingular virtue to aſſiſt barren women, are made of the roots of reeds, white briony, &c. He tells us alſo, that theſe impoſtors put grains of barley or millet into theſe figures when ſo cut, in the places where hair grows in men, and then bury them in the ground, till the barley or millet begins to ſhoot (about three weeks) then digging them up, and adjuſting the ſmall fibres, they appear to have a beard on the chin, and hair on the head.

Moſes informs us, that *Reuben*, ſon of *Leah*, being in the field, happened to find mandrakes, which he brought to his mother. *Rachel* deſired them, and obtained them from *Leah*, on condition that *Jacob* ſhould viſit her the night following. Of the term *Dudaim*, uſed by *Moſes*, the *Jews* at this day do not underſtand the true ſignification. Some tranſlate it *violets*, others *lillies*, or *jeſſamin*; *Junius* calls it *agreeable flowers*, *Codurquus truffle*, or *muſhroom*. We have conjectured it might be citrons. It appears by ſcripture, that the *dudaim* are a fruit, ripe about wheat harveſt, have an agreeable ſcent, may be preſerved, and are placed with pomgranates. Thoſe who would ſupport the tranſlation of *mandrakes* remark that *Rachel* having very great deſire for children, it may be preſumed ſhe coveted *Leah*'s mandrakes with that view. The ancients named mandrakes *the apple of love*, and *Venus*, *Mandragoritis*. The emperor *Julian*, in his epiſtle to *Calixenes*, ſays, he drinks the juice of mandrakes to excite amorous inclinations. The *Hebrew* דוד *dod*, whence *dodaïm*, or *dudaïm*, ſignifies love, or nipples. See *Bauhin. Hiſt. of Plants*, tom. iii. p. 614, *&c.* *Matthiolus* on *Dioſcorides*, and *Brodeus* on *Theophraſt.*

Ludolff, in his hiſtory of *Ethiopia*, maintains, that *Dudaïm* ſignifies a certain fruit which the *Syrians* call *mauz*, whoſe figure and taſte greatly reſembles the *Ficus Indica*, or *Indian* fig. This fruit is as big as a ſmall cucumber, and ſometimes upwards of forty hang on the ſame ſtalk. As to the mandrake, the *Perſians* call it *Abronzanam*, the human figure, becauſe the Orientals,

and

and in particular the *Jews*, ſo artificially dreſs up the root of the mandrake with hairs and filaments, that it appears to have the figure of a man or woman, as we have remarked above.

Joſephus calls this plant *Baaras*. He ſays it was found in a valley north of the caſtle of *Macherus*. That towards evening it appeared glittering like the ſun; that when any one came near it in order to pull it up, it withdrew itſelf and ſeemed to fly, unleſs there were thrown upon it any menſtruus blood, or the urine of a woman. That even then it was not ſafe to pluck it up, unleſs he that undertook it had a root of the ſame plant hanging on his arm; without which precaution he expoſed himſelf to certain danger of dying.

There is however a way of taking it up without danger. They dig all round the root, ſo that it ſticks to the earth only by its extremities. Then they faſten a dog to the root by a ſtring, and the dog ſtriving to follow his maſter who calls him away, eaſily tears up the plant, but then he dies upon the ſpot, and the maſter can take this wonderful root in his hand without any danger. Now the uſe that is made of this root deſerves well that they ſhould take all this trouble to obtain it. For thoſe devils or evil ſpirits that had animated the greateſt profligates, if they enter into the body of a man, and ſeem ready to choak him if he be not preſently aſſiſted; theſe demons, I ſay, cannot bear the ſmell, nor the preſence of this plant. They fly immediately if it be applied to the body of the poſſeſſed. Such is the relation of *Joſephus!* I have alſo read a traveller who confirms the greateſt part of this relation. *P. Eugen. Roger Recolet, Deſcription of the Holy Land, in Quarto.*

The *Arabians* ſometimes call mandrake by the name of *Serag-al-coſhrob*, or *the Devil's Candle*, becauſe in the night time it appears luminous. The cauſe of this brightneſs is glow-worms, who are fond of this plant, and love to be about it. *Lutfalla-al-halimi*, (*Herbelot. Bibl. Orient. p.* 141,) who was a phyſician, aſſures us, that all the wonderful things that have been written of this plant are fictions. That he has often gathered them without danger, that the cry attributed to them when gathered is none at all; and that all the uſes to which they are applied are vain and ſuperſtitious.

Some think the *Ginſeng* of the *Chineſe* is a ſpecies of the mandrake, and they ſay it ſo wonderfully reſtores the ſinking ſpirits of dying perſons, that there is, often, time for the uſe of other means, and thereby of recovering them. *F. Tachard* ſays, that this root has ſometimes ſomething of the human ſhape; others ſay it has the name of *Ginſeng*, becauſe it reſembles the figure of a man who puts his legs in a ſtradling poſture, which the *Chineſe* call *Gin*. Another author derives the name *Ginſing* from the *Chineſe* word *Gin*, ſignifying a man, and *Sem* which ſtands for a plant; *q.* the human plant, or the plant with a human ſhape. [The *Ginſeng* which has been imported into *England*, and uſed medicinally, has not juſtified the reputation of this plant in its own country: perhaps the long voyage, or its being dried, injures its virtues.]

MANETHO. This author was an *Egyptian*, and prieſt of *Heliopolis* in *Egypt*. Being often quoted by *Joſephus*, it is proper to give ſome account of his work. He had written in *Greek* the hiſtory of the ſeveral *Egyptian* dynaſties, from the foundation of the monarchy to the time of *Nectanebus*, the laſt king of the *Egyptian* race, and to the time that *Darius Ochus* invaded and conquered this country, fifteen years before the expedition of *Alexander* the Great againſt *Perſia*. *Manetho* was ſecretary, or writer, to the temples of *Egypt*; he lived under *Ptolemy Philadelphus*, to whom he dedicated his work: therefore he was far from being cotemporary with the things he treats of. He admits thirty dynaſties, of one hundred and thirty generations, to have reigned in *Egypt*, from the beginning of the *Egyptian* government to *Nectanebus*. He places in this ſucceſſion, gods, demigods, and men; and aſſigns to each a certain number of years, whoſe total amount far exceeds the number of years which appears in Scripture.

We are obliged to *Syncellus* for the abſtract of this ancient hiſtorian, which he has preſerved. His work was divided into five parts. The firſt containing the hiſtory of the gods; the ſecond that of the demigods of *Egypt*; the third that of the kings of that country. In the abridgement which yet remains, we only find the names of the princes, and the years of their reigns. Nor muſt we imagine that they all reigned ſucceſſively; they were princes of different parts of *Egypt*, and ſometimes reigned as cotemporaries in ſeveral provinces of that country. *Joſephus*, in his firſt book againſt *Appion*, makes large extracts from this author, in which he diſtinguiſhes what *Manetho* had taken out of the antient records of the temples of *Egypt*, from what he ſays of his own, or what he borrows from the fabulous reports of the *Egyptians*. He found in the ſacred monuments of this kingdom, that the *Hebrews* had penetrated into *Egypt* with a great army, and had ſubdued this country; that being afterwards driven out again, they had conquered

Judea,

Judæa, where they had built *Jeruſalem* and its temple. So far is agreeable to truth. But, what he adds, that under the reign of a king called *Amenophis*, they were expelled *Egypt* with a multitude of lepers, and other diſeaſed perſons, deſerves no credit, as having no foundation but common fame and vulgar tradition. *Vide* LEPER.

MANGER, wherein was laid the infant *Jeſus* after his birth. *Luke* relates, ii. 7. that the holy virgin and *Joſeph* could not have any accommodation at the public inn, and therefore were obliged to take up with a ſtable, where the virgin *Mary* brought forth *Jeſus Chriſt*, and having ſwaddled him up, ſhe laid him in a manger. The antient fathers, who ſpeak of the birth of our Saviour, all concur that he was born in a cave dug in a rock, *Origen in Celſ.* lib. i. *Athanaſ. Ambroſe in Luc.* p. 27. *Epiphan. hæreſ.* 51. *Nyſſen. de ſancta Chriſti Nativ. Theodoret.* lib. viii. *de Græc. affect. curatione. Juſtin*, (*Dialog.* p. 304.) and *Euſebius* ſay, that this place is not in the city of *Bethlehem*, but in the country, and near to that city. *Euſeb. demonſt.* lib. vii. cap. 4. & *vita Conſtantini*, lib. iii. cap. 41. They ought to know this circumſtance better than others, becauſe *Juſtin* was a native of that country, and *Euſebius* had dwelt there. *Jerom* places this cave in the ſuburbs of the city of *Bethlehem*, ſouth. *Vide* FRAGMENT, No. , page .

MAN-HU, מן־הוא, τὶ ἔϛι τᾶτο; *What is this?* Thus the *Vulgate*, and the *LXX.* otherwiſe, *it is a gift*, or *it is manna*; from מנה *mincha*, *a preſent or gift*, and הוא *hu*, *this*. See MANNA.

MANIATH, מניח, *reckoned*, *prepared*.

MANNIATH, or *Manabat*, *Joſeph. Antiq.* lib. xv. cap. 60. *Heb. Minnith. Judg.* xi. 33. *Jephthah* beat the *Ammonites* from *Aroer* to *Maniath*.

MANNA. This is generally put for the *manna*, wherewith the children of *Iſrael* were fed in the wilderneſs. *See the following article.* In *Baruch* i. 10. it is a corruption uſed for an offering, in *Hebrew*, *mincha*, as in the *Engliſh* margin.

MANNA was the food of the children of *Iſrael*, which God gave them in the deſarts of *Arabia* during forty years, from their eighth encampment in the wilderneſs of *Sin*. *Manna* began to fall on *Friday* morning, the ſixteenth day of the ſecond month, which from thence was called *Jiar*, which according to *Uſher* was on *Friday* the fifth of *June*. Exod. xvi. 14, 15. It continued to fall daily in the morning, except on the *Sabbath*, till after the paſſage over *Jordan*, and to the paſſover of the fortieth year from the *Exodus*, i. e. from *Friday* the fifth of *June*, A. M. 2513, to the ſecond day of the paſſover, *Wedneſday* the fifth of *May*, A. M. 2553, *ante* A. D. 1451.

The manna was a little grain, white, like hoar-froſt, round, and of the bigneſs of coriander-ſeed. Exod. xvi. 14. Numb. xi. 1. It fell every morning with the dew, and when the dew was exhaled by the heat of the ſun, the manna appeared alone, lying on the rocks, or the ſand, Ex. xvi. It fell every day except the *Sabbath*, and only about the camp of the *Iſraelites*. It fell in ſo great quantities during the whole forty years of their journey in the wilderneſs, that it was ſufficient to feed the whole multitude, of above a million of ſouls, every one of whom gathered, for his ſhare every day, the quantity of an omer, which is about three quarts. It maintained all this multitude, and yet none of them found any inconvenience from the conſtant eating of it. Every *Friday* there fell a double quantity of it, Exod. xvi. 5. and though it putrified and bred maggots when it was kept any other day, yet on the *Sabbath* it ſuffered no ſuch alteration. And the ſame manna that was melted by the heat of the ſun, when left in the field, was of ſo hard a conſiſtence when brought into the houſe, that it was beat in mortars, and would even endure the fire, was baked in pans, made into paſte, and ſo into cakes. Numb. xi. 5.

The Scripture gives to manna the name of the bread of heaven, and the food of angels: whether it would inſinuate to us, that the angels ſent, and prepared, this food, or that angels themſelves, if they had need of food, could not have any that was more agreeable than manna, Pſalm lxxviii. 25. Wiſdom ſays, xvi. 20. that the manna ſo accommodated itſelf to every one's taſte, that every one found it pleaſing; that it included every thing agreeable to the palate, and fit for nouriſhment: which expreſſions ſome have taken literally; others underſtand them figuratively. Some even think, that it took the form of ſuch things as a man liked beſt. *Joſephus* underſtood it more ſimply: ſaying, that thoſe who eat of it found it ſo delicious, that they deſired nothing elſe; and St. *Auſtin* obſerves very diſcreetly, that the ſacred author only ſays, manna had the quality to conform itſelf to the taſte of thoſe who ate it, in favour of the children of God: *Ut dulcedinem tuam in filios demonſtrares.* And how could the *Iſraelites* complain, that manna was nauſeous to them, if it had been always accommodated to their taſte at their own will? Numb. xi. 6.

At this day manna falls in ſeveral places: In *Arabia*, in *Poland*, in *Calabria*, in Mount *Libanus*, and elſewhere. The moſt common and the moſt famous is that of *Arabia*, which is a kind of condenſed

condenſed honey, found in the ſummer time on the leaves of trees, on herbs, on the rocks, or the ſand of *Arabia Petrea*. It is of the ſame figure as *Moſes* deſcribes. That which is gathered about Mount *Sinai* has a very ſtrong ſmell, which it receives from the herbs on which it falls. It eaſily evaporates, inſomuch that if thirty pounds of it were kept in an open veſſel, hardly ten would remain at the end of fifteen days. This *Arabian* manna is ſold by the apothecaries at *Grand Cairo*. *Salmaſius* thinks, that the manna wherewith the *Iſraelites* were fed was like that now found in *Arabia*. Several moderns are of the ſame ſentiment. It is true, the *Arabian* manna has a medicinal quality, and is rather purgative and weakening, then nouriſhing or ſtrengthening. But they pretend, that by uſe the ſtomach might be accuſtomed to it, as people may be brought to a diet, which naturally is but little conducive to health. But we ought alſo to acknowledge, that the manna of *Moſes* had miraculous qualities, not found in common manna, and which probably ſubſiſted only while the *Iſraelites* were fed with it. Conſult the diſſertations of M. *Saumaiſe*, *Buxtorf*, and *Bochart*; our commentary on *Exodos*, and *Altomare*'s Treatiſe of Manna.

Critics are divided about the origin of the word *manna*. Some think *man* is put inſtead of the *Hebrew mah*, *What is this?* And that the *Hebrews* on firſt ſeeing this new food which God had ſent, cried to one another, *man-hu*, inſtead of *mah-hu*, *What is this?* Others maintain, that the *Hebrews* well knew what *manna* was, and ſaid to one another, *manhu*, *this is manna*. Mr. *Saumaiſe*, and ſome other moderns, are of this opinion. They imagine that the manna was ſimply a fat and thick dew, which ſtill falls in *Arabia*; which was quickly condenſed, and ſerved for food: that it is the ſame with the *wild honey*, *Matth.* iii. 4. on which *John* the Baptiſt fed; and that the miracle of *Moſes* did not conſiſt in producing a new ſubſtance, but in the exact and conſtant manner in which it was diſpenſed by providence, and in the quantity of it that fell daily, for ſo long time.

On the contrary, the *Hebrews* and orientals believe, that the fall of the manna was wholly miraculous. The *Arabians* call it *The Sugar Plumbs of the Almighty*, and the *Jews* are ſo jealous of this miracle, that they pronounce a curſe againſt all who preſume to deny the interpoſition of a miraculous power. *Akiba* contends, that manna was produced by the condenſation of the heavenly light, which became material, and proper for the nouriſhment of man. *Vid. Buxtorf. de Manna*, cap. 2. p. 351. But *Rabbi Iſhmael* rejected this opinion, and oppoſed it on the principle, that Scripture calls manna *the bread of Angels*. But Angels, ſays he, are not nouriſhed by light become material, but by the light of God himſelf!

That which is ſold in apothecaries ſhops, and commonly called *manna of Calabria*, is a white and ſweet liquor, which diſtils of itſelf, or by inciſion made in the branches and leaves or keys of the aſh-tree, both common and wild. In the dog-days, or a little before, it is found on the trees. It is gathered in the open ſun-ſhine, which hardens and dries it. In *July* it iſſues freely out of the tree; in *Auguſt* they make inciſions in the tree, which then affords a certain quantity: and when this has left off to run, a third ſort exſudes out of the nervous part of the leaves. Manna purges moderately. *Fuſchius* ſays, that the country people about Mount *Libanus* eat the manna found there, as others would eat honey.

MANOAH, מנוח, μανωέ, *reſt*; from נוח *nuach*: otherwiſe, *preſent*; from מנחה *mincha*.

MANOAH, or *Manueh*, father of *Samſon*, of the tribe of *Dan*, and of the city of *Zorah*. Judg. xiii. 1, 2, 3, &c. An Angel of the Lord having appeared to the wife of *Manoah*, and having promiſed her a ſon; *Manoah*, whether moved by jealouſy, ſo ſays *Joſeph. Ant.* lib. v. cap. 10. or by gratitude, ſays *Ambroſe Ep.* 70. deſired of the Lord that he might ſee him who had thus appeared, that he might know from him how to treat this ſon when born. The Lord heard his prayer, and the Angel appeared again to his wife, being then in the fields: who ran to acquaint her huſband. *Manoah* went to him, and obtained from him directions reſpecting his ſon. *Manoah* then ſaid, My lord, I pray you be pleaſed to let us prepare you a kid. The angel replied, I muſt not eat any food; but you may offer it for a burnt-ſacrifice to the Lord. *Manoah* ſaid to him, (not knowing him to be an angel) What is your name? that we may pay you honour and acknowledgment, if that ſhall happen which you have foretold. He anſwered, Why aſk you my name? which is a ſecret. *Judg. xiii.* 18. למה זה תשאל לשמי והוא־פלאי *Which may be tranſlated, Why do you aſk my name, which is Peli? Or, why do you aſk my name? And it was admirable; or elſe, and God is admirable.*

Manoah therefore took the kid, with the wine for the libations; and put them on the fire which he had lighted on a ſtone. *Joſephus*, who is followed by moſt commentators, believes that the Angel touched the fleſh with a rod in his hand, on which there iſſued a flame that conſumed the burnt-ſacrifice: which circumſtance is not mentioned

tioned in Scripture. As the ſmoke began to aſcend, the angel alſo aſcended in the midſt of the flame, towards Heaven. Then *Manoah* perceived that it was an angel, and ſaid to his wife, "We ſhall certainly die ſince we have ſeen the Lord." But his wife anſwered him, "If the Lord would have killed us, he would not have conferred ſuch favours on us; he would not have received our burnt-offering, nor would have predicted to us the birth of a ſon." This happened A. M. 2848, and *Samſon* was born in 2849, *ante* A. D. 1155.

MAOCH, מעוך, *He that is preſſed and bruiſed*; from מעך *mahac*.

MAOCH, father of *Achiſh*, king of *Gath*, 1 *Sam.* xxvii. 2.

MAON, מעון, *houſe, or habitation:* otherwiſe, *crime*; from עון *havon:* otherwiſe, *by ſin*; from the ſame, and the prepoſition מ *m*.

MAON, a city of *Judah*, in the moſt ſoutherly part. Joſh. xv. 55. See alſo 1 Sam. xxiii. 24, 25. xxv. 2. *Nabal* the *Carmelite* had great poſſeſſions in the deſert of *Maon*, and *David* dwelt a good while hereabouts. We think *Maon* to be the capital of the *Meonians*, *Heb.* 1 *Chron.* iv. 40, 41. and 2 *Chron.* xx. 1. The Vulgate in this laſt place reads *Ammonites* inſtead of *Maonim*; and in the other paſſage *Habitatores*; the LXX. *Minæs*. The city of *Maon*, which gave name to the deſart, is probably the *Mænois*, or *Mæonis*, which *Euſebius* places in the neighbourhood of *Gaza*, *Onomaſtic. voce* Μινεβηνὰ; and as *Menæum* in the *Codex Theodoſianus*, which is near *Beerſheba*, or *Verſabinum Caſtrum*. It is called *Minois* in the ſubſcriptions of the council of *Chalcedon*, in A. D. 451. See *Cellarius* and *Reland* under *Minois* or *Menois*.

MARAH, מרה, μερρᾶ, or πικρια, *bitter*, or *bitterneſs*; from מרר *marar*.

I. MARAH, or *Mara*. This word ſignifies *bitterneſs*. When the *Iſraelites* coming out of *Egypt*, were arrived at the deſart of *Etham*, they there found the waters ſo bitter, that neither themſelves nor their cattle could drink of it. Exod. xv. 23. Therefore they named the place *Mara* or bitterneſs. Then they began to murmur againſt *Moſes*, ſaying, What ſhall we drink? *Moſes* praying to the Lord, he ſhewed him a kind of wood, which being thrown into the water, made it potable. *Vide* ALVAH.

II. MARAH; *Naomi*, after her return from *Moab*, ſaid to thoſe who called her *Naomi*, which ſignifies *handſome*; call me rather *Marah*, or bitterneſs, becauſe the Lord has overwhelmed me with affliction, *Ruth* i. 20.

MARALAH, מרעלה, *bitterneſs of elevation*, or *of the leaf*; from מרר *marah*, *bitterneſs*, and עלה *halah*, *elevation*, or *leaf:* otherwiſe, *the holocauſt of myrrh*; from מור *mor*, *myrrh*, and עלה *halah*, *holocauſt:* otherwiſe, *drunkenneſs*, or *ſtupidity*, or *conſternation*; from רעל *rahal*.

MARALAH, or *Merela*, a city of *Zebulun*, *Joſh.* xix. 11.

MARAN-ATHA, Μαρὰν-ἀθὰ, *The Lord comes*. compounded of two *Syriac* words; *maran*, ſignifies the *Lord*, or *maſter*, and *atha*, ſignifies *to come*. מרנ אתה

MARAN-ATHA. Theſe words are *Syriac*, and ſignify, *The Lord comes*, or *The Lord is come*. It was a form of threatening, curſing, or anathematizing among the *Jews*. St. *Paul* pronounces *Anathema Maran-atha* againſt all who love not *Jeſus Chriſt*. 1 *Cor.* xvi. 22.

Commentators inform us, that *Maran-atha* is the greateſt Anathema among the *Jews*, and equivalent to *Sham-atha*, or *Shem-atha*, the name comes, or the Lord comes: *q. d.* "Mayeſt thou "be devoted to the greateſt of evils, and to "the utmoſt ſeverity of God's judgments; may "the Lord come quickly to take vengeance of "thy crimes." But *Selden* and *Lightfoot* maintain, that *Maran-atha* is not found in this ſenſe among the *Rabbins*. *Maran-atha* may be underſtood in an abſolute ſenſe, Let him that does not love our Lord *Jeſus Chriſt* be *Anathema*. The Lord is come, the *Meſſiah* has appeared; evil to whoſoever receives him not. He particularly addreſſes the unbelieving *Jews*. Conſult *Selden de Synedriis*, lib. i. cap. 8. *Lightfoot*, &c. *Vide* FRAGMENT, No. XXX. p. 54.

MAREON. So the *Greeks* call *Samaria*, ſays *Joſephus Antiq.* lib. viii. cap. 7. Compare *Joſh.* xii. 19. where it is called *Shimron-meron*, or *Shomeron-maron*.

MARESHAH, מראשה, *from the head*, or *from the beginning*; from the prepoſition מ *m*, *from*, and ראש *roſh*, *head*, or *beginning:* otherwiſe, *bitter woman*; from מרר *marar*, *bitter*, and אשה *iſhah:* otherwiſe, *inheritance*; from ירש *jaraſh*, *to inherit*.

MARESHAH, מרשתה, μαρίσσα, from the ſame root. *Moraſthi*, Mic. i. 1.

I. MARESHA, or *Mareſa*, ſon of *Laadah*; perhaps *Laadah* is called father of *Mareſha*, becauſe he peopled this city with his family. 1 *Chron.* iv. 21.

II. MARESHAH, or *Mariſſa*, a city of *Judah*. Alſo called *Moreſheth* and *Moraſthi*. The prophet *Micah* was a native of this city. In the time of *Euſebius* it was forſaken, being two miles from *Eleutheropolis*. Near *Mareſhah*, in the vale of *Zephathah*, was fought the famous battle between

Aſa

Aſa king of *Judah*, and *Zerah* king of *Chus*, in which *Aſa* defeated an army of a million of men, which he purſued to *Gerar*. In 1 *Macc.* v. 66. is read *Samaria* inſtead of *Mariſſa*. In the later times of the *Jewiſh* commonwealth, *Mareſhah* belonged to *Idumæa*, as did ſeveral other ſoutherly cities of *Judah*. It was peopled by the *Jews*, and their allies, in the time of *John Hyrcanus*. King *Alexander Jannæus* took it from the *Arabians*. *Pompey* reſtored it to its firſt inhabitants. *Gabinius* rebuilt it, and laſtly, the *Parthians* deſtroyed it in the war of *Antigonus* againſt *Herod*. *Joſeph Antiq.* lib. xiii. xiv.

I. MARIAMNE. Daughter of *Alexander*, ſon of king *Ariſtobulus*, and of *Alexandra*, daughter of *Hyrcanus* high-prieſt of the *Jews*, was the fineſt princeſs of her age. She married *Herod* the Great, by whom ſhe had two ſons *Alexander* and *Ariſtobulus*, and two daughters, *Salampſo* and *Cypros*; alſo a ſon called *Herod*, who died young, during his ſtudies at *Rome*. *Herod* was exceſſively fond of *Mariamne*, who made but ſmall returns to his paſſion. Nay, ſhe began to hate him, after he had put to death *Ariſtobulus* her brother, to whom he had given the high-prieſthood but a year before.

After the victory of *Auguſtus* over *Marc Antony*, *Herod* who had ſent ſuccours to *Antony*, was forced to ſolicit *Auguſtus*'s clemency. When he left *Jeruſalem*, he gave ſecret orders to *Joſephus* and *Sohemus*, whom he deputed to govern in his abſence, that if they ſhould hear of any misfortune befalling him, they ſhould put *Mariamne* to death, and her mother *Alexandra*. *Mariamne* having cunningly got this ſecret out of *Sohemus*, conceived an implacable hatred againſt *Herod*. At length *Herod* could no longer ſupport her contempt; being otherwiſe exaſperated by the ill reports continually circulated reſpecting her, and by the accuſations of *Salome*, *Herod*'s ſiſter, her ſworn enemy, who ſuborned a cupbearer of the king to depoſe, that *Mariamne* had ſolicited him to give a potion to the king, on pretence to render her more beloved by him.

Herod believing that *Mariamne* could never have got his ſecret out of *Sohemus*, if there had not been other correſpondence between them, cauſed *Sohemus* to be ſeized, and led to puniſhment. After this he called his friends together, and accuſed the queen in ſuch bitter terms, that they eaſily perceived he deſired her death. This therefore they voted unanimouſly, and *Mariamne* walked to her execution with ſuch an air of grandeur and intrepidity, as aſtoniſhed all that ſaw her. After her death *Herod*'s affection for her was renewed, and became ſtronger than ever. Often he called her by her name, as if ſhe were ſtill living. He bewailed her in a manner little agreeing to his high ſtation, and whatever he did to endeavour to divert himſelf, he could never get her out of his mind. He was even compelled to relinquiſh the care of his affairs, and delivered himſelf up ſo much to his grief, that ſometimes he ordered his attendants to call *Mariamne*, as if ſhe had been ſtill alive. *Joſeph Antiq.* lib. xv. *Joſephus* mentions a tower that *Herod* built in *Jeruſalem*, to which he gave the name of *Mariamne*. It was the fineſt and beſt adorned of all that he built. It was fifty-five cubits high, and had a ſquare baſe of twenty cubits wide. *Joſeph de Bello*, lib. vi. cap. 6. *ſeu* 17. *Gr. Vide* HEROD.

II. MARIAMNE. Daughter of the high-prieſt *Simon*, and wife of *Herod* the Great: ſhe had a ſon by him called *Herod-Philip*, who married firſt, the famous *Herodias*, who afterwards took for her huſband *Herod Antipas*, who put to death *John* the Baptiſt. *Mark* vi. 17, &c. *Matth.* xiv. 3, &c.

MARK, Μάρκος, *Polite*, *ſhining*; from מרק *marak*.

I. MARK. St. *Mark* the Evangeliſt, according to *Papias*, *apud Euſeb.* lib. ii. c. 14. *Hiſt. Eccl.* *Irenæus*, lib. iii. cap. 1. and the greater part of both ancients and moderns, was the diſciple and interpreter of St. *Peter*; and ſeveral ancients believe, that St. *Peter* ſpeaks of him in his firſt epiſtle, v. 13. calling him his ſon, in the ſpirit; probably becauſe he had converted him. It is thought he was of the number of the ſeventy diſciples; ſome of the fathers add, that *Mark* was one of thoſe who forſook our Saviour. *John* vi. 66. But after St. *Peter* had recovered him to the faith, he continued ſtedfaſt in it, and went to *Rome* with him, where he wrote his goſpel.

Some have not diſtinguiſhed him from *John Mark*, mentioned Acts xii. 12. 25. xv. 29. and by St. *Paul*, 2 *Tim.* iv. 11. but this notion is now almoſt intirely given up. Others maintain, that St. *Mark* was of the race of the prieſts, and wore their bonnet. This is affirmed by the anonymous author of his Acts. It is alſo ſaid that he was nephew to St. *Peter*, being a ſon of one of his ſiſters. *Niceph. Calliſt.* lib. iii. cap. 43. This apoſtle going to *Rome* about A. D. 44, *Mark* accompanied him thither, where he writ his goſpel, at the requeſt of the brethren, who deſired that he would give them in writing what he had learned from St. *Peter* by word of mouth. When that apoſtle was informed what his diſciple had done, he commended his undertaking, and gave out his goſpel to be read in the churches as an

authentic work. *Clem. Alex. apud Euſeb. Hiſt. Eccl.* lib. ii. cap. 15. *Epiphan. hæreſ.* 51. *Nazian, car.* 34. *& orat.* 25. *Hieron. de viris illuſt. &c. Tertullian*, lib. iv. *cont. Marcion.* aſcribes this goſpel to St. *Peter*, and the author of the Synopſis imputed to *Athanaſius* will have this goſpel to be dictated to *Mark* by St. *Peter*. *Eutychius*, patriarch of *Alexandria* aſſerts, that St. *Peter* writ it himſelf. Some mentioned by *Chryſoſtom* were of opinion, that *Mark* writ it in *Egypt*. Others affirm, that he writ it after St. *Peter*'s death. *Chryſ. Homil.* i. *in Matt.* i. 5. Theſe different ſentiments are enough to prove, that the circumſtances of time and place are uncertain, when and where St. *Mark* compoſed his goſpel.

As to the language in which it was writ, ſome ſay it was compoſed in *Greek*; others ſay in *Latin*. The ancients, and moſt of the moderns, ſupport the *Greek*, which at this day paſſes for the original of St. *Mark*. But ſome MS. *Greek* copies inſinuate, that it was writ in *Latin*. The *Syriac* and *Arabic* concur in this. It ſhould ſeem probable, that writing it at *Rome*, and for the uſe of *Romans*, he might write it in their language. *Baronius* and *Selden* have declared for this opinion, which, however, has few followers. They ſhew at *Venice* ſome looſe ſheets, which they pretend to be the original in St. *Mark*'s own hand. If this were certain, and if the manuſcript could be read, it would decide the diſpute; but it is doubted whether this be St. *Mark*'s original writing; and it is ſo periſhed by its antiquity, that ſcarce a letter can be made out. *Montfaucon* affirms that it is writ in *Latin*, and that he never ſaw ſo ancient a manuſcript. It is written on *Egyptian* paper, very thin and fine. He thinks that it may fairly be attributed to the fourth century. In 1564 it was put into a vault, in marſhy ground, the roof of which was lower than the neighbouring ſea. So that the water perpetually drops upon thoſe who have the curioſity to go thither. It was legible when it was depoſited there, in 1564. An author that had ſeen it before *Montfaucon*, believed that he had obſerved *Greek* characters in it.

Several of the moderns think, that *Mark* was ſent by St. *Peter* from *Rome* to *Aquileia*, where he continued two years and a half, and founded a church; but this has no proofs from antiquity. It is thought that A. D. 49, the ninth of the emperor *Claudius*, the *Jews* being expelled *Rome*, St. *Peter* and St. *Mark* were expelled alſo. St. *Peter* ſent *Mark* into *Egypt*. He firſt went to *Cyrene* in *Pentapolis*, where he made many converts. From thence he went to *Alexandria*, where he converted *Anianus*, whom he ordained firſt biſhop of that city. The number of *Chriſtians* there increaſed, and they lived in ſo exemplary a manner, that in the judgment of ſeveral, *Philo* the *Jew*, was willing to give the honour of it to his own nation, by deſcribing the manner of life of the primitive *Chriſtians*, under the name of *Therapeutes*. See THERAPEUTES, or ESSENES. *Vide* alſo ANIANUS.

The number of *Chriſtians* increaſing, the pagans oppoſed *Mark*, who was come to overthrow the worſhip of their gods. He returned to *Cyrene*; two years after which he came back to *Alexandria*. There he beheld with joy, that the faithful were increaſed both in grace and number, and then he departed. Probably he went to *Rome*, if it be true as the *Chronicon Alexandrinum* affirms, that there he was preſent at the death of St. *Peter* and St. *Paul*, A. D. 66. He returned to *Alexandria*, where the pagans provoked by the great number of his miracles, and by the reproaches of the *Chriſtians*, ſought him to put him to death. They found him celebrating the holy communion, on the Lord's Day, *April* 24, A. D. 68. They put a rope about his neck, and drew him along the whole day, ſaying, they muſt lead this ox to *Bucoles*, which was a place near the ſea, full of rocks and precipices. At evening they put him into priſon, where in the night he had two viſions. One of an angel, aſſuring him that his name was written in the book of life; and another of our Saviour, to give him peace and tranquillity of mind. The day following, the infidels again dragged him through the ſtreets till he gave up his ſoul to God. Several have ſaid, that he ended his life by fire; probably they burnt his body after death. *Eutych. Alex. in Chronic. Hyppolyt. in MS. Bodlei. & Anonym. apud Mill. in cap. Evang. ſecundum Maro.*

Several ancient hereticks, as *Ireneus* reports, received only the goſpel of St. *Mark*. Among the catholicks ſome rejected the twelve laſt verſes of this goſpel. *Now when Jeſus was riſen early*, &c. Probably becauſe they ſuppoſed that in one place St. *Mark* was oppoſite to St. *Matthew*, and related circumſtances contrary to the other evangeliſts. The ancient fathers, the old oriental verſions, and almoſt all the old copies, whether printed or manuſcript, *Greek* or *Latin*, read theſe twelve laſt verſes, and acknowledge them as genuine.

So far as may be judged by comparing the goſpels of *Mark* and *Matthew*, the firſt is an abridgment of the ſecond. *Mark* often uſes the ſame terms, relates the ſame facts, and notices the

ſame

ſame circumſtances. He ſometimes adds particulars, which give great light to St. *Matthew's* text. There are alſo two or three miracles in *Mark*, which are not in *Matthew*. See *Mark* i. 23 and chap. i. v. ix. xvi. What is moſt remarkable is, that though he follows *Matthew* in almoſt every thing elſe, yet he forſakes him in the order of his narration, from chap. iv. 12. to chap. xiv. 13. of *Matthew*. In theſe places he purſues the order of time as noted by *Luke* and *John*. This has induced chronologers to follow *Luke*, *Mark*, and *John*, rather than *Matthew*. He begins his goſpel with the preaching of *John* the Baptiſt, and omits ſeveral parables related by St. *Matthew*, chap. xx. xxi. and xxv. and ſeveral diſcourſes of our Saviour to his diſciples, and to the Phariſees, chap. v. vi. vii. xvi. xviii.

II. MARK. *John Mark* couſin of *Barnabas*. See JOHN MARK.

MARRIAGE, Wedding, and the nuptial feſtivity. The *Hebrews* commonly uſed the word *miſhtheh*, משתה, *nuptiæ*, *convivium*, (*Gr.* Γάμος) which comes from the verb *ſhathah*, to drink, to ſignify a feaſt in general, and a marriage-feaſt, or a marriage, in particular. The *Greeks* uſed *gamos* in the ſame ſenſe, for a marriage, a wedding, and the feaſting that uſually accompanies it. Sometimes this word ſeems to be put for a feaſt in general. See *Luke* xii. 36. xiv. 13.

Marriage is among the *Hebrews* a matter of ſtrict obligation. They underſtand literally, and as a precept, thoſe words uttered to our firſt parents, Gen. i. 28. *Be fruitful, and multiply, and repleniſh the earth.* They believe that he who does not marry his children deprives God of the glory due to him, becomes in ſome ſort a homicide, deſtroys the image of the firſt man, and is a reaſon why the Holy Ghoſt withdraws himſelf from *Iſrael*. This queſtion is moved in the *Talmud*. Who is he that proſtitutes his daughter? It is anſwered, "The father that keeps her too long in his houſe, or that marries her to an old man." The age at which wedlock becomes an obligation is at twenty years. But generally the *Jews* marry their children ſooner. However, if a father marry his daughter before the age of puberty, which is at twelve years and an half, ſhe may be ſeparated from her huſband for any ſlight diſguſt.

In the firſt ages, marriages between brothers and ſiſters were neceſſary, becauſe of the ſmall number of perſons then in the world. After mankind was become numerous, they were unlawful, and were prohibited under great penalties. However, the patriarchs long eſpouſed their near relations, even after the world was greatly peopled, intending by this to avoid alliances with families corrupted by the worſhip of falſe gods; or, to preſerve in their own families the worſhip of the true God, and the maintainance of the true religion, of which they were the depoſitaries. For this reaſon *Abraham* married his ſiſter, or niece, *Sarah*; and alſo ſent his ſteward *Eliezer*, to fetch a wife for his ſon from among the daughters of his nephews; and *Jacob* eſpouſed the daughters of his uncle. *Vide* ABRAHAM III.

The *Hebrews* generally married young. According to the *Rabbins*, men ſhould marry at eighteen. Whoever is not married at this age, offends againſt the commandment given by God to increaſe and multiply. They may anticipate this age, but not exceed it. After thirteen years they may marry; and they think a man cannot live in celibacy without ſin, or at leaſt without great danger of ſin. The virgins are contracted very early; but not married till after twelve years complete. From whence come theſe expreſſions, *the ſpouſe of one's youth*, Prov. ii. 17. or, one eſpouſed in our youth, and *the guide of one's youth*, expreſſing a huſband married young.

From theſe principles it is eaſy to account why celibacy and barrenneſs was a reproach in *Iſrael*; and why the daughter of *Jephthah* went to bewail her virginity, Judges xi. 37. *i. e.* to deplore her condition, becauſe ſhe was to die unmarried, and childleſs. From hence proceeds their exactneſs, in cauſing the brother of a huſband who died without iſſue, to marry the widow; and the diſgrace that attended him who ſhould refuſe this duty. Gen. xxxviii. 11. Ruth iv. 5. From hence thoſe threatenings of the Lord by *Iſaiah* iv. 1. *And in that day ſeven women ſhall take hold of one man, ſaying, We will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.* That we may have it to ſay—ſuch an one is our husband; and that we may no longer be regarded with contempt. See alſo *Jeremiah* xxxi. 22. *A woman ſhall compaſs a man*, or women ſhall apply themſelves to men for husbands. And *Cant.* viii. 1. *I ſhould not be deſpiſed*, or I ſhould be delivered from the diſgrace of living ſingle.

Maids before their marriage ſeldom appeared in public. They were called *alma*, virgin, ſecret, ſhut up. Oftentimes they were ſought in marriage, without having ſeen the perſons who deſired them. *Jeſus* the ſon of *Sirach* ſays, *Eccleſiaſticus* xlii. 2. *The father waketh for the daughter when no man knoweth, and the care for her taketh*

away ſleep: when ſhe is young, leſt ſhe paſs away the flower of her age; and being married, leſt ſhe ſhould be hated. See alſo St. *Paul*, 1 *Cor.* vii. 36. *If any man think that he behaveth himſelf uncomely toward his virgin, if ſhe paſs the flower of her age.* It is a kind of ſhame to a father, if he does not marry his daughter in due time.

One may ſee the manner in which a daughter was demanded in marriage, in the inſtance of *Hamor*, the father of *Shechem*, and by *Shechem* himſelf, when he demanded *Dinah* of *Jacob*. Gen. xxxiv. 8, 9, &c. "The ſoul of my ſon *Shechem* longeth for your daughter; I pray you give her him to wife. Let me find grace in your eyes, and what ye ſhall ſay unto me I will give. Aſk me never ſo much dowry, and gift, and I will give according as ye ſhall ſay unto me; but give me the damſel to wife." See alſo *Geneſis* xxiv. 33. the manner in which *Eliezer* makes a demand of *Rebekah* for *Iſaac*; and *Tobit* vii. 10, 11. the demand that *Tobias* made of *Sara* the daughter of *Raguel*. And laſtly, *Cant.* viii. 8. *What ſhall we do for our ſiſter in the day when ſhe ſhall be ſpoken for?* In that day when her family ſhall be ſpoken to, in order to her marriage.

The huſband uſed to give a dowry to his wife; it was a kind of purchaſe made by the man, of the perſon whom he deſired to marry. Before the contract, they agreed on what portion the huſband ſhould give his bride, and his preſents to her father and brethren. So *Hamor*, father of *Shechem*, tells *Jacob* and his ſons, that they might aſk what portion and what preſents they pleaſed, and they would gladly give them, for *Dinah*. *Vide* DOWRY. *Jacob* ſerves ſeven years for *Rachel*, and ſeven years more for *Leah*; Gen. xxix. and the two ſiſters complain ſome years after, that their father *Laban* had applied their portions to his own uſe. Gen. xxxi. 15. *Saul* did not give his daughter *Michal* to *David*, till after he had received one hundred foreſkins of the *Philiſtines*. When it was inſinuated to *David*, that he might be the king's ſon-in-law, he anſwered that he was not rich enough to aſpire to that honour. But it was told him, the king required no dowry, but an hundred foreſkins of the *Philiſtines*, 1 Sam. xviii. 25. However, the *Rabbins* aſſure us, that the father was uſed to give his daughters certain preſents for cloaths, and other neceſſaries. This was fixed at fifty *Zuzim*, which was a piece of money of one fourth part of a ſhekel. *Selden. Uxor Heb.* lib. ii. cap. 10.

The betrothing was performed, either by a writing, or by a piece of ſilver given to the bride, or by cohabitation and conſummation. This is the form of the writing: *On ſuch a day, of ſuch a month, in ſuch a year*, N. *the ſon of* N. *has ſaid to* N. *the daughter of* N. *be thou my ſpouſe according to the law of* Moſes *and the* Iſraelites, *and I will give thee for the portion of thy virginity the ſum of two hundred* Zuzims, *as is ordained by the law. And the ſaid* N. *has conſented to become his ſpouſe upon theſe conditions, which the ſaid* N. *has promiſed to perform upon the day of marriage. To this the ſaid* N. *obliges himſelf, and for this he engages all his goods, even as far as the cloak that he wears upon his ſhoulder. Moreover he promiſes to perform all that is generally intended in contracts of marriage, in favour of the* Iſraelitiſh *women. Witneſſes* N. N. N.

The promiſe by a piece of ſilver, and without writing, was made before witneſſes, when the young man ſaid to his miſtreſs; *Receive this piece of ſilver as a pledge that you ſhall become my ſpouſe.* Laſtly, the engagement by cohabitation, according to the *Rabbins*, was allowed by the law, Deut. xxiv. 1. but it had been wiſely forbid by the ancients, becauſe of the abuſes that might happen, and to prevent clandeſtine marriages. After the marriage was contracted, the young people had the liberty of ſeeing each other, which was not allowed them before. If during this time the bride ſhould treſpaſs againſt that fidelity ſhe owed her bridegroom, ſhe was treated as an adultreſs. *Selden. Uxor Heb.* lib. ii. cap. 1. Thus the holy virgin, after ſhe was betrothed to *Joſeph*, and having conceived our Saviour *Jeſus Chriſt*, might have been puniſhed as an adultereſs, if the angel of the Lord had not ſatisfied *Joſeph*. The *Jewiſh* doctors teach, that if thoſe that are betrothed ſhould make an ill uſe of their liberty of ſeeing each other, they are condemned to the puniſhment of the whip. Often between the time of being eſpouſed and married, there paſſed a conſiderable time; whether becauſe of the under-age of the perſons eſpouſed, or for other reaſons of neceſſity or decency.

When the parties were agreed on the terms of marriage, and the time fit for completing it, they drew up the contract.

The FORM *of the* CONTRACT *of* MARRIAGE *among the* HEBREWS.

Upon ſuch a day of ſuch a month, in ſuch a year, and upon the banks of ſuch a river, [for they commonly married in the open air, and by the ſide of ſome river], N. *ſon of* N. *ſaid to* N. *daughter of* N. *be thou my wife according to the rites of* Moſes *and the* Iſraelites. *And with the help of God I will honour thee, maintain thee, cloath thee, and feed thee, according to the cuſtom of other huſbands*

huſbands of our nation; who honour, maintain, cloath, and feed their wives, as they ought to do. I give thee for a portion, and for the price of thy virginity, two hundred Zuzims *of ſilver.* [Theſe two hundred *Zuzims* make about fifty ſhekels of ſilver,] *which are due to thee according to the law. Beſides which, I engage myſelf to provide thee with cloaths, and convenient food, as alſo to diſcharge that conjugal duty which is due to thee, according to the cuſtom of all nations.*

And the ſaid N. *has conſented to become his ſpouſe. Moreover, the ſaid bridegroom has promiſed by way of augmentation of dowry, that beſides the principal ſum he will give* ——. *And what the ſaid bride has brought with her is eſtimated at the value of* ——, *which the ſaid bridegroom acknowledges to have received and to charge himſelf with, and has made us the declaration following. I accept and receive under my care and keeping all that is abovementioned, as well for dowry, as upon any other account; and oblige myſelf and my heirs, under the ſecurity of all my goods, whether moveable or not, preſent or to come, even to the cloak that I wear upon my ſhoulders, to give a true and faithful account to my ſaid ſpouſe, of all that ſhe has brought me as a dowry, or upon any other account, during my life, or at my death. All which I promiſe to put in execution, according to the form and tenor of the uſual contracts of marriage, in uſe among the children of* Iſrael, *and according to the rules of our* Rabbins *of pious memory. In teſtimony of which we have ſigned theſe preſents,* &c.

Leo of *Modena* ſays, that the *Jews* marry on a *Wedneſday* or *Friday*, if the ſpouſe be a maid, on a *Thurſday* if ſhe be a widow. The evening before the ſolemnity, ſeveral women lead the bride to the bath by the ſound of muſical inſtruments. There is ſome diſagreement between *Selden*, *Buxtorf*, and *Leo* of *Modena*, on the ſubject of marriage-ceremonies; which ſhews that cuſtoms vary according to places and perſons. The bride is adorned with every thing fine and rich, and is led into the open air, either on the banks of a river, into a court, or a garden. Sometimes this is performed in a hall, adorned on purpoſe. The bridegroom and bride are placed under a canopy, each covered with a black veil. On their heads is put another ſquare veil, having four tufts hanging at the four corners. This veil the *Hebrews* call *Taled*.

Then the *Rabbin* of the place, or the chanter of the ſynagogue, or the neareſt relation of the huſband, takes a cup of wine, and having pronounced this benediction, *Bleſſed be thou, O Lord, who haſt created man and woman, and ordained marriage*, &c. he preſents the cup to the bridegroom, and then to the bride, who taſte it. Afterwards the bridegroom puts a ring on the finger of his bride, in preſence of two witneſſes, ſaying, *By this ring thou art my ſpouſe, according to the cuſtom of* Moſes *and the children of* Iſrael. *Buxtorf* ſays, that this ring ought to be of plain gold; and that the bridegroom takes the company to witneſs, that it is good gold, and of a due value. After this they read the contract of marriage, which the bridegroom delivers to the bride's relations. Then they bring wine again in ſome brittle veſſel, they rehearſe ſix bleſſings, they make the married couple drink, and they throw the reſt on the ground in token of chearfulneſs. The bridegroom takes the veſſel, and throws it with violence againſt the ground, or againſt the wall, and breaks it in pieces in memory, they ſay, of the deſtruction of the temple.

The *Rabbins* inform us, that before the temple of *Jeruſalem* was laid in ruins, the bridegroom and bride wore crowns on their marriage; but not ſince that time. In ſcripture we ſee the crown of the bridegroom, but not that of the bride: and indeed, the head-dreſs of the women was by no means convenient for wearing a crown. *Iſai.* lxi. 10. *Vulg. Quaſi ſponſum decoratum coronâ.* And *Cant.* iii. 11. *Go forth, O ye daughters of Zion, and behold king Solomon with the crown wherewith his mother crowned him in the day of his eſpouſals, and in the day of the gladneſs of his heart.* The modern *Jews* in ſome places throw handfuls of wheat on the married couple, particularly on the bride, ſaying, *Increaſe and multiply.* In other places they mingle pieces of money with the wheat, which are gathered up by the poor.

We ſee by the goſpel, that the bridegroom had a *Paranymphus*, or brideman, called by our Saviour the *Friend of the Bridegroom*, John iii. 29. A number of young people kept him company during the days of the wedding, to do him honour; as alſo young women kept company with the bride all this time. The companions of the bridegroom are expreſsly mentioned in the hiſtory of *Samſon*, Judg. xiv. and in the *Canticles*, v. 1. viii. 13. and the companions of the bride, *Cant.* i. 4. ii. 7. iii. 5. viii. 4. and *Pſalm* xlv. 9, 14, 15. The office of the brideman was to perform the ceremonies of the wedding inſtead of the bridegroom, and to obey his orders. *He that has the bride is the bridegroom*, ſays *John* the *Baptiſt*, ſpeaking of *Jeſus Chriſt; but the friend of the bridegroom, which ſtandeth and heareth him, rejoiceth greatly, becauſe of the bridegroom's voice*, John iii. 29. Some think that the *Architriclinus*, or

or governor of the feaſt, mentioned in the marriage of *Cana*, was the brideman, *Paranymphus*, or friend of the bridegroom, who preſided at the feaſt, and had the care of providing for the gueſts, John ii. 9. The friends and companions of the bride ſang the *Epithalamium*, or wedding-ſong, at the door of the bride the evening before the wedding. *Pſalm* xlv. is an *Epithalamium*, intitled, *A ſong of rejoicing of the well-beloved.* The ceremony of the wedding was performed with great decency, the young people of each ſex being ſeparate, in diſtinct apartments, and at different tables. The reſervedneſs of the Eaſtern people towards their women required this. We ſee proofs of this in the marriage of *Samſon*, in that of *Eſther*, and in the *Canticles*. The young men diverted themſelves ſometimes in propoſing riddles, and the bridegroom appointed the prize to thoſe that could explain them, Judg. xiv. 14. The ſtory of *Samſon* is well known, and his riddle.

The wedding ceremonies commonly held ſeven days for a maid, and three days for a widow. So *Laban* ſays to *Jacob* reſpecting *Leah*—"fulfil her week." Gen. xxix. 27. The ceremonies of *Samſon*'s wedding continued alſo ſeven whole days, Judg. xiv. 17, 18. as alſo that of *Tobias*, Tob. xi. 19. The *Rabbins* acquaint us that the term of ſeven days was of indiſpenſible obligation to all married men; and that they were to allow ſeven days for the marriage of every wife they took, though they ſhould marry ſeveral the ſame day. In this caſe they made ſo many wedding weeks ſucceſſively as they married wives. Theſe ſeven days of rejoicing were commonly ſpent in the houſe of the woman's father, after which they conducted the bride home, to her huſband's houſe, with great ſolemnity.

This part of the ceremony was generally performed with great pomp, according to the circumſtances of the married couple; and for this they often choſe the night. Hence, in the parable of the ten Virgins that went to meet the bride and bridegroom, Matt. xxv. it is ſaid the virgins were aſleep; and at midnight being awaked at the cry of the bridegroom's coming, the fooliſh virgins found they had no oil to ſupply their lamps; which while they went to buy, the bridegroom and his attendants paſſed by. We read 1 Macc. ix. 37. that the children of *Jambri* having made a magnificent wedding at *Medaba* or *Nadabatha*, a city beyond *Jordan*, as they were bringing the bride with great ſolemnity to the dwelling of the bridegroom, and as the relations and friends of the huſband went before her with inſtruments of muſic and with arms, the *Maccabees* fell upon and diſperſed them.

In the ceremonies of marriage, the *Hebrews* pretend that they chiefly imitate *Tobias*'s wedding, which they juſtly look on as a model of a regular and happy marriage. However the ceremonies we have deſcribed are different enough from what was then practiſed. Firſt, *Raguel* conſents that *Tobias* ſhall have his daughter, and at the ſame time puts *Tobias*'s hands into thoſe of his daughter *Sara*, and gives them his bleſſing. This is the eſſential ceremony of the marriage. After this, *Raguel* calls for paper, writes the contract, and has it ſigned by the witneſſes. Then the feaſt begins, which is kept a whole fortnight; though according to the rules of the *Rabbins*, they ought to have held it but three days, becauſe *Sara* was the widow of ſeveral huſbands, Tob. x. 7.

When the married couple and their relations are come into the houſe, they ſit down at table, and the bridegroom begins to ſing, as muſically as he can, a long bleſſing in *Hebrew*, *Buxtorf. Synag. Jud.* cap. 28. After ſupper the moſt honourable perſon in the company takes the bridegroom by the hand, and the reſt all round, and they begin to dance together. The women likewiſe do the ſame, but ſeparately from the men. This dancing is a very ancient tradition among them; they call it *the dance of the commandment*, pretending that God himſelf commanded it, in the ceremony of marriage.

The leading the bride into the marriage chamber, is, in the opinion of the *Rabbins*, what compleats the marriage. The woman is then a compleat bride, as ſoon as ſhe is entered into this chamber, even though the marriage has not been yet conſummated: as it happens when the woman is under the inconveniencies attending her ſex. Before the leading of the bride into the marriage-chamber, they rehearſe this bleſſing, in the preſence of ten perſons of age ſufficient, and free. *Be thou bleſſed, O Lord our God, king of the world, who haſt created all things for thy glory. Be thou bleſſed, O Lord our God, creator of man. Be thou bleſſed, O Lord our God, who haſt created man in thy own image and likeneſs, and haſt provided him a companion for ever. Be thou bleſſed, O Lord our God, creator of man. She that was barren ſhall rejoice, in gathering her children into her boſom. Be thou bleſſed, O Lord our God, who makeſt* Sion *rejoice in the multitude of its children. Repleniſh with joy theſe two ſpouſes, as thou didſt repleniſh man and woman in the garden of* Eden. *Be thou bleſſed, O Lord our God, who heapeſt pleaſure upon the*

the bridegroom and bride, and haſt prepared for them joy, ſongs, gladneſs, dancing, love, friendſhip, peace, and brotherly kindneſs. Grant, O Lord, as ſoon as may be, that in the cities of Judah *and in the places of* Jeruſalem *may be heard ſongs of joy, the voice of the bridegroom and the voice of the bride, the voice of the mutual love of ſpouſes, and the voice of ſinging children. Be thou bleſſed, O Lord our God, who repleniſheſt with joy the bridegroom and the bride.*

As to the marriage of *Chriſtians*, *Chriſt* has reſtored it to its firſt perfection, by baniſhing polygamy, and forbidding divorce, except in the caſe of adultery, Mat. v. 32. nor leaving to the parties ſo ſeparated, the liberty of marrying again, Luke xvi. 18. And this is very different from what the law allowed. Our Saviour bleſſed and ſanctified marriage by being preſent himſelf at the wedding of *Cana*, John ii. 1, 2. St. *Paul* declares the excellence of a *Chriſtian* marriage, when he ſays, Eph. v. 32. *Let every one of you ſo love his wife, even as himſelf, and the wife ſee that ſhe reverence her huſband.* And a little above, *So ought men to love their wives, as their own bodies; he that loveth his wife, loveth himſelf. For this cauſe ſhall a man leave his father and mother, and ſhall be joined unto his wife, and they two ſhall be one fleſh. This is a great myſtery*; *but I ſpeak concerning* Chriſt *and the church.* The union of huſband and wife repreſents the ſacred and ſpiritual marriage of *Chriſt* with his church. The ſame apoſtle aſſures us, Heb. xiii. 4. that *marriage is honourable in all, and the bed undefiled*; *but whoremongers and adulterers God will judge.* The ſacred books of the New Teſtament preſcribe no particular ceremony for the ſolemnizing of matrimony; but it is certain that in the church a bleſſing has always been given to the married couple. We ſee by *Tertullian*, *de veland. Virg.* cap. 11. that they put a veil over the married couple, and that in imitation of *Tobias* and *Sara*, they gave each other their hands. St. *Ambroſe* ſays, that marriage ought to be ſanctified by the veil, and by the bleſſing of the prieſt. *Ignatius* the martyr would have marriage to be contracted by the advice of the biſhop, that it may be according to God, and not according to the fleſh. The ceremony of eſpouſals is very ancient, as may be ſeen by ſeveral councils; *Concil. Ancyr. Can.* xi. xxiv. *Carthag.* iv. *Citat.* iii. *Pars* cap. xxvii. q. ii. cap. 45, 50, 51. and by St. *Auſtin*; *Inſtitutum eſt ut jam pactæ ſponſæ non tradantur ſtatim ne vilem habeat maritus datam, quam non ſuſpiravit ſponſus dilatum. Aug.* lib. viii. *Confeſ.* cap. 3. Heretofore in ſeveral churches the married people communicated the day of their marriage, and abſtained that night from the uſe of the marriage-bed. This practice is ſtill in uſe in ſome places, as I am informed.

MARSENA, מרסנא, *bitterneſs*, or *myrrh of the buſh*; from מרר *marar*, and מור *mur*, and from סנה *ſenah*, *buſh*: otherwiſe, *that ſhews the buſh*, or *the enemy*.

MARSENA, or *Marſana*, one of the ſeven principal officers of king *Ahaſuerus*, *Eſther* i. 14.

MARTHA, Μάρθα, *who becomes bitter*; from מרר *marar*: according to the *Syriac*, *miſtreſs*, or *that teaches*.

MARTHA, ſiſter of *Lazarus* and *Mary*, and miſtreſs of the houſe where our Saviour was entertained, in the village of *Bethany*. *Vide* LAZARUS and MARY. *Martha* is always named before *Mary*, probably becauſe ſhe was the elder ſiſter. Once, when our Saviour viſited them, *Martha* was very buſy in preparing ſupper, while *Mary* ſat at our Saviour's feet, hearing his doctrine with great aſſiduity and attention, Luke x. 38, 42. *Martha* complained to our Saviour, deſiring him to bid *Mary* riſe and aſſiſt her. But *Jeſus* made anſwer, *Martha, Martha*, you are very buſy and in much trouble to provide indifferent or unneceſſary things; there is but one thing neceſſary, and *Mary* has choſen the better part, which ſhall not be taken from her.

Some time after *Lazarus* falling ſick, the two ſiſters ſent word of it to *Jeſus*, then beyond *Jordan*; but he departed not from thence till he knew *Lazarus* was dead. Being come almoſt to *Bethany*, *Martha* went out to meet him; expoſtulated with him on his delay; and profeſſed her faith in him. *Jeſus* bid them bring him to *Lazarus*'s tomb, where he raiſed him from the dead. John xi. 20, &c.

Six days before his paſſion, *Jeſus* being come to *Bethany* for the feaſt of the paſſover, was invited to eat by a *Phariſee*, called *Simon* the leper, John xii. 1, 2, 3, *&c.* *Martha* waited, *Lazarus* was one of the gueſts, and *Mary* poured a box of precious perfume on the head and feet of *Jeſus*, Matth. xxvi. 6, *&c.* This is all that ſcripture informs us of *Martha*. The ancient *Latins* and modern *Greeks* maintain, that ſhe died at *Jeruſalem*, as alſo *Mary* and *Lazarus*, and that they were all buried there. Several ancient martyrologies put their feaſt *January* 6. Others *December* 17. The *Latins* now place it *July* 29.

I. MARY, the mother of *Jeſus*, and a virgin at the ſame time, daughter of *Joachim*, and *Anna*, of the tribe of *Judah*, married to *Joſeph* of the ſame tribe. The ſcripture mentions nothing of her parents, not even their names, unleſs *Heli*, Luke iii. 23. be the ſame as *Joachim*. All that

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is ſaid concerning the birth of *Mary*, and her parents, is only found in apocryphal writings: which however are ancient. *Vide* JOACHIM. *Mary* was of the royal race of *David*, as alſo was *Joſeph* her huſband; and ſhe was alſo couſin to *Elizabeth*, the wife of *Zacharias* the prieſt, Luke i. 5, 36.

Mary very early made a vow of chaſtity, and engaged herſelf to a perpetual virginity, ſay the apocryphal goſpels, which tell us, ſhe was conſecrated to the Lord, and offered in the temple, from her earlieſt youth, and that the prieſts gave her *Joſeph* for a ſpouſe, who was an holy and venerable old man, whom providence appointed for this purpoſe by a miracle; the rod which he commonly carried having grown green and flouriſhed, as *Aaron*'s did formerly. He eſpouſed *Mary*, not to live with her as a wife, but to be the guardian of her virginity. *See the goſpel of the birth of the Virgin, and the Protevangelium.* Though theſe circumſtances are evidently fictitious, yet *Mary*'s virginity is atteſted by the goſpel; for, ſpeaking to the angel, who told her ſhe ſhould become the mother of a ſon, ſhe ſays, *ſhe knew not a man*, Luke i. 34. For which reaſon, when *Joſeph* perceived her pregnancy, he was extremely ſurpriſed and ſcandalized at it, and reſolved to put her away.

The *Greek* text, Matth. i. 18. imports that *Mary* was *eſpouſed*, as well as the *Latin*. *Cùm eſſet deſponſata Mater Jeſu Maria Joſeph.* Μνηςευθείσης γὰρ τῆς Μήτρος ἀυτῦ Μαριὰς τῷ Ἰωσὴφ. And is ſo taken by *Origen in diverſ. Evang. locis Homil.* ii. *S. Hilary in Matt.* i. 18. St, *Jerom* upon St. *Matt.* i. 16, 18, 20. St. *Baſil. de human Chriſti gener.* p. 507. St. *Epiphan. hæreſ.* 78. St. *Chryſoſtom Homil.* iv. *in Matt.* v. 20. St. *Bernard* upon *miſſus eſt. Homil.* ii. *N.* 12, and many others. I ſay, in this ſenſe they underſtand it of a true marriage, and hold that *Mary* had actually married *Joſeph*. Among the *Hebrews* eſpouſals were underſtood to be as firm as marriage among us. The man had the ſame power over his ſpouſe, as if ſhe were his wife. To compleat the marriage no more was wanting than a few formalities, and to take the bride home to her huſband. The faults ſhe committed againſt her honour were puniſhed as adultery.

The Virgin *Mary* being eſpouſed to *Joſeph*, the angel *Gabriel* appeared to her, to acquaint her, that ſhe ſhould be the mother of the *Meſſiah*, Luke i. 26, 27, *&c.* *Mary* aſked him how this could be, ſince ſhe *knew no man*? The angel replied, that "the Holy Ghoſt ſhould come upon her, and the power of the Higheſt ſhould overſhadow her," ſo that ſhe ſhould conceive without the concurrence of a man. And to confirm his meſſage, and to ſhew that nothing is impoſſible to God, he added, that her couſin *Elizabeth*, who was both old and barren, was then in the ſixth month of her pregnancy. *Mary* anſwered, *Behold the hand-maid of the Lord, be it unto me according to thy word:* and preſently ſhe conceived. She ſet out for *Hebron*, a city in the mountains of *Judah*, to viſit her couſin *Elizabeth*: as ſoon as *Elizabeth* heard the voice of *Mary*, her child, (*John* the *Baptiſt*) leaped in her womb, ſhe was filled with the Holy Ghoſt, and cried out: *Bleſſed art thou among women*, &c. Then *Mary* filled with acknowledgment and ſupernatural light, praiſed God, ſaying, *My ſoul doth magnify the Lord, and my ſpirit hath rejoiced in God my Saviour*, &c. *Mary* continued with *Elizabeth* about three months, and then returned to her own houſe.

When *Mary* was ready to lie in, an edict of *Cæſar Auguſtus* decreed, that all ſubjects of the empire ſhould go to their own cities, to regiſter their names, according to their families. *Joſeph* and *Mary*, who were both of the lineage of *David*, went to the city of *Bethlehem*, from whence ſprung their family. But while they were here, the time being fulfilled in which *Mary* was to be delivered, ſhe brought forth her firſt-born ſon. She wrapped him in ſwaddling clothes, and laid him in the manger of the ſtable or cavern whither they had retired; as they could find no place in the public inn, becauſe of the great concourſe of people at *Bethlehem* on this occaſion. Or, they were forced to withdraw into the ſtable of the inn, not being able to get a more convenient lodging. *Vide* MANGER. It is commonly believed, that *Jeſus* was born the night after their arrival at *Bethlehem*, *December* 25. Such is the ancient tradition of the church. [this ſeems contrary to *Luke* ii. 6.]

Angels made this event known to ſhepherds, who were in the fields near *Bethlehem*, and who came in the night to ſee, *Mary* and *Joſeph*, and the child lying in the manger, and to pay him their adoration. *Mary* took notice of all theſe things, and laid them up in her heart. Luke ii. 19. A few days after the *Magi* or wiſe-men came from the eaſt, and brought to *Jeſus* the myſterious preſents of gold, frankincenſe, and myrrh; Matth. ii. 8, 9, 10, 11, *&c.* The time of *Mary*'s purification being come, *i. e.* forty days after the birth of *Jeſus*, *Mary* went to *Jeruſalem*, to preſent her ſon in the temple, and there to offer the ſacrifice appointed by the law, for the purification of women after child-birth. Luke ii. 21. There was then at *Jeruſalem* an old man named *Simeon*,

Simeon, full of the Holy Ghoſt, who had received a ſecret aſſurance that he ſhould not die, before he had ſeen *Chriſt* the Lord. He came then into the temple by the influence of the Spirit of God, and taking the little *Jeſus* in his arms, he bleſſed the Lord, &c.

Afterwards, when *Joſeph* and *Mary* were about to return to their own country, *Nazareth*, the angel of the Lord appeared to *Joſeph* in a dream, bidding him retire into *Egypt* with *Mary* and the child, becauſe *Herod* deſigned to deſtroy *Jeſus*. Matth. ii. 13, 14. *Joſeph* obeyed the admonition, and continued in *Egypt* till after the death of *Herod*. Tradition ſays, that *Joſeph* and the Virgin abode at *Hermopolis*; and between *Cairo* and *Heliopolis* is ſhewn a fountain and a garden of balm plants, in a place called *Matarea*, where they ſay the holy virgin ſtopped and waſhed her ſons' linen in the fountain. This place is in great veneration in *Egypt*. After the death of *Herod*, *Joſeph* and *Mary* returned to *Nazareth*.

Mary and *Joſeph* went every year to *Jeruſalem* to the paſſover; and when *Jeſus* was twelve years of age, they took him with them. When they were returning, the child *Jeſus* continued at *Jeruſalem*, without their perceiving it; and thinking he might be with ſome of the company, they went on a day's journey. Then, not finding him among their acquaintance, they returned to *Jeruſalem* to ſeek him. Three days after, they found him in the temple, ſitting among the doctors, hearing them and aſking them queſtions. When they ſaw him they were filled with aſtoniſhment; and *Mary* ſaid to him, 'Son why have you ſerved us thus? Your father and myſelf, have ſought you in much affliction.' *Jeſus* anſwered them, "Why did you ſeek me? Did not you know that I muſt be employed about my father's buſineſs?" Luke ii. 49. (Ὅτι ἐν τοῖς τοῦ πατρός μου δεῖ εἶναι με; I muſt be in the houſe of my father; or, I muſt be employed in the affairs of my father.) Afterwards, he returned with them to *Nazareth*; and lived in filial ſubmiſſion to them. But his mother laid up all theſe things in her heart. Luke ii. 51, 52, &c. The goſpel ſpeaks nothing more of the virgin *Mary*, till the marriage of *Cana* of *Galilee*, at which ſhe was preſent with her ſon *Jeſus*.

In the thirty-third year of *Jeſus Chriſt*, A. D. 30, our Saviour reſolving to manifeſt himſelf to the world, went to the baptiſm of *John*, from thence into the wilderneſs, then to the wedding at *Cana* of *Galilee*, where he had been invited with his mother and his diſciples. John ii. 1, 2, 3, &c. The wine beginning to fail, *Mary* ſaid to *Jeſus*, "they have no wine;" to which *Jeſus* anſwered; "Woman, what have I to do with thee? Mine hour is not yet come." St. *Chryſoſtom*, and thoſe who have been uſed to follow his explications, believe that on this occaſion the holy virgin's vanity, was tempted with a deſire of ſeeing her own credit raiſed by the miracles of her ſon. And this made our Saviour give her this anſwer, which ſeems indeed ſomething harſh. But other fathers and commentators impute what was ſaid by the holy virgin, to her charity; and the anſwer of our Saviour they impute, not to *Jeſus* as man, but to *Jeſus* as God: *q. d.* I know when I ought to ſhew forth my power, nor does it belong to you to appoint me the time of working miracles. Nevertheleſs, on this occaſion, *Jeſus* turned ſix pitchers of water into wine.

After this *Jeſus* went to *Capernaum* with his mother and his brethren, *i. e.* with his parents and his diſciples; and this ſeems to be the place where the holy virgin afterwards chiefly reſided. *Epiphanius* thinks, that ſhe followed him every where, during his preaching; but we do not find that the evangeliſts mention her, when they ſpeak of the holy women who followed him.

One day, as *Jeſus Chriſt* was in the houſe at *Capernaum*, there was ſo great a croud about him, that neither he nor his diſciples had time to eat. This cauſed a report that he had fainted away. (The words in *Greek* Ἐλεγον γὰρ ὅτι ἐξέστη. Mark iii. 21. [See JESUS CHRIST,] might inſinuate, that he was become mad, or had loſt his underſtanding. And the Vulgate reads, *Dicebant enim quoniam in furorem verſus eſt.* The mother of *Jeſus* and his brethren wiſhed to take him out of the crowd. It was not they, certainly, who made ſo wrong a judgment of *Jeſus*, but the ignorant people, or the *Phariſees*, who had ſaid, he was poſſeſſed by a devil.) The virgin, the brethren, (or the parents) of *Jeſus* came to ſee what had occaſioned this report. *Jeſus* being informed of their coming, looking upon thoſe around him, ſaid; "whoever does the will of God, he is my mother, my ſiſter, and my brother."

The Virgin was at *Jeruſalem*, at the laſt paſſover our Saviour celebrated there. There ſhe ſaw all that was tranſacted, ſhe followed him to *Calvary*, ſhe ſtaid at the foot of his croſs, with an admirable conſtancy and courage. *Jeſus* ſeeing his mother, and his beloved diſciple near, he ſaid to his mother, "Woman, behold thy ſon;" and to the diſciple, 'Behold thy mother'. And from that hour the diſciple took her home to his own houſe. It is not to be doubted that our Saviour appeared to his holy mother immediately

diately after his reſurrection, and that ſhe was among the firſt, to whom he vouchſafed that conſolation. She was with the apoſtles at his aſcenſion, and continued with them at *Jeruſalem*, waiting the coming of the Holy Ghoſt. After this ſhe dwelt with *John* the evangeliſt, who took care of her as of his own mother, *Epiphan. hæreſ.* 78, cap. 10, 11. *Nazian. Tragæd.* p. 281. *Cyrill. Alex. in Johan.* lib. xii. p. 1065. It is thought he took her with him to *Epheſus*, where ſhe died in an extreme old age. *Andr. Cretenſ. Hom.* ix. p. 123, c. There is a letter of the œcumenical council of *Epheſus*, importing, that in the fifth century it was believed ſhe was buried there. *Concil. Epheſ. Homil.* iii. *Concil. Lab.* p. 574, a.

Yet this opinion was not ſo univerſal, but that ſome authors of the ſame age, think the Virgin *Mary* died and was buried at *Jeruſalem*. The emperor *Marcian* and *Pulcheria* being anxious to tranſlate the body of the holy Virgin to the church called *Blachernus* at *Conſtantinople*, applied to *Juvenal*, biſhop of *Jeruſalem*, who told them her ſepulchre was at *Gethſemane*, near to *Jeruſalem*; which ſepulchre *Marcian* ordered to be tranſported to Conſtantinople. *Johan. Diac. de Aſſumpt. B. M. Serm.* ii. p. 394. *Nicephor.* lib. ii. cap. 23. & lib. xv. cap. 14. It is added, that the figure of the body of the Virgin was engraved on the ſtone, and not by the work of any man's hand. From this time they have continued to ſhew the Virgin's tomb at *Gethſemane*, in a church dedicated to her name; where it is ſhewn to this day.

Some have believed that the holy Virgin finiſhed her life by martyrdom, from thoſe words of old *Simeon*, *A ſword ſhall pierce through thy own ſoul alſo*, Luke ii. 35. But this is generally referred to her affliction, at the ſight of her ſon's crucifixion: no hiſtory mentions her martyrdom. *Epiphanius* declares, that he could not affirm whether ſhe died or continued immortal, whether ſhe was buried or not. *Epiphan. hæreſ.* 78. cap. 11. 23. In a word, that no one knew what was her end. The ſentiments of the church, at this day, are, that ſhe is dead; but they are divided as to her riſing again, or whether ſhe awaits the general reſurrection, at *Epheſus*, or at *Jeruſalem*, or elſewhere.

As to the age at which ſhe died, and the year of her death, nothing can be ſaid but what is very doubtful. *Nicephorus Caliſtus*, an author of the fourteenth century, gives us the following deſcription of the holy Virgin; "She was of a moderate ſtature, or according to ſome, rather below the ordinary ſtature of women: her complexion was of the colour of wheat, her hair fair, her eyes lively, the eye-ball yellowiſh, or olive-colour, her eyebrows black and ſemicircular, her noſe pretty long, her lips red, her hands and fingers large, her air grave, ſimple, and modeſt, her clothes neat, without pride or oſtentation, and of the natural colour of the wool." It has been pretended, that St. *Luke* had drawn her picture, and in ſeveral places they ſhew pictures of her, which they affirm to be copies from St. *Luke*'s original. But the ancients have no where informed us, that St. *Luke* was a painter, or that he had painted the holy Virgin. But *Theodorus*, lecturer of the church of *Conſtantinople*, who lived in the ſixth century, ſays that *Eudocia* ſent from *Jeruſalem* to *Conſtantinople*, to the empreſs *Pulcheria*, a picture of the holy Virgin painted by St. *Luke*. Certain it is that this holy evangeliſt has acquainted us with ſome particulars of the life of the holy Virgin, that could hardly be learned from any one but herſelf; which inclines us to believe, that he had the happineſs of her acquaintance, and of her confidence. *Vide* LUKE.

The Jews have vented many falſities againſt her, in their book called *Toledoth Jeſu*, or the Life of *Jeſus Chriſt*. *Vide* JESUS CHRIST.

They pretend that *Mary* was a milliner, and married to one *Johanan*; that ſhe ſuffered herſelf to be corrupted by one *Panderus*, who had a ſon by her called *Joſhua*, or *Jeſus*; that *Panderus*, or *Pantherus*, withdrawing to *Babylon*, *Mary* was forced to keep her ſon. *Akiba* took a journey to *Nazareth*, on purpoſe to inform himſelf concerning the birth of *Jeſus*; who from his childhood diſtinguiſhed himſelf at ſchool. He found from *Mary* herſelf, that ſhe had been guilty of adultery. At his return, *Jeſus* was ſeized, was ſhaved, and his head was waſhed with a water, which prevented the hair from growing again. Hence it is that his diſciples ſhave their heads. (Inſinuating by this, the cuſtom that has obtained among Roman catholic prieſts and religious, of the tonſure.) They add, that at *Mary*'s death they ſet up a ſtately monument for her at *Jeruſalem*, with an inſcription upon it, which coſt the lives of an hundred *Chriſtians* of *Jeſus*'s relations, who had diſtinguiſhed themſelves on this occaſion.

The *Mahometans* on the contrary entertain great ſentiments of reſpect and eſteem for her. But they do not confine themſelves within the limits of truth and ſobriety: they ſay, for example, that *Ann* the mother of *Mary*, and wife of *Amram*, being with child of her, vowed to the Lord whatever child ſhould be born, whether male

male or female. That God gave the name of *Mary* to the child; that *Ann* gave the child to keep to *Zacharias* the prieſt, who ſhut her up in one of the chambers of the temple, the door of which was ſo high, that they went up to it by a ladder, and he always carried the key about him. *Zacharias* made her frequent viſits, and whenever he came he always found with her all the moſt exquiſite fruits of *Paleſtine*, even ſuch as were moſt out of ſeaſon. This put him on enquiring how ſhe came by ſuch fine fruits? To which *Mary* anſwered, 'Whatever you ſee here comes from God, who provides for thoſe that pleaſe him all good things, without meaſure or number.' As to the purity of the holy Virgin, in her birth, in the conception of the Word, &c. they ſpeak very explicitly.

Abulfarage writes in his dynaſties, that it was a tradition among the oriental *Chriſtians*, that the holy Virgin was but thirteen years of age when ſhe brought forth *Jeſus Chriſt*, and that ſhe lived to be fifty-one. Some *Muſſulmen* falſly impute to *Chriſtians*, that they acknowledge the Virgin *Mary* as the third perſon of the Holy Trinity; which miſtake proceeds from hence, that the *Chriſtians* of the Eaſt give her the name of *Al-ſeidai*, which ſignifies *the Lady*; and among the *Greek* fathers St. *Cyril* has called her, *The Supplement or Completion of the moſt holy Trinity*; but other *Mahometans* vindicate us from this calumny.

II. MARY, the mother of *James* and *John*. She was not called *Mary*, but *Salome*; though ſhe is commonly named *Mary*, the mother of *James* and *John*. St. *Matthew* xxvii. 56. calls her the mother of the ſons of *Zebedee*; and St. *Mark*, xv. 40. calls her *Salome*. She was therefore wife to *Zebedee*, and mother to *James* and *John*.

III. MARY, mother of *Mark*. She had a houſe in *Jeruſalem*, whither it is thought the apoſtles retired, after the aſcenſion of our Lord, and where they received the Holy Ghoſt. This houſe was on mount *Sion*. *Epiphanius* ſays, it eſcaped the deſtruction of *Jeruſalem* by *Titus*, and was changed into a very famous church, which continued ſeveral ages. After the impriſonment of St. *Peter*, the faithful aſſembled in this houſe, there praying inſtantly; when *Peter* delivered by the miniſtry of an angel, knocked at the door of the houſe. Acts xii. 5, 12. See JOHN MARK.

IV. MARY of *Cleophas*. *Jerom* ſays, ſhe bore the name of *Cleophas*, either becauſe of her father, of her family, or ſome other reaſon not known. *Chryſoſtom in Galat.* p. 801. *Theodoret in Galat.* p. 268. And others, believe, with greater probability, that ſhe was wife of *Cleophas*, and mother of *James* the Leſſer, and of *Simon*, brethren of our Lord. Theſe authors take *Mary, mother of James*, and *Mary, wife of Cleophas*, to be the ſame perſon. St. *John* gives her the name of *Mary, wife of Cleophas*, and the other evangeliſts the name of *Mary, mother of James*. *Cleophas* and *Alpheus* are the ſame perſon, as *James* ſon of *Mary*, wife of *Cleophas*, is the ſame as *James* ſon of *Alpheus*. *Alpheus* and *Cleophas* differ only as a *Hebrew* name, and the ſame in *Greek*.

We know very few particulars of the life of *Mary* of *Cleophas*. It is thought ſhe was ſiſter to the holy Virgin; and the mother of *James* the Leſs, of *Joſes*, of *Simeon*, and of *Judas*, who in the goſpel are named brethren of *Jeſus Chriſt*, *i.e.* his couſin-germans. She believed early on *Jeſus Chriſt*, and accompanied him in ſome of his journeys, to miniſter to him. She was preſent at the death of our Saviour; ſhe followed him to *Calvary*, and was with the Virgin at the foot of his croſs. She was alſo preſent at his burial, and prepared perfumes to embalm him. But going to his tomb on *Sunday* morning very early, with other women, they learned from an angel that he was riſen, of which they informed the apoſtles. By the way *Jeſus* appeared to them, and they embraced his feet, worſhipping him. The year of the death of *Mary* the wife of *Cleophas* is not known, but the *Greeks* keep *April* 8, in memory of the holy women who brought perfumes to embalm the body of *Chriſt*; and pretend to have their bodies at *Conſtantinople*, in a church of the holy Virgin, built by *Juſtin* II. The *Roman* martyrology places the feſtival of St. *Mary* the wife of *Cleophas*, *April* 9.

V. MARY SALOME, daughter of *Mary*, wife of *Cleophas*; ſiſter of *James* the Leſs, and others, called the brethren of our Lord. She was couſin-german to *Jeſus Chriſt* according to the fleſh, and niece to the holy Virgin. She was properly called *Salome*, and without any reaſon received the name of *Mary*, which belongs to her mother. Others pretend that *Salome* was the daughter of *Joſeph*, the huſband of the Virgin *Mary*; and this is the opinion of the modern *Greeks*, founded on the teſtimony of *Epiphanius*. *Hæreſ.* 78. cap. 8. p. 1040. a. See SALOME.

The *Roman* martyrology gives the name of *Mary Salome* to the mother of St. *James* the Leſs. It is not known what grounds they had for this, for it cannot be found in Scripture, or in any good author, that ſhe was called *Mary*, but was certainly called *Salome*. Compare *Matth.* xxvii. 56. with *Mark* xv. 40. And ſee *Origen* on St. *Matthew*, p. 206. c. and the other interpreters.

VI. MARY, a *Chriſtian* woman mentioned by St. *Paul*, *Romans* xvi. 6. of whom he ſays, that ſhe laboured much for the faith, and for the church at *Rome*.

VII. MARY, ſiſter of *Lazarus*, who has been prepoſterouſly confounded with that woman ſinner, mentioned *Luke* vii. 37, 39. whoſe name is not noticed, but who was probably *Mary Magdalen*. *Mary* the ſiſter of *Martha* and *Lazarus*, lived with her brother and ſiſter at *Bethany*, a village near to *Jeruſalem*. *Jeſus Chriſt* had a particular affection for this family, and often retired to their houſe. One day, and perhaps the firſt time that *Jeſus* went thither, *Martha* having received him with great affection, and thinking to make much of him, ſhe prepared a handſome entertainment; while *Mary* her ſiſter remained at our Saviour's feet, hearing his converſation, with great attention. Wherefore *Martha* ſaid to *Jeſus*, Do you not obſerve, Lord, that my ſiſter leaves me to miniſter alone? Bid her come to help me: but *Jeſus* took occaſion to juſtify *Mary*, ſaying, that *Mary* had choſen the better part, which ſhould not be taken from her.

Some time after, their brother *Lazarus* fell ſick, and his ſiſters acquainted *Jeſus* with it; but he did not come till after *Lazarus* was dead. He arrived at *Bethany*, and preſently *Martha* came to him. Then he ſent to acquaint *Mary* with his being there, who immediately came to him, making her complaint of *Lazarus*'s death, &c. *Jeſus* reſtored him to his ſiſters. Six days before the paſſover, *Jeſus* came to *Bethany* with his diſciples, and was invited to ſupper at *Simon*'s the leper. *Martha* attended, and *Lazarus* was one of the gueſts. *Mary*, taking a pound of ſpikenard (the moſt precious perfume of this kind, ſee SPIKENARD) poured it on the head and feet of *Jeſus*. She wiped his feet with her hair, and the whole houſe was filled with the ſcent of the perfume. *Judas Iſcariot* murmured at this, but *Jeſus* undertook *Mary*'s defence, ſaying, that by this ſhe had anticipated his embalmment, and, in a manner, had declared his death and burial at hand. From this time the ſcripture does not mention *Martha* and *Mary*; but thoſe who diſtinguiſh not between *Mary* ſiſter of *Martha*, and *Mary Magdalen*, ſay, that ſhe was preſent at the crucifixion of our Saviour, and went to his ſepulchre to embalm him. The *Roman* ordinal, *apud Baron. an.* 34. n. 182, and one *Nicephorus*, quoted by M. *Cotelier*, affirm, that *Martha* and *Mary* went to our Saviour's tomb to embalm him: but we find nothing of this in the ſacred authors.

The ancient *Latins*, and modern *Greeks* believe, that *Mary* and *Martha* remained at *Jeruſalem*, and died there. Several ancient martyrologies put their feaſt *January* 19. The *Greeks* put her feaſt *March* 18, becauſe of the perfumes ſhe poured that day on *Jeſus Chriſt*. John xi. xii.

VIII. MARY MAGDALEN, who has been confounded with *Mary* the ſiſter of *Martha* and *Lazarus*, but very improperly, was probably that ſinner mentioned by *Luke*, vii. 36, 37, &c. whoſe name he does not tell us. But circumſtances incline one to believe, that ſhe is that *Mary Magdalen* from whom *Jeſus* drove out ſeven devils, chap. viii. 2. *Jeſus* having healed the widow's ſon of *Nain*, entered into that city, and was there invited to eat by a phariſee named *Simon*. While he was at table, a woman of a ſcandalous life came into the houſe, having an alabaſter-box full of perfume; and ſtanding upright behind *Jeſus*, and at his feet, (for he was lying at table on a couch after the manner of the ancients,) ſhe poured her perfume on his feet, kiſſed them, watered them with her tears, and wiped them with her hair, &c.

In the following chapter St. *Luke* tells us, that *Jeſus* in company with his apoſtles, preached the goſpel from city to city; accompanied by ſeveral women, whom he had cured of their infirmities, among whom was *Mary* called *Magdalene*, out of whom went ſeven devils. I own this is no proof, that the ſinner mentioned before was *Mary Magdalene*; but this is all we can have for the ſupport of that opinion.

Mary Magdalene took her ſurname, either from the town of *Magdala* in *Galilee*, beyond *Jordan*, and not far from *Gamala*, *Joſephus de vita ſua*, p. 1007, probably the ſame mentioned *Matth.* xv. 39. or from *Magdolos*, a town on this ſide *Jordan*, at the foot of mount *Carmel*, the *Megiddo* of *Joſhua* xvii. 11. 2 *Kings* ix. 27. xxiii. 29. *Herodot.* lib. ii. cap. 159. The *Rabbins* ſpeak of a *Mary Magdalene*, wife of *Rabbi Papus*, ſon of *Judah*, and of another *Mary Magdalene*, wife of *Hamchuna*, the father of *Nazareen*, who was ſurnamed *Magdala*, not becauſe of her country, but becauſe by profeſſion ſhe was a tire-woman or ſeamſtreſs; as if it were inſinuated by the term *Magdala*, which ſignifies a tower, that *Magdalene* in preparing headdreſſes for the women, built as it were towers on their heads.

> —— Tanta eſt quærendi cura decoris,
> Tot premit ordinibus, tot adhuc compagibus altum
> Ædificat caput.
>
> JUVEN. SAT. vi. v. 500.

Lightfoot believes, *Chronic.* p. 23. & *Horæ Hebraæ in Matth.* xxvi. 56. p. 388. that it is this *Mary Magdalene* that St. *Luke* and the other evangeliſts

geliſts ſpeak of, and whom this author does not diſtinguiſh from *Mary* the ſiſter of *Lazarus*. *Magdalene* is mentioned by the evangeliſts among the women who followed our Saviour, to miniſter to him, according to the cuſtom of the *Jews*. St. *Luke* viii. 2. and St. *Mark* xvi. 9. obſerve, that this woman had been delivered by *Jeſus Chriſt* from ſeven devils. This ſome underſtand literally: others figuratively, for the crimes and wickedneſſes of her paſt life. Others maintain, that ſhe had always lived in virginity, and conſequently was a different perſon from the ſinner mentioned by St. *Luke*, and by the ſeven devils of which ſhe was poſſeſſed, they underſtand a real poſſeſſion, which is not inconſiſtent with a recluſe life. She followed *Chriſt* in his laſt journey from *Galilee* to *Jeruſalem*, and was at the foot of the croſs with the holy Virgin. She continued on Mount *Calvary* till our Saviour's death, and ſaw him put into his tomb. After which ſhe returned to *Jeruſalem*, to prepare perfumes to embalm him after the *ſabbath* was over, John xix. 25. Mark xv. 47.

All the *ſabbath* day ſhe remained in the city, and the next day early in the morning ſhe went to the ſepulchre, with *Mary* the mother of *James* and *Salome*, Mark xvi. 1, 2. Luke xxiv. 1, 2. Being come to his tomb, they ſaw two angels, who informed them that *Jeſus* was riſen. On this, *Mary Magdalene* runs to *Jeruſalem*, to acquaint the apoſtles. Returning to the ſepulchre, and ſtooping forward to examine the inſide of the tomb, ſhe there ſaw two angels ſitting, one at the head, and the other at the bottom of the tomb. They aſked her, why ſhe wept? To which ſhe replied, They have taken away my Lord, and I know not where they have laid him. At the ſame time turning about, ſhe ſaw *Jeſus Chriſt*, who aſked her, what ſhe looked for? She anſwered, Sir, if you have removed my Maſter, let me know it, that I may take him away. *Jeſus* ſays to her, *Mary!* immediately ſhe knew him, and caſt herſelf at his feet, to kiſs them. But *Jeſus* ſaid to her, Touch me not, for I am not yet aſcended to my father. *q. d.* You ſhall have leiſure to ſee me hereafter: go now to my brethren, my apoſtles, and tell them, I ſhall aſcend to my God, and to their God; to my Father, and to their Father. Thus had *Mary* the happineſs of firſt ſeeing our Saviour after his reſurrection. She returned then to *Jeruſalem*, and told the apoſtles that ſhe had ſeen the Lord. But they did not believe her, till her report was confirmed by other teſtimony.

This is what the goſpel informs us concerning *Mary Magdalene*, different from *Mary* the ſiſter of *Martha*, though ſhe has been often called by this name. There is a pretended hiſtory of *Mary Magdalene*, ſaid to have been written in *Hebrew* by *Marcella*, ſervant of *Martha*; but this can only relate to *Mary* ſiſter of *Martha*, and beſides, is a mere forgery. *Modeſtus*, *apud Phot. cod.* 275. archbiſhop of *Conſtantinople*, in the ſeventh century, ſays, that *Mary Magdalene*, from whom *Jeſus* had caſt out ſeven devils, went to *Epheſus* after the death of the Virgin *Mary*, and abode with St. *John*, as long as ſhe lived: and that ſhe there ended her life by martyrdom. Her acts were then in being, but they are not now. The commentary on St. *Mark*, aſcribed to St. *Jerom*, ſays, that *Mary Magdalene* was a widow. *Gregory* of *Tours*, as alſo *Modeſtus*, juſt cited, ſays, her tomb was at *Epheſus*, and had not then been opened. They had her relics in great reverence there, in 745, when *Villebeaud* paſſed that way. The *Greek* annals inſinuate, that ſhe died and was buried there. The emperor *Leo* the Wiſe, who began to reign A. D. 886, cauſed her relics to be brought from *Epheſus* to *Conſtantinople*. *Codinus*, who ſpeaks of this tranſlation, underſtands it of *Mary* ſiſter to *Lazarus*; but *Cedrenus* underſtands it of *Magdalene*.

MASCHIL, משכיל, *that inſtructs*.

MASCHIL. This term is found as a title in the *Pſalms*, and ſignifies *he that inſtructs*, or makes to underſtand. Some interpreters think, but without reaſon, that it ſignifies an inſtrument of muſic. Much more probably it ſignifies *an inſtructive ſong*. Some ancient *Rabbins* believe, that in repeating the *Pſalms* with this inſcription, they always added an explication to it. Some Fathers think, that the word *intellectus*, in *Hebrew Maſchil*, expreſſes the profound meaning of the *Pſalm*. Others on the contrary, that it ſhews the clearneſs and perſpicuity of the *Pſalm*, and that it needs no explication.

MASELOTH, Μασαλὼθ, *parables*, *ſimilitudes*, *governments*. A city, 1 Macc. ix. 2.

MASH, מש, μοσόχ, otherwiſe *meſheck*, 1 Chron. i. 17. *He that takes away*, or *touches*; from משש *maſhaſh*, *to touch*, *to take away*.

MASH, or *Mes*, fourth ſon of *Aram*, *Gen.* x. 23. called *Meſhech*, 1 *Chron.* i. 17. and *Moſoch* in the LXX. *Bochart* believes he inhabited Mount *Maſius* in *Meſopotamia*, and gave his name to the river *Mazecha*, whoſe ſource is there. *Stephanus* names the inhabitants of this diſtrict *Maſieni*, or *Maſiani*.

MASHAL, משל, μασὰλ, or *Miſhal*, 1 Chron. vi. 74. *Parable*, or *he that governs*.

MASHAL, *Miſhal*, or *Maſal*, a city of *Aſher*, yielded

yielded to the *Levites* of the family of *Gerſon*, 1 Chron. vi. 74. *Euſebius* ſays, it was bordering on Mount *Carmel* near the ſea.

MASREKAH, משרקה, μασιωκᾶς, *whiſtling* or *hiſſing*; from שרק *ſharak:* otherwiſe, *who touches vanity*, or *emptineſs*; from משש *maſhaſh*, *to touch*, and רקק *rakak*, *that brings to nothing:* otherwiſe, *vine;* from שרק *ſhorek*.

MASREKAH, or *Maſreca*, captain or duke of *Edom*, ſucceſſor of *Hadad*, *Gen.* xxxvi. 36.

MASSA, משא, *burden*, or *elevation*; in a metaphorical ſenſe, *unfortunate prophecy;* from נשא *naſha*, *to carry*, *to lift up*.

MASSA, ſeventh ſon of *Iſhmael*, *Gen.* xxv. 14. There is a city named *Meſa* in *Arabia Petræa:* alſo one named *Meſada*.

MASSA, מסה, *Vulgate*. *Temptation*; from נסה *naſſah*, *temptation*.

MASSA, or *Maſſah*, a *Hebrew* word ſignifying *temptation*. This name was given to the encampment of the *Hebrews* at *Rephidim*, when the people wanting water began to murmur againſt *Moſes*, and to tempt the Lord, as if they had doubted of his preſence among them, Ex. xvii. 2, 3, 4, *&c.*

MASSADA, a caſtle or fortreſs in the tribe of *Judah*, weſt of the Dead Sea, or the lake *Aſphaltites*, not far from *Engedi*, ſituated on a ſteep rock, and of very difficult acceſs. But at the top of the rock is a plain of ſufficient extent, which may be even cultivated, and afford ſubſiſtence. *Jonathan* the *Aſmonean*, brother of *Judas Maccabæus*, and high-prieſt of the *Jews*, fortified this place againſt the kings of *Syria*. *Herod* the Great fortified it anew, and made it impregnable. As it had no water, he cauſed ſeveral ciſterns to be made, and ſtored up there a vaſt quantity of proviſions, that if any misfortune ſhould happen to him, or if the country ſhould revolt, he might there find a retreat.

After the laſt war of the *Jews* againſt the *Romans*, *Eleazar* ſon of *Jair*, and grandſon of the famous *Judas* the *Gaulonite*, at the head of the *Sicarii*, or aſſaſſins, ſeized the fort of *Maſſada*. *Flavius Sylva*, whom *Titus* had left in *Judæa*, to reduce what yet held out in that province, beſieged *Eleazar*. He began by putting garriſons into all the neighbouring places, to ſecure the country, and ſurrounded the place with a wall of circumvallation, with bodies of guards at convenient diſtances, that no one might eſcape. Then he carried on the ſiege with great vigour, and works almoſt incredible. *Eleazar* defended himſelf very courageouſly, and ſeeing that he could hold out no longer againſt the *Roman* army, he perſuaded all the *Jews* that were with him to kill one another, and the laſt that ſurvived was to ſet fire to the caſtle. This counſel they put in execution, and voluntarily flew one another. Two women, who with five young children had hid themſelves in the aquæducts, the day following informed the *Romans* of what had been done. This happened A. D. 71.

MASSORA. This *Hebrew* word ſignifies *tradition:* derived from the verb מסר *maſar*, which ſignifies to *give*, *preſent*, or *offer*. Thoſe *Hebrew* doctors are called *Maſſorites*, who have fixed the reading of the ſacred text, by adding pointed vowels to it, and who made the notes in the margins of the printed *Hebrew* bibles; who have counted with moſt ſcrupulous exactneſs all the words, verſes, and letters of every book, that in following ages no further change might be made, and that the reading of the bible might be fixed for ever. As the *Hebrews* often write their words without vowels, a tradition from father to ſon, is their rule for reading certain conſonants, which have a variety of ſignifications, according to the nature of the vowel ſupplied. *E. gr.* theſe three letters, D B R, may be pronounced *dabar*—a word, or he ſpoke; *daber*,—death, or, the plague; *dabir*—a court; *dabber*, —ſpeak; *daber*, —he that ſpeaks: and ſo of others. As tradition teaches the *Jews* how to pronounce this word, in the ſeveral places in which it is found, in conſequence of this tradition, the *Maſſorites* invented pointed vowels, to fix the reading. For this reaſon they are called *Maſſorites*, and their work *Maſſora*, or tradition.

Theſe pointed vowels are inſtead of the real vowels where they are wanting, and they denote what ſound is to be given them, when they are in the text; and whether they are to be pronounced or not, whether long or ſhort, whether with a full ſound, or ſlightly. Theſe pointed vowels are commonly put under the letters, but ſometimes above. They are thirteen in all, five long, five ſhort, and three very ſhort. *Vide* the *Hebrew* grammars. It is an error to think, that the *Hebrew* tongue has no vowels; for it has its vowels as well as other languages, but they are not always marked in writing. See LETTERS.

The *Maſſorites* have alſo marked the accents, and the points. The accents ſerve for pronunciation, for ſinging, and reading of the words. The points ſerve for diſtinction of ſentences and verſes.

The *Maſſorites* have been exact in marking letters that are either deficient or redundant in the text; whether a word is writ in a regular manner; whether one letter be put for another; if it be larger, or ſhorter, or inverted, or ſuſpended.

For

For the *Hebrews* have ſuch a vaſt reſpect for the ſacred books, that they make a ſcruple of changing the ſituation of a letter, that is plainly out of its place. They incline to ſuppoſe that ſome myſtery has occaſioned the alteration. Their anceſtors it is very plain were not ſo ſcrupulous, ſince we find many miſtakes in the text, that could proceed only from the negligence or ignorance of tranſcribers.

Laſtly, when there are various readings of the text, or any palpable fault, they put the true reading in the margin, without daring to alter the text. That which is found in the text they call *Chetib, i. e. written*; what they put in the margin they call *Keri, i. e. read* or *reading. q. d.* "write in this manner, but read in that manner." For example, when they find certain words, they ſubſtitute others. Inſtead of the ſacred name *Jehovah*, they ſubſtitute *Adonaï*, or *Elohim*; and inſtead of certain terms not very decent, they pronounce others leſs indelicate, or more agreeable to good manners.

As to the *Maſſorites*, or authors of the *Maſſora*, and the age they lived in, and to the value of their performance, there is a great variety of ſentiments. Some have very much commended this undertaking, and have looked on the work of the *Maſſorites* as an admirable invention, to deliver the text from a multitude of equivocations and perplexities to which it was liable, to ſtop the unbounded licentiouſneſs and raſhneſs of tranſcribers and critics, who often made alterations in the text on their own private authority, according to their own underſtanding or humour. Others have blamed the deſign, ſuſpecting the *Maſſorites* corrupted the purity of the text, ſubſtituting inſtead of the ancient and true reading of their fathers, another reading more favourable to their prejudices, and more oppoſite to *Chriſtianity*, whoſe teſtimonies and proofs they would weaken as much as they could. This is very certain, that they often follow and authorize readings, very different from thoſe followed by the ancient *Greek* interpreters, who lived before *Jeſus Chriſt*. Sometimes they even depart from the reading of the *Chaldee*, which is the moſt ancient author of any that has interpreted the original text, in a language of near affinity to the *Hebrew*. Laſtly, it may be ſhewn, that the ancient *Rabbins* do not always agree with the *Maſſorites*. Whence it is eaſy to infer, that their tradition has not always been uniform, as to the manner of reading and interpreting the text, or that they have not been very faithful in repreſenting it to us in their *Maſſora*.

Some among the *Jews* pretend, that the *Maſſora* is derived even from *Moſes*; who communicated to the elders of *Iſrael* this manner of reading and explaining the ſacred text. Others refer it to *Eſdras*, and to the men of the great ſynagogue in his time. Others go no higher than to the beginning of the fifth century, and think the maſters of the ſchool at *Tiberias* were the authors of it. But it cannot be ſaid with reaſon, that *Moſes* was the author of the *Maſſora* of all the books of the Old Teſtament, ſince ſome of them were compoſed long after his time. Nor that by *Eſdras* the manner of reading and dividing the bible was fixed, ſince there have been many varieties in the readings, and in the explanation of it, for ſeveral ages after his time; in the LXX. for example, in *Aquila*, in *Symmachus*, and in *Theodotion*, who often differ from each other, only becauſe the manner of reading the text varied in their time. Nor was it ſettled in the time of *Origen*, or St. *Jerom*, as may be gathered from ſeveral paſſages of that father.

Moreover, *Jerom*, who lived in the fourth century, and died about A. D. 420, and who affirms expreſsly, that the manner of reading the *Hebrew* text was unfixed in his time, renders very ſuſpicious what the *Rabbins* would perſuade us, concerning the invention of the points by the doctors of *Tiberias*. The *Talmud* not being finiſhed according to ſome, (*Rab. Gedalias, fol.* 35. *Abr. Levit. Tzemah David*) till A. D. 500; according to others, (*Abravanel. Præf. in Pirkeavoth Moſ. Ægypt. Præfat. in Jad. Chazakah*) not till A. D. 645, furniſhes more proofs that the pointed vowels were not then in uſe. It never ſpeaks a word of them, though it had ſo many occaſions. It relates ſeveral hiſtories, which imply that the manner of reading the text was not determined. For example, *Joab*, general of the armies of *David*, returning from an expedition againſt the *Amalekites*, the king aſked him why he had not entirely exterminated that people? *Joab* anſwered, that he had fulfilled all that the Lord had commanded againſt *Amalek*, ſaying, *deſtroy* all the males of *Amalek*; in *Hebrew Sacar*: *David* inſiſted that it ought to be read *Secher*, *exterminate* the memory of *Amalek*. But *Joab* replied, that his maſter had always taught him to read *Sacar*. This narrative is a mere fable, but it ſufficiently proves, that the reading of the *Hebrew* was then unaſcertained.

They produce the book called *Cozri*, which contains a conference between king *Cozar* and ſome *Jews*, and in which the uſe of the pointed vowels is ſuppoſed as known. And it is ſaid there, that words compoſed of conſonants without vowels are like women undreſſed, who ought not

to

to appear in public. It is pretended this conference was held A. D. 740, but the moſt able critics take both the book and the conference for a fable, and maintain this work called *Cozri* was compoſed at leaſt four hundred years after the ſeventh century: but nobody denies that *then* the points were in uſe.

The *Jews* have alſo commentaries on Scripture, which they call *Midraſchim*, compoſed ſince the *Talmud*, and which contain a multitude of grammatical obſervations, and niceties about letters and words, and the manners of reading and writing. But in theſe commentaries there is not a word of the pointed vowels, or of any of the labours of the *Maſſorites*. The book of the ſcribes, or *Sopherim*, which is alſo ſince the *Talmud*, (for the *Talmud* is there quoted as a work of antiquity, and as being univerſally approved) contains a vaſt number of particulars about the text and writing of the ſacred books. In this are ſhewn the nature, the qualities, the meaſure of the parchment, on which theſe books ought to be written; what ſpace ſhould be left between each line, how many words every line ſhould have, and how many lines ſhould be in every page; how many raſures will make a volume prophane, which letters ſhould be capitals, and ſuch like. In a word, this work contains even the moſt inconſiderable niceties relating to the text, and yet there is not a word about the points, or other obſervations of the *Maſſorites*.

Beſides, among the *Jews* are two other works, later than the above, *i. e.* The various lections of the *Hebrew* text, collected by the eaſtern and weſtern *Jews*. The weſtern *Jews* firſt began to collate the text from manuſcripts, to count the letters, to take notice of words, &c. This work having been communicated to the oriental *Jews* at *Babylon*, and beyond the *Euphrates*; they examined it, and in their turn compared their text with this manuſcript. They obſerved two hundred and ſixteen paſſages, in which their manuſcripts differed from thoſe of *Jeruſalem*. This difference produced two parties among them, the *Jews* of *Jeruſalem*, and thoſe of *Babylon*, each maintaining the fidelity of their manuſcripts and their text. This was about the end of the eighth century, or the beginning of the ninth. Neither ſide appealed to the authority of the *Maſſorites*, or to their remarks, which they would hardly have failed to have done, had they been then extant: ſo that there is great probability they were not then known.

But a little while afterwards, in the diſpute between the *Rabbins Aaron-Ben-Aſer*, chief of the weſtern ſchool, and *Moſes-Ben-Naphtali*, chief of the eaſtern ſchool; much mention is made of points, accents, and other obſervations about the manner of reading the words of Scripture: which gives room to conclude, that in this interval of an hundred years, between the years 840, in which the various readings of the weſtern *Jews* appeared, and 940, or perhaps 1030, in which flouriſhed the *Rabbins Ben-Aſer*, and *Ben-Naphtali*, that the *Maſſorites* began their work. But it was not preſently finiſhed: it required a conſiderable time to perfect it. As *Aaron-Ben-Aſer* preſided at the ſchool of *Tiberias*, this gave occaſion to ſay that the *Maſſora* took its origin from that city. *Vide* Exercitations of P. *Morin*, in *Walton*'s *Prolegomena*, in *Capellus*'s *Arcanum punctuationis revelatum*, in *Buxtorf*, &c.

Iſaac Voſſius affirms, that he has had in his hands more than two thouſand *Hebrew* manuſcripts, and that he ſaw none of them pointed, that were more than ſix hundred years old. He challenges all the partiſans of the pointed vowels, to produce any manuſcripts older than this, with the points of the *Maſſorites*. That if any of them are found pointed, it is eaſily diſcoverable, that the pointing has been added to the manuſcript. Laſtly, a convincing proof of the novelty of this invention is, that the copies of the bible kept in rolls in the ſynagogues, are to this day without points. Therefore, there is great probability, that this invention has been in uſe, only ſince the *Jews* began to have grammars of their language, which was but in the ninth century. Then to make the reading of *Hebrew* eaſy to beginners, they invented the pointed vowels, in order to aſcertain the reading.

MASSORITES, they imagined that they performed a very conſiderable ſervice to their nation, and religion, by counting even the very letters of their ſacred books. In *Geneſis*, for example, they found twelve great ſections, or *Paraſchoth*; forty-three orders, or *Sedarim*; fifteen hundred and thirty-four verſes, and ſeventy-eight thouſand one hundred letters. They diſtinguiſhed the degrees of certainty, which they attributed to their corrections, by three words: *Keri*, *read*; *Chetib*, *write*; and *Sbbir*, *conjecture*. When a reading in the text was manifeſtly corrupt, they ſubſtituted another: this was *Chetib*. If the word was one whoſe pronunciation they uſed to forbear out of reſpect, as *Jehovah*, they uſed another whoſe pronunciation was allowable, as *Elohi*, or *Adonai*. In like manner, if the word was indelicate, they put one more reſerved: this is *Keri*, *read*. Laſtly, if the reading was doubtful, they marked it *Sbbir*, or *conjecture*.

Heretofore all theſe remarks were put at the end of

of bibles; but now they are placed in the margin. *Vide* POINTED VOWELS, and the foregoing article.

MASTICK-TREE. *See* LENTISK-TREE.

MATRED, מטרד, *rod, ſtaff, or lever that deſcends*; from מוט *mot, a ſtaff*, &c. and ירד *jarad, to deſcend*; and from דור *empire*, and מטה *mitta, a bed.*

MATRED, daughter of *Mezahab*, mother of *Mehetabel*, wife of *Hadar*, Gen. xxxvi. 39.

MATRI, מטרי, ἀματταρὶ, *rain*; from מטר *matar:* or *priſon*, a place ſhut up and guarded; from נטר *natar, to guard.*

MATRI, or *Metri*, of *Benjamin*, chief of the family of *Kiſh*, father of *Saul*, 1 Sam. x 21.

MATTAN, מתן, *Vulg. Mathan, gift;* from נתן *nathan:* otherwiſe, *the reins*; from מתן *mathan:* otherwiſe, *the death of them*; from מות *muth, death*, and the pronoun ן *an, their's.*

I. MATTAN, or *Mathan*, ſon of *Eleazar*, father of *Jacob*, and grandfather of *Joſeph*, huſband to the virgin *Mary*. St. *Luke*, iii. 23, makes *Heli*, ſon of *Matthat*, to be father of *Joſeph:* But we are of opinion that *Heli* is the ſame as *Joachim*, father of *Mary*, and father-in-law to *Joſeph:* ſo that St. *Matthew*, i. 15, 16, gives the direct genealogy of *Joſeph*, and St. *Luke* that of *Mary.*

II. MATTAN, prieſt of *Baal*, killed before the altar of his falſe god, by order of the high-prieſt *Jehoiada*, 2 Kings xi. 18. A. M. 3126, *ante* A. D. 878.

III. MATTAN, father of *Shephatiah.*

MATTANAH, מתנה, *gift.*

MATTANAH, or *Mathana*, an encampment of *Iſrael* in the Deſert, Numb. xxi. 18, 19. *Euſebius* ſays, it was ſituated on the *Arnon*, twelve miles from *Medaba*, Eaſt.

MATTANIAH, מתניה, *gift of God, Expectation, or hope of the Lord.*

MATTANIAH, מתניהו, ματθανίας, from the ſame.

I. MATTANIAH, or *Mathania*, chief of the ninth family of the *Levites*, 1 Chron. xxv. 16.

II. MATTANIAH, or *Mathanias*, otherwiſe *Zedekiah*, king of *Judah.* See ZEDEKIAH.

III. MATTANIAH, or *Mathanian*, ſon of *Heman* a *Levite*, 1 Chron. xxv. 4.

MATTATHAH, מתתה, *Vulg. Mathata, his gift;* from מתת *mathath, a gift*, and the pronoun ה *a, his.*

I. MATTATHA, or *Mathata*, ſon of *Nathan*, and father of *Menan*, anceſtor of *Jeſus Chriſt*, Luke iii. 31.

II. MATTATHA, ſon of *Haſhum*, one who at the return from the *Babyloniſh* captivity put away his ſtrange wife, *Ezr.* x. 33.

MATTATHIAS, מתתיה, ματταθίας, *gift of the Lord*; from *mathath, a gift*, and יה *jah, the Lord.*

I. MATTATHIAS, ſon of *John*, of the family of *Joarib*, and of the race of the prieſts, made himſelf very famous during the perſecution by *Antiochus Epiphanes*, 1 Mac. ii. 1, 2, &c. He was at *Jeruſalem* when *Apollonius* arrived there, with the wicked orders of *Antiochus. Mattathias* retired to *Modin*, his own country, to let this tempeſt blow over, or, expecting there, till God ſhould give occaſions of ſignalizing his zeal for religion and his country, A. M. 3837, *ante* A. D. 167. *Mattathias* was not there long, before the officers ſent by king *Antiochus* came thither, to compel the people of *Modin* to renounce the law of God. Several complied; but *Mattathias* and his ſons ſtedfaſtly refuſed, and when they came to urge him to ſacrifice, becauſe he was the chief man of the city, he lifted up his voice and declared, that though all the nations of the world, and the whole people of *Judah*, ſhould obey *Antiochus*, he alone would never obey him in a thing of this nature. And when he had ended ſpeaking, a certain *Jew* advancing to ſacrifice to idols before the whole aſſembly, *Mattathias* was ſo tranſported with grief, indignation, and zeal, that he killed him, even on the altar on which he was going to offer incenſe. At the ſame time he ſlew the officers ſent by the king, to compel the people to ſacrifice; and having overthrown the altar, he cried out—"Whoever is zealous for the law, and will continue firm in the covenant of the Lord, let him follow me."

Mattathias had five ſons, *Joannan* called *Caddis*, or *Gaddis*, *Simon* ſurnamed *Thaſſi*, *Judas* called *Maccabeus*, *Eleazar* called *Avaran*, *Avaron*, or *Abaron*, and *Jonathan* ſurnamed *Apphus.* He retired into the mountains with his five ſons, and was followed by many *Iſraelites*, who withdrew from the perſecution, chuſing rather to forſake all their ſubſtance, than the law of their God. The king's officers and troops at *Jeruſalem* having heard of the oppoſition of *Mattathias*, and the other *Jews* of *Modin*, marched immediately againſt them, deſigning to attack them on the *Sabbath* day. This deſign they executed on the poor *Iſraelites*, who ſuffered themſelves to be maſſacred without reſiſtance, becauſe they would not violate the repoſe of the *Sabbath. Mattathias* being informed of this, made a great mourning for it, and calling his ſons and friends together, they deliberated on this matter, and they came to a reſolution of defending themſelves on the *Sabbath* day.

Mattathias and his ſons joined the *Aſſideans*, the

moſt religious and moſt valiant of *Iſrael*. They fell on the apoſtates of *Iſrael*, killed a great number of them, and drove the reſt for ſhelter among the infidels. After this, *Mattathias* marched through the country, deſtroying the altars dedicated to falſe gods, circumciſed the children that had not received circumciſion, humbled the children of pride, and delivered the law from its ſubjection to ſtrangers, and from the power of the king.

Mattathias apprehending that the time of his death drew near, he called his ſons together, and obſerved to them, that the kingdom of pride was ſtrengthened, that this was a time of correction and ruin, of wrath and indignation. "Therefore, my children," continued he, "be truly zealous for the law, and ſacrifice your lives for the covenant of your anceſtors, &c."

After this he bleſſed them, and was gathered to his fathers. He was buried at *Modin* in the ſepulchre of his family, and all *Iſrael* made a great mourning for him. He had not been above one year at the head of the people. Some have pretended, that *Mattathias* had been high-prieſt of the *Jews*: they found their opinion on his deciſion, that in caſe of neceſſity they might fight on the *Sabbath* day. But his deciſion is not ſufficient to prove this. Beſides, *Menelaus* and *Alcimus* were then alive, and though they were intruders and very wicked men, yet they were high-prieſts.

II. MATTATHIAS, ſon of *Simon Maccabæus*, and grandſon of *Mattathias*. He was killed treacherouſly with his father and one of his brethren, by *Ptolemy*, ſon-in-law of *Simon*, in the caſtle of *Docus*. 1 Mac. xvi. 14, 15, 16.

MATTENAI, מתני, *my gift*, *my offering*.

MATTENAI, or *Mathanai*, ſon of *Haſhum*, Ezra x. 33.

MATTHAN. *See* MATTAN.

MATTHAT, Ματθὰν, *gift*, or *he that gives*; from נתן *nathan*, *to give*.

MATTHAT, or *Mathat*, ſon of *Levi*, and father of *Heli*. This *Heli* is probably the ſame as *Joachim*, father of the virgin *Mary*. Luke iii. 24.

MATTHEW, Ματθαῖος, *given*; from מתת *mathath*, *a gift*.

MATTHEW. St. An apoſtle and Evangeliſt, was ſon of *Alpheus*, a *Galilean* by birth, a *Jew* by religion, and a Publican by profeſſion. (*Vide* PUBLICAN.) Mark ii. 14. Luke v. 27. The other evangeliſts call him only *Levi*, which was his *Hebrew* name; but he calls himſelf always *Matthew*, which probably was his name as a publican, or officer for gathering taxes. He does not diſſemble his former profeſſion, that he may the more exalt the grace of *Jeſus Chriſt*, which raiſed him to the apoſtleſhip. His ordinary abode was at *Capernaum*, and his office was out of the town, at the ſea of *Tiberias*, which was near. Here he was when called by *Jeſus Chriſt* to follow him. Matt. ix. 9. Mark ii. 14. Luke v. 27.

Porphyry, and *Julian* the emperor, accuſe St. *Matthew* of inconſiderateneſs, in raſhly following a man whom he knew nothing of. But St. *Jerom* anſwers, that it is very probable St. *Matthew* had a previous knowledge of the miracles and doctrine of *Jeſus Chriſt*, whom he might have heard preach. Beſides, the brightneſs of the divinity of our Saviour, though concealed under his humanity, was capable of drawing to him at once, all thoſe who had but a glimpſe of it. St. *Auſtin* ſays, that on this occaſion St. *Matthew* found himſelf livelily touched by an inward attraction, which determined him gently and agreeably, but powerfully and irreſiſtibly.

St. *Matthew* invited our Saviour to eat at his houſe. *Jeſus* came with his diſciples, when ſeveral publicans, with other perſons of St. *Matthew*'s acquaintance, ſat down to eat with him, Matt. ix. 10, 11, &c. The *Phariſees* obſerving this, ſaid to our Saviour's diſciples, 'Why does your maſter eat with publicans and ſinners?' *Jeſus*, hearing them, made anſwer, "Not the ſound, but the ſick have need of the phyſician." This is all that the Goſpel acquaints us with concerning St. *Matthew*.

What the Scripture ſays, that he was ſon of *Alpheus*, has given occaſion to ſome ancients, (*Chryſoſt. in Matt. Homil.* 33. p. 381. *Theodoret. in Pſal.* lxvii. 28, p. 659. *vid. Bolland*, 21 *Maii*, p. 19,) and all the modern *Greeks*, to ſay, that he was brother of *James*, ſon of *Alpheus*, or *James* the Leſs, otherwiſe named the brother of our Lord; but this is not probable. See CLEOPHAS and ALPHEUS. He was an apoſtle the ſame year he was converted, and, conſequently, he was called to the apoſtleſhip the firſt year of the preaching of *Jeſus Chriſt*. He is ſometimes named the ſeventh among the apoſtles, and ſometimes the eighth.

Clemens Alexandrinus, *Pædag.* lib. ii. cap. 1. ſays, he abſtained from eating fleſh, and that his diet was fruits, roots, and herbs. The moſt general opinion of both ancients and moderns is, that he preached and ſuffered martyrdom in *Perſia*, or among the *Parthians*, or in *Carmania*, which then was ſubject to the *Parthians*. *Rufinus*, *Socrates*, the counterfeit *Obadiah*, and ſeveral others, affirm that he preached and died in *Ethiopia*. *Clemens Alexandrinus*, lib. iv. *Strom.* quotes *Heracleon*,

racleon, a diſciple of *Valentine*, ſaying, that St. *Matthew* departed out of this world by a natural death; and this the menology of *Baſil*, and ſome *Greek* authors, ſeem to follow. But other *Greek* authors ſay ſometimes, that he ended his life by fire. *Nicephorus* ſays, that having by his prayers extinguiſhed the fire that was lighted round him, he gave up the ghoſt in tranquillity. *Adon* and other *Latin* writers ſay, he died by martyrdom; and *Obadiah*, an author of little credit, ſays, that *Hyrtacus*, king of *Ethiopia*, brother and ſucceſſor of *Æglippus*, deſired to marry *Iphigenia*, the daughter of the king his brother, who had already been conſecrated to God; the apoſtle repreſenting to him, that he could not do this without being guilty of a great crime, the prince ſent one of his officers, who beheaded him. Afterwards he endeavoured to burn *Iphigenia* in her houſe, but the flames were driven by a violent wind againſt *Hyrtacus*'s own houſe, and entirely conſumed it.

The *Latin* church celebrates the feaſt of St. *Matthew September* 21, on which day it is marked in *Bede*, and in the Sacramentary of St. *Gregory*. The Martyrologies of St. *Jerom*, which place it on the ſame day, mark it alſo *October* 7, and *May* 6, on which the *Roman* Martyrology now celebrates the tranſlation of his body. We are aſſured that it was tranſported from *Ethiopia* to *Bretany*, or to *Bithynia*, and from thence to *Salernum* in *Naples*, A. D. 954, where it was found A. D. 1080; duke *Robert* there built a large church bearing his name, where his body was put in the time of *Gregory* VII.

Some of the ancients, as *Clemens Alexandrinus*, and *Origen*, and ſome of the moderns, as *Grotius*, diſtinguiſh St. *Matthew* from *Levi* ſon of *Alpheus*, mentioned Mark ii. 14, Luke v. 27. Theſe are their reaſons: 1. St. *Matthew* is never named *Levi*, nor *Levi Matthew*, in the New Teſtament. 2. *Heracleon*, cited by *Clemens Alexandrinus*, ſpeaks of St. *Matthew* and *Levi* as of two different perſons, and *Clemens* by not refuting this opinion, does as good as concur in it. 3. *Origen* writing againſt *Celſus*, ſays that *Levi* the publican, who followed *Jeſus Chriſt*, is not of the number of the apoſtles, *but only according to ſome copies of the goſpel of* St. *Mark*, and indeed ſome copies of St. *Mark*, and among others the *Cambridge* manuſcript, read Mark ii. 14. *Jeſus ſaw James, ſon of Alpheus.* Others read, *he ſaw* Matthew *the publican*, inſtead of *Levi* the publican, as in the Vulgate, in moſt of the *Greek* manuſcripts, and in all the printed books. *Grotius* ſays, that *Levi* might be the head of the office, and *Matthew* one of the clerks, or ſubordinate officers; and that the feaſt at which our Lord was preſent might be in *Levi*'s houſe, and not in *Matthew*'s.

But can theſe reaſons be ſufficient to invalidate ſo ancient an opinion, ſo well grounded, and ſo univerſally received by the church? The particular opinion of *Heracleon*, the doubt of *Origen*, the ſilence of *Clemens*, the reading of a few manuſcripts, ought they to overthrow the authority of all other copies, printed or manuſcript, againſt the conſent of all other fathers, and of all eccleſiaſtical writers from the apoſtles to our time? Add, that *Origen* himſelf, in the preface to his commentary on the epiſtle to the *Romans*, and in a fragment quoted in the *Catena* on St. *Matthew*, confirms the general opinion. Add alſo, that M. *Cotelier*, and *Dodwell*, believe, that *Levi* diſtinguiſhed from St. *Matthew* by *Heracleon*, is not *Levi* the publican, but *Lebbeus*, who is St. *Thaddeus* the apoſtle.

St. *Matthew* wrote his goſpel before he departed from *Judæa*; the believers in *Paleſtine* having deſired him to leave in writing what he had taught them while preſent. Some fathers tell us, that he was alſo deſired to do this by the apoſtles. He wrote it at *Jeruſalem* in the *Hebrew* or *Syriac* language, then common in *Judæa*. It is thought he began this work about A. D. 41, the eighth year after our Saviour's reſurrection. Almoſt all the old *Greek* manuſcripts have it thus at the end of his Goſpel. The author of the unfiniſhed commentary on St. *Matthew*, followed by *Baronius* and *Cornelius à lapide*, pretends that he wrote it on occaſion of the diſperſion of the apoſtles, after the death of St. *Stephen*, about the third or fourth year after the reſurrection. *Iræneus* thinks, that he compoſed it while St. *Peter* and St. *Paul* were preaching at *Rome*, about A. D. 61. But if it be true, as is commonly believed, that St. *Matthew* was the firſt who committed the Goſpel to writing, and that St. *Mark* made his abridgment of it about A. D. 43, it follows plainly, that it muſt be placed before the year 61.

The *Hebrew* or rather *Syriack* Goſpel of St. *Matthew*, *Chaldaico Syroque ſermone, ſed Hebraicis literis ſcriptum*, as St. *Jerom* ſpeaks, lib. iii. *adv. Pel.* cap. 1. was long in uſe among the *Jewiſh* converts to *Chriſtianity*: and when they retired to *Pella*, before the *Romans* beſieged *Jeruſalem*, they carried it with them. From thence this goſpel was diffuſed into *Decapolis*, and the countries on the other ſide *Jordan*, where the *Judaizing Chriſtians* uſed it in the time of *Epiphanius* and of *Euſebius* of *Cæſarea*. *Epiphan. hæreſ.* 29. cap. 7. *Euſeb. Hiſt. Eccl.* lib. iii. cap. 25. Nevertheleſs, theſe *Chriſtians* did not pre-

ſerve this ſacred truſt with due fidelity, but added to it ſeveral particulars, which perhaps they might have heard from the apoſtles, or from their diſciples; which at firſt made it ſuſpected by other believers. Afterwards the *Ebionites* corrupted it by additions or omiſſions favourable to their own errors, ſo that it was given up by other churches, which perſevered in ſound doctrine, and adhered to the ancient *Greek* verſion, made from the *Hebrew* or *Syriac*, a little after St. *Matthew*'s time.

In *Origen*'s time the *Hebrew* goſpel of the *Judaizing Chriſtians* was no longer eſteemed authentic; *Euſebius* puts it among the ſpurious writings, and extracts from it among the ancient fathers, very different from the preſent *Greek*, ſufficiently prove it was corrupted. As examples, It was there mentioned, that the man to whom *Chriſt* ſaid, *Go, ſell all that thou haſt, give it to the poor, and follow me*;—went his way, ſcratching his head, *Orig. in Matt. Hom.* iii. *ed. Lat. Clemens Alexandrinus*, lib. i. *Stromat.* quotes from the ſame goſpel, *He that will admire, ſhall reign, and he that ſhall reign ſhall be at reſt.* And this, lib. v. *Strom. My ſecret belongs to me, and to thoſe of my houſe. Origen, on John.* tom. ii. makes *Jeſus Chriſt* ſay, according to this *Hebrew* goſpel, *My mother the Holy Ghoſt has taken me by one of my hairs, and has ſet me upon the high mountain of* Tabor. In the *Hebrew*, *ruach*, which ſignifies *ghoſt* or *ſpirit*, is of the feminine gender; from whence he ſays, *My mother the Holy Ghoſt.* Elſewhere it was read, that the Holy Ghoſt ſpeaking to *Jeſus Chriſt*, after his baptiſm by *John*, ſaid thus, *My ſon, I expected thy coming in all the prophets; thou art my well beloved ſon, who reigneſt eternally.* And again, *The mother of Jeſus and his brethren ſaid to him, there is John who baptizes for the remiſſion of ſins, let us go and be baptized by him. But he anſwered them, what evil have I committed, that I have occaſion to be baptized by him? If even this that I have now ſaid be not perhaps a ſin of ignorance.*

The *Hebrew* goſpel of St. *Matthew*, though corrupted by the *Ebionites*, continued in purity in the hands of the *Nazarenes*, or the firſt believers of *Paleſtine*. There were ſome of theſe *Nazarenes* remaining to the time of St. *Jerom*, (*on Iſai.* viii. 9. xxix. 20. xxxi. 6.) who does not reproach them with any error like that of the *Ebionites*. They made no defalcations from the goſpel, and rejected with contempt the traditions of the Phariſees, though otherwiſe very zealous for the obſervance of the law.

The true *Hebrew* goſpel of St. *Matthew*, is no longer in being, ſo far as can be diſcovered; for thoſe printed by *Sebaſtian Munſter*, and *du Tillet*, are only modern, tranſlated into *Hebrew* from the *Latin* or *Greek*. Others have maintained, that the *Syriac* goſpel of St. *Matthew*, which is printed by itſelf; and in the Polyglots, was the original of St. *Matthew*. But they who have carefully examined this matter obſerve, that this tranſlation is from the *Greek*. See *Mill*'s *Prolegomena*.

Our *Greek* verſion of St. *Matthew*'s goſpel, which paſſes for the original, was made even in the apoſtolical times. The tranſlator is unknown. Some aſcribe it to St. *Matthew* himſelf, others to St. *James* the Leſs, biſhop of *Jeruſalem*, *Athanaſ. ſeu alius addit. ad Synop.* others to St. *John* the evangeliſt, *Theophyl. præf. in Matth.* or to St. *Paul*, or to St. *Luke*, *Anaſtaſ. Suait. Serm.* viii. *in Gen.* or to St. *Barnabas*, *Papias* in *Euſebius*, *Hiſt. Eccleſ.* lib. iii. cap. 39. ſays, that many joined to tranſlate it into *Greek*. The *Latin* tranſlation was made from the *Greek*, and is almoſt as ancient as the *Greek* itſelf. But the author of it is equally unknown, and it is impoſſible to trace either the time or occaſion of it.

Some moderns have thought fit to doubt of what we have advanced, according to the teſtimony of all the ancients, that St. *Matthew* wrote his goſpel in *Hebrew* characters, and in the *Hebrew* language; *i. e.* in *Syriac*, with a mixture of *Hebrew* and *Chaldee*. They maintain, (1) that St. *Matthew* wrote it in *Greek*, and that what is ſaid of the pretended original *Hebrew* is a fiction, or is ill underſtood. (2) The fathers, as *Origen*, *Epiphanius*, and *Jerom*, do not directly aſſert it; they quote it indeed, but as a book of no authority, which they would not have done had they been convinced, that this was the genuine original of St. *Matthew*'s goſpel. (3) If the church had ever entertained this notion of it, would they have ſuffered it to have been loſt? (4) If St. *Matthew* had wrote in *Hebrew*, ſhould we have ſeen in this work the *Hebrew* names interpreted into *Greek?* Would he have cited the Old Teſtament according to the LXX. as he has always done? The *Greek* language was then very common in *Paleſtine*, in all the Eaſt, in the whole *Roman* empire, and in *Rome* itſelf. St. *Paul* writes to the *Romans* in *Greek*; St. *Peter* and St. *James* write in the ſame language to the *Jews* diſperſed through the Eaſtern provinces; and St. *Paul* to the *Hebrews* of *Paleſtine*. (5) Since all the other authors of the New Teſtament wrote in *Greek*, why muſt St. *Matthew* alone write his goſpel in *Hebrew?*—But it is not difficult to anſwer theſe reaſons.

1. The uniform teſtimony of the ancients, who aſſert

aſſert that St. *Matthew* wrote his goſpel in *Hebrew*, is certainly of very great weight. They did not ſpeak at random; they had ſeen and had conſulted this goſpel, as written in that language. It is true, they have not always ſpoken of it in a ſimple and uniform manner, but that was becauſe there were two goſpels, one pure and uncorrupted, of which they have ſpoken with eſteem; the other depraved by heretics, which they have condemned.

2. However common the *Greek* tongue might be, yet it is certain, the generality of the *Jews* ſpoke commonly *Syriac* and *Chaldee*, mixed with *Hebrew* words. This may be ſeen even by the goſpel itſelf, which has preſerved ſome *Hebrew* words pronounced by *Jeſus Chriſt*, and which are not taken notice of as any ſingularity, from whence it might be concluded it was not familiar to him: on the contrary it appears, that it was his ordinary language. And when St. *Paul* was ſeized in the temple, Acts xxi. 40. xxii. 2. he deſired to ſpeak to the *Jewiſh* populace, and made a ſpeech to them in *Hebrew*.

3. The *Hebrew* names interpreted in *Greek*, in this goſpel of St. *Matthew*, prove the direct contrary from what they would infer from them. For this demonſtrates that the tranſlation was *Greek*, and that the original was in *Hebrew*.

4. It is not true, that St. *Matthew* quotes ſcripture according to the LXX. Of ten paſſages of the Old Teſtament that he has cited, ſeven of them approach nearer to the *Hebrew* than to the LXX. and only three agree with them: but in theſe paſſages the Seventy and the *Hebrew* agree. St. *Jerom* maintains in general, that this evangeliſt follows the *Hebrew* in his quotations. But it is plain that commonly he quotes by memory, and relates not ſo much the words as the ſenſe of the paſſages.

5. Though St. *Paul*, St. *Peter*, and St. *James* wrote in *Greek* to the *Jews* of *Paleſtine*, and to thoſe in the Eaſt, it cannot follow but that St. *Matthew* might write in *Hebrew*. We do not affirm that he was obliged to write in this language, we only inquire whether he really did or no? But this fact is atteſted by the ancients, many of whom had ſeen his original, and were very capable of judging of it; particularly *Origen*, *Euſebius*, and St. *Jerom*. To account how this ancient goſpel has been loſt, cannot be expected: but it is eaſy to conceive, that having been groſsly corrupted by the *Ebionites*, it might fall into contempt, and then, by degrees, into oblivion. The *Greek* tranſlation was valued and preſerved, becauſe it retained its primitive integrity, and is now become as authentic as the original.

St. *Matthew* in his goſpel had chiefly in view, according to St. *Auſtin*, lib. i. *de Conſenſ. Evang. vide & Theophyl. proæm. in Matth.* to manifeſt the royal deſcent of *Jeſus Chriſt*, and to repreſent the life of his humanity, in his converſation among men. St. *Ambroſe* obſerves, that no evangeliſt enters ſo far into particulars of the actions of *Jeſus Chriſt*, as St. *Matthew*, or has given us ſo many rules for the conduct of life, ſo many leſſons of morality ſuitable to our neceſſities, and to the deſign of *Chriſt*. *Petrus Damianus* ſays, that St. *Matthew* holds the ſame place among the evangeliſts, as *Moſes* does among the authors of the Old Teſtament; having been the firſt writer of the new law, as *Moſes* was of the old. When he began to write, the great queſtion among the *Jews* was, whether *Jeſus Chriſt* was the *Meſſiah*, or no? St. *Matthew* undertakes to demonſtrate it. He ſhews by his miracles that he was the *Chriſt*, that *Mary* his mother was a virgin, that *Jeſus* was not come to deſtroy the law but to accompliſh it, that his miracles were no magical operations, nor the effects of human power, but inconteſtable proofs of the power of God, and of the miſſion of *Jeſus Chriſt*.

If we compare St. *Matthew* with the three other evangeliſts, we may obſerve a pretty remarkable difference in the order and ſucceſſion of the actions of the life of our *Saviour*, from chapter iv. 22. to chapter xiv. 13. This diverſity has perplexed chronologers and interpreters. Some have pretended that St. *Matthew* has followed the order of time, and that we ought to abide by his narration. Others have ſubmitted to the authority of the three other evangeliſts; and in truth it is more natural to aſſent to the teſtimony of three witneſſes, than to that of one; and eſpecially ſince St. *Mark* forſakes him in this, who is uſed to follow him in other things. Some have imputed to mere chance this want of order in St. *Matthew*; others to choice and deſign. However this matter be, it can be no prejudice to the truth of the facts, which are the eſſential part of the goſpel; and as to the order of time, the ſacred authors are not always ſolicitous about it.

There are certain apocryphal works imputed to St. *Matthew*, as the book of the infancy of *Jeſus Chriſt*, condemned by pope *Gelaſius*. The *Ebionites* alſo fathered ſome writings on this apoſtle: they had mangled his *Hebrew* goſpel: they aſcribed to him alſo an *Ethiopic* liturgy. The *Ebionites*, the *Cerinthians*, and other heretics, quoted the goſpel of St. *Matthew* under the name of "The goſpel according to the *Hebrews*." It is alſo probable that this was the goſpel known by the name of *The goſpel of the Twelve Apoſtles*,

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The goſpel of the Nazarenes, and *The goſpel according to St.* Peter. *Euſebius* relates, that *Pantenus* a *Chriſtian* philoſopher, who lived at *Alexandria* about A.D. 184, found in the *Indies* a goſpel of St. *Matthew*, which was ſaid to have been carried thither by St. *Bartholomew*. St. *Jerom*, *de Vir Illuſ.* cap. 36. and *Rufinus* ſay, that he brought it to *Alexandria*. The ſame St. *Jerom* ſays, that there was a copy of the *Hebrew* text of St. *Matthew* in the library of *Cæſarea* in *Paleſtine*. In the third century Count *Joſeph* found at *Tiberias* an *Hebrew* copy of St. *Matthew*, in a private place, where the *Jews* kept alſo the goſpel of St. *John*, and the Acts of the Apoſtles, tranſlated from *Greek* into *Hebrew*. *Epiphan. hæreſ.* 30. n. 6. Ου μεν ἀλλὰ καὶ το κατα Ματθαῖον Ἑβραϊκὸν φυτὸν, &c. *Non Genealogiam, Hebraicam, ut vult Petavius, ſed genuinum opus Matthæi nativ. linguâ, non è Græco verſum, ut errant Evangel. Joan. & Act. Apoſt.*

The *Mahometans* maintain, that St. *Matthew* wrote his goſpel at *Alexandria*; but the oriental *Chriſtians* ſay only, that St. *Bartholomew* carried the goſpel of St. *Matthew* into *Egypt*, and thence into *Ethiopia*. *Eutychius*, patriarch of *Alexandria* ſays, that St. *John* the evangeliſt, beſides his own goſpel that he wrote, tranſlated alſo that of St. *Matthew* out of *Hebrew* into *Greek*: [which is not impoſſible.]

MATTHIAS, Ματθίας, an abridgment of *Mattathias*; which ſee before.

I. MATTHIAS, the Apoſtle, was firſt in the rank of our Saviour's diſciples, and one of thoſe who continued with him from his baptiſm to his aſcenſion. Acts i. 21, 22. It is very probable he was of the number of the Seventy, as *Clemens Alexandrinus*, and other ancients inform us, lib. iv. *Strom.* p. 488. *Beda Retract. in Act.* tom. vi. p. 3. *Euſeb. Hiſt. Eccl.* lib. i. cap. 2. *Epiphan. de Chriſto*, cap. 4. We have no particulars of his youth or education, for we may reckon as nothing what is read in *Abdias* (or *Obadiah*) concerning this matter. After the aſcenſion of our Lord, the apoſtles retiring to *Jeruſalem* in expectation of the effuſion of the Holy Ghoſt, as had been promiſed, *Peter* ſtood up in the midſt of the brethren, and propoſed to fill up the place of *Judas*: to this the diſciples agreed. Then they preſented two perſons, *Joſeph* called *Barſabas*, and ſurnamed *Juſtus*; and *Matthias*. The lot falling on *Matthias*, he was from that time aſſociated to the eleven apoſtles.

The *Greeks* believe that St. *Matthias* preached and died at *Colchis*. His life was publiſhed by a monk of St. *Matthias* of *Treves*, who ſays he had the original *Hebrew* from a *Jew*, who explained it to him in the vulgar tongue: in the twelfth century. *Vide apud Bolland. loco citato*, p. 441, &c.

This life expreſſes, that St. *Matthias* was of *Bethlehem*, of the tribe of *Judah*, of an illuſtrious family; that in his youth he was well inſtructed by an excellent man called *Simeon*, that after Pentecoſt he had *Paleſtine* for his diſtrict, where he preached with great ſucceſs, and did many miracles. That thirty-three years after our Lord's paſſion, *Ananus* the younger having put to death *James* the Leſs at *Jeruſalem*, St. *Matthias* at the ſame time was apprehended in *Galilee*, and brought before *Ananus*, who ſeeing him perſiſt in confeſſing *Chriſt*, he condemned him to be ſtoned. This was preſently executed upon him, and afterwards his head was cut off. But this hiſtory is not regarded as authentic, and many of the learned look on it as a pious fable. The *Greeks* place his feaſt *Auguſt* 9, the *Latins* *February* 24.

The ancient heretics have trumped up a falſe goſpel of St. *Matthias*, and the fathers have mentioned it only to reject it.

II. MATTHIAS, ſon of *Theophilus*, high-prieſt of the *Jews*, ſucceeded *Simon* ſon of *Boëthus*, A.M. 3999, and four years before A.D. He was high-prieſt but one year. His ſucceſſor was *Joazar*, ſon of his predeceſſor *Simon*. *Herod* the Great depoſed *Matthias*, becauſe he thought him engaged in the confederacy with *Matthias* ſon of *Margaloth*, and *Judas* ſon of *Saripheus*, who pulled down from over the gate of the temple the golden eagle that prince had ſet up. *Joſephus* relates, *Antiq.* lib. xvii. cap. 8, that *Matthias* happening to have a pollution the night before the day of the ſolemn expiation, he commiſſioned *Joſeph* the ſon of *Ellem* his kinſman in his place, to exerciſe the office of high-prieſt for that day only. *Vide* JOSEPH.

III. MATTHIAS, ſon of *Ananus*, high-prieſt of the *Jews*, ſucceeded *Simon Cantharus* A.M. 4044, A.D. 41. He had for ſucceſſor *Ælioneus*, ſon of *Citheus*, A.M. 4045, having held this dignity but one year.

IV. MATTHIAS, ſon of *Theophilus*, high-prieſt of the *Jews*, ſucceeded *Jeſus*, ſon of *Gamaliel*, A.M. 4068, A.D. 65. He was depoſed three years afterwards, to make way for *Phannias*, ſon of *Samuel*, the laſt high-prieſt of this nation; under whom the temple was taken and burnt by the *Romans*, A.D. 70. Under *Matthias* the war broke out between the *Jews* and the *Romans*. *Matthias* perſuaded the people to let *Simon Gioras* come into *Jeruſalem*, to ſet him up againſt *John*, and by that means to balance his power. But

Simon

Simon ſeeing himſelf maſter of the city, ſoon forgot his obligations to *Matthias*, and put him to death, with three of his ſons, without a hearing: for they were accuſed of being in the intereſt of the *Romans*. *Joſephus de Bello Judaico*, lib. v. cap. 33.

V. MATTHIAS, or *Mattathias*, a *Jew*, of the party of the *Macedonians*, or of the *Syrians*; ſent by *Nicanor* to *Judas Maccabæus*, with propoſals of peace. The name *Matthias* is an abridgement of *Matthanias*, or *Matthathias*, which ſignifies *the gift of God*. 2 *Macc.* xiv. 19. A. M. 3843, *ante* A. D. 161.

MATTHITHIAH, מתתיה, ματταθίας, *gift of the Lord*. See MATTATHIAS.

I. MATTHITHIAH, or *Mathatias*, ſon of *Shellum*, of the race of *Korah*, head of the fourteenth family of the *Levites*, 1 *Chron.* xxv. 21.

II. MATTHITHIAH, or *Matthathias*, ſon of *Nebo*; he ſeparated himſelf from his ſtrange wife, *Ezra* x. 43.

MAUZZIM. מחוזים, *the ſtrength*, or *the fortified*; from עז *hazar*, *ſtrong*, or *powerful*: or *fortreſſes*; from מעז *mahoz*.

MAXIMIANOPOLIS, a city of *Paleſtine*; the ſame as *Hadad-Rimmon*, in the valley of *Jezreel*, and in the country of *Megiddo*. An ancient traveller places it ſeventeen miles from *Cæſarea*, and ten from *Jezreel*. *Hieronym. ad Zach.* xii. & *ad Hoſea* i.

MEARAH, מערה, σιδόνιοι, or *Maara-Sidoniorum*, *cavern*; from מער *mahar*: otherwiſe, *he that diſcovers himſelf*, or *ſpreads himſelf*; from ערה *harah*: or *that awakes*; from עור *hur*.

MEARAH, or *Maara*, *of the Sidonians*, Joſh. xiii. 4. Some underſtand it of a city, others of a cave, or a meadow, in the country of the *Sidonians*. But it is better to underſtand it, with *Junius*, of the river *Magoras*, which falls into the *Mediterranean* ſea, between *Sidon* and *Berytus*. The *Hebrew* word *Mearah*, or *Maara*, may very eaſily be pronounced *Magora*. *Plin.* lib. v. cap. 18.

MEASURE. We ſhall give a general table of the weights, meaſures, and money, of the *Hebrews*. Beſide which ſee the particular names of each. *Shekel*, *Talent*, *Bath*, *Ephah*, &c.

MEN OF MEASURE, of extraordinary ſtature, *proceræ ſtaturæ*, as St. *Jerom* tranſlates: *Numb.* xiii. 33. אנשי מדות. *Thou feedeſt them with the bread of tears, and giveſt them tears to drink in great meaſure. Heb.* in three meaſures, *Thou ſhalt drink alſo water by meaſure* ſcantily: *Ezek.* iv. 11. *Vide Judith.* vii. 11. *The ſcant meaſure is abominable*, Mic. vi. 10. *Heb. an ephah.* The *ephah* was a meaſure of capacity.

Our Saviour ſays, John iii. 34. that *God giveth not the Spirit by meaſure, i. e.* to his Son, whereas to others he giveth it by meaſure, as St. *Paul* ſays, Rom. xii. 3. *According as God hath dealt to every man the meaſure of faith.* And Epheſ. iv. 7. *But unto every one of us is given grace, according to the meaſure of the gift of Chriſt.* And 2 Cor. x. 13. *But we will not boaſt of things without our meaſure, but according to the meaſure of the rule which God hath diſtributed to us, a meaſure to reach even unto you.* And Epheſ. iv. 13. *Till we all come—unto the meaſure of the ſtature of the fullneſs of Chriſt.* Till we all arrive at the meaſure of the age of the fullneſs of *Jeſus Chriſt*. Many have thought that the age of the fullneſs of *Jeſus Chriſt* was the age at which he died, and that the dead ſhall ariſe at that age. St. *Jerom* ſays, this was the tradition of the churches. Others underſtand it of that perfection, at which we ought to endeavour, *i. e.* to form in ourſelves *Jeſus Chriſt* in a perfect age: a mature, complete, full ſtature.

Iſaiah ſays, xxviii. 17. *Judgment alſo will I lay to the line, and righteouſneſs to the plummet.* God will proportion his corrections according to the greatneſs of ſins; and when crimes are exceſſive, he will break the criminals to pieces with the weight of his judgments, and juſtice. And Iſa. xxvii. 8. *In meaſure when it ſhooteth forth thou wilt debate with it.* God has rejected the enemies of his people, and has judged and puniſhed them with a full and ſuperabundant meaſure.

MEATS. The *Hebrews* had ſeveral kinds of animals which they refuſed to eat. *Vide* ANIMALS. Among domeſtic animals they only ate the cow, the ſheep, and the goat. Alſo the hen and the pigeon, among domeſtic birds: beſides ſeveral kinds of wild animals. To eat the fleſh with the blood was forbid them, much more to eat the blood without the fleſh. We may form a judgment of their taſte by what the ſcripture mentions of *Solomon*'s table, 1 Kings iv. 22, 23. Thirty meaſures of the fineſt wheat-flour were provided for it every day, and twice as much of the ordinary ſort; twenty ſtall-fed oxen, twenty paſture-oxen, an hundred ſheep, beſides the veniſon of deer, roebucks, does, and wild-fowl. The lamb and kid were eſteemed delicious. *Rebekah* prepared ſome for *Iſaac*, to procure his bleſſing for *Jacob*. *Moſes* appointed it for the feaſt of the paſſover. *Manoah* offered a boiled kid to the angel, who foretold the birth of *Samſon*. *Samſon* carried a kid to his wife to make a reconciliation between them.

It does not appear that the ancient *Hebrews* were very nice about the ſeaſoning and dreſſing of their food. We find among them roaſt-meat, boiled-

boiled-meat, and ragouts. They roaſted the paſchal lamb; meats that were offered were boiled in a pot; for the ſons of *Eli* the high-prieſt took fleſh out of the pots of thoſe who offered ſacrifices, ſaying they would have it raw, that they might dreſs it to their own palates, 1 Sam. ii. 15. *Rebekah* made a ragout, or ſtewed meat, for *Iſaac*, and ſerved it up to him in the manner ſhe knew he loved, Gen. xxvii. 4, 14. Salt was the only ſeaſoning that I can find ordered, in the meat prepared in the temple. The greater part of our preſent ſpices, were unknown to the ancient *Hebrews*. At this day in *Paleſtine* they uſe honey in many of their ragouts: oil, and perhaps ſome aromatic herbs, were alſo added. The paſchal lamb was eat with bitter herbs, perhaps muſtard.

Moſes, Exod. xxiii. 19. xxxiv. 26. forbids to ſeethe a kid in its mother's milk, which may be underſtood as forbidding to ſacrifice it while it ſucked; or literally, that it ſhould not be boiled in the milk of its dam; as the *Hebrews* explain it. They never mingle milk in any ragout or haſhed meat, and eat not at the ſame meal firſt meat, then milk, or butter, or cheeſe, for fear that any remains of the meat ſhould ſtick in their teeth, and mix with the cheeſe. But they eat cheeſe ſome time before, and meat afterwards. They are ſo cautious of dreſſing meat with any thing made of milk, that they do not uſe the ſame implements for meat, and for butter, milk, or cheeſe: but have different knives, ſpoons, and plates for each; and if by miſtake, either of theſe foods has been dreſſed by the utenſils belonging to the other; they not only refuſe to eat of it, but if the veſſel be an earthen one, they make no farther uſe of it. *Leo* of *Modena*, part i. cap. 6.

They eat no cheeſe of which they have not ſeen the making, for fear the milk of any unclean animal may have been mixed with it; or that ſome part of the ſkin may be mixed with the curd, which might be taken for fleſh or cheeſe; or that it may have been warmed in a kettle, wherein forbidden meat has been boiled. They mark that cheeſe which they have ſeen made. In the mountains of *Voſges* I have ſeen *Jews*, who came themſelves to make their own cheeſes in the houſes of *Chriſtians*, where cows were kept.

They might not kill a cow and its calf in the ſame day; nor a ſheep, or goat, and its young one at the ſame time. They might not cut off a part of a living animal to eat it, either raw or dreſſed. If any lawful beaſt or bird, ſhould die of itſelf, or be ſtrangled, and the blood not run away, they were not allowed to taſte of it. Alſo, if in birds was found any thorn, pin, or needle, that had gored them, or in beaſts any impoſthume, or that their entrails were affected, or that they had been bitten by any beaſt, they were not to eat of them by the expreſs law. Exod. xxii. 31. Levit. v. 2. vii. 24. xvii. 15. xxii. 8. He that by inadvertence ſhould eat of an animal that died of itſelf, or that was killed by any beaſt, was to be unclean till the evening, and was not purified till he had waſhed his cloaths.

If an animal, though alive, yet ſhould have a bone broke in one of the limbs mentioned by the *Rabbins*, or was wounded and in danger of dying; it was not to be eat, for fear of eating, unawares, the fleſh of ſome impure animal. They ate of nothing dreſſed by any other than a *Jew*, nor dreſſed their victuals with the kitchen implements of any but one of their own nation; nor did they uſe another man's knife.

The *Rabbins* had appointed, that at the ſame meal they were not to eat of fiſh and fleſh, under pretence of its not being wholeſome; but now this is not obſerved. As to fiſh, they eat indifferently all that are allowed to be eaten according to the law, without any ſcruple as to the blood, or the fat, or rejection of ſuch as are dead or imperfect; becauſe the law is ſilent in theſe matters.

The prohibition of eating blood, or animals that are ſtrangled, has been always rigidly obſerved by the *Jews*. They do not ſo much as eat an egg, if there appears the leaſt ſtreak of blood in it. When an animal is to be killed, it muſt be performed by a ſkilful perſon, becauſe of the circumſtances to be obſerved. For, the time muſt be proper for the action, the knife muſt be very ſharp, and without notches, that the blood may run without interruption: they let it run out on the ground, or on aſhes, and take it up again afterwards. And the better to perform this, they put the meat into ſalt for an hour, before they put it into the pot, that the blood may quite run out; otherwiſe they muſt not eat the meat, except they roaſt it. And as the liver abounds with blood, they muſt broil it on the coals before they boil it.

They take great care to cut away the ſinew of the thigh of ſuch animals as they intend to eat, according to *Gen.* xxxii. 32. And in ſeveral places of *Germany* and *Italy*, the *Jews* will not eat any of the hinder quarter, becauſe great nicety is required in taking away this ſinew as it ſhould be done, and few know how to do it exactly.

They forbear eating any fat of oxen, ſheep, goats, and animals of this kind, according to *Levit.* vii. 23. &c. But other kind of fat, they think is allowed them. *Vide* FAT.

Very good commentators maintain, that the fat of clean

clean animals was not forbid to the *Jews*, only when offered in ſacrifice; and that the fat that is intermixed with the fleſh was not forbid in any caſe, except where the fleſh itſelf was forbid.

In the *Chriſtian* church, the cuſtom of refraining from things ſtrangled, and from blood continued a long time. In the council of the apoſtles, held at *Jeruſalem* ſome years after the aſcenſion of our Saviour, *Tertull. Apolog.* cap. 9. it was declared, that the converts from Paganiſm ſhould not be ſubject to the legal ceremonies, but that they ſhould refrain from idolatry, from fornication, from eating of blood, and from ſuch animals as were ſtrangled, and thereby the blood retained in their bodies; which decree was obſerved for many ages by the church. *Tertullian*, *Athenagoras*, *Minutius Felix*, *Juſtin Martyr*, in their apologies for the *Chriſtian* religion, the holy martyr *Biblis*, who ſuffered about A. D. 79, in anſwer to the Pagans, who accuſed the *Chriſtians* of killing children and drinking their blood in their aſſemblies, made this defence, "that the *Chriſtian* religion would not ſo much as allow them to drink the blood of any animal whatever." [*a fortiori*, not *human* blood.]

The council of *Gangre* A. D, 324, the council of *Trullo*, A. D. 692, the ſecond council of *Arles*, A. D. 533, that of *Wormes*, A. D. 868, the fifty-eighth conſtitution of the emperor *Leo*; pope *Zachary*, *Ep.* xiii. writing to *Boniface* in 751, unanimouſly relate, that the prohibition of eating blood and things ſtrangled, was obſerved in their times. St. *Jerom* notices, that in his time alſo they religiouſly abſtained from things ſtrangled and blood in all the Oriental and *Roman* churches. Under pope *Leo* the ninth in the eleventh century, cardinal *Humbert*, legate from the holy See to *Conſtantinople*, making reply to the *Grecians*, declares, that in the church they refrained from creatures that were ſtrangled by the negligence of men, dead of themſelves, or drowned; and that they impoſed a ſevere penance on ſuch, who without any preſſing neceſſity acted contrary to theſe rules.

But at the ſame time he acknowledges, that they made no ſcruple of eating birds taken in hunting, and wild fowls caught with dogs. That in all this they only followed the precepts of the apoſtles, who appointed that men ſhould eat indifferently of all things ſold in the ſhambles, and of every thing fit to eat, not aſking any queſtions for conſcience ſake, 1 Cor. x. 27. St. *Auſtin*, who was much more ancient than cardinal *Humbert*, affirms, that in the church they obſerved the diſtinction of certain foods, ſo long as the wall of ſeparation was kept up between the *Jews* and the converted Gentiles, and that the *Chriſtian* church compoſed of theſe two ſorts of people, was not yet intirely formed. But after that there were no longer any *Iſraelites* according to the fleſh, there were no longer any perſons who ſcrupled eating of animals that were killed without letting the blood run out; and thoſe who retain any ſuperſtition in this matter, are expoſed to the raillery of others. *Aug. Cont. Fauſt.* lib. xxiii. cap. 13.

This ſhews the ſentiments of this father, and the practice of the church of *Africa* in his time. In many other places they obſerved the canon of the apoſtles, down to the tenth and eleventh century. The *Greeks* to this day will not eat the blood after it is parted from the fleſh; and more learned men than one in the laſt century contended, that this prohibition ought ſtill to be in force. Of this opinion were *Salmaſius*, *Blondell*, *de Courcelles*, *Gerard Voſſius*, and *Grotius*.

Many of the ancients, ſpeaking of the prohibition made by the apoſtles at the council of *Jeruſalem*, notice only what is forbid as to the eating of blood, without mentioning any thing of ſtrangled animals. St. *Auſtin*, and *Gaudentius* of *Breſs*, look on the words *á ſuffocato* as a gloſs added to the text, to explain what was meant by forbidding the eating of blood. But the *Greek* and *Latin* copies, both printed and manuſcript, almoſt all, as well as the fathers, take them as two different prohibitions, (1) that of eating things that have been ſtrangled, (2) that of eating blood. Some ancients, by the words *à ſanguine*, would have murder to be forbidden, or the effuſion of blood; but ſuch a prohibition by the council of *Jeruſalem* muſt have been needleſs. Several *Greek* manuſcripts, and ſome *Latin*, after theſe words, *á ſuffocato & ſanguine*, add, *and do not to another what you would not have done to yourſelf:* which is a gloſs added without neceſſity.

Meats offered to idols, called in *Greek*, 1 *Cor.* viii. 7, 10, Εἰδωλόθυτα ἐσθίειν, *Idolothyta:* at the firſt ſettling of the church there were great diſputes concerning the uſe of meats offered to idols. Some newly converted *Chriſtians*, convinced that an idol was nothing, and that the diſtinction of clean and unclean creatures was aboliſhed by our Saviour, they ate indifferently of whatever was ſerved up to them, even among Pagans, without enquiring whether theſe meats had been offered to idols. They took the ſame liberty in buying meat ſold in the markets, not regarding whether it was pure or impure, according to the *Jews*, or whether it had been offered to idols. For among the heathen, as well as among the *Jews*, there

there were ſeveral ſacrifices, in which only a part was offered on the altar, the reſt belonging to him who offered it, which he diſpoſed of at his pleaſure, or ate with his friends.

But other *Chriſtians*, weaker, or leſs inſtructed, were offended at this liberty, and thought that to eat of meat that had been offered to idols, was a kind of partaking of that wicked and ſacrilegious offering. This diverſity in opinion produced ſome ſcandal, to which St. *Paul* thought it behoved him to provide a remedy, Rom. xiv. 20. Tit. i. 15. He determined therefore, that all things were clean to ſuch as were clean, and that an idol was nothing at all. That a man might ſafely eat of whatever was ſold in the ſhambles, and need not ſcrupulouſly enquire from whence it came. That if an unbeliever ſhould invite a believer to eat with him, the believer might eat of whatever was ſet before him, &c. 1 Cor. x. 25, 26, 27, *&c.*

But at the ſame time he enjoins, that the law of charity and prudence ſhould be obſerved; that men ſhould be cautious of ſcandalizing or offending weak minds; and that, though all things may be lawful, yet all things are not always expedient. That no one ought to ſeek his own accommodation or ſatisfaction, but that of his neighbour. That if any one ſhould ſay to us, "this has been offered to idols," we may not then eat of it, for the ſake of him who gives the information, not ſo much for fear of wounding our own conſcience, but his: in a word, that he who is weak, and thinks he may not indifferently uſe all ſorts of food, ſhould forbear, and eat herbs, Rom. xiv. 1, 2.

And yet it is certain, that generally *Chriſtians* abſtained from eating meat that had been offered to idols. See *Revelations* ii. 20. where the Holy Ghoſt reproves the angel of *Thyatira* for ſuffering a *Jezebel* in his church, who called herſelf a propheteſs, ſeduced the ſervants of God, prevailed with them to commit impurity, and to eat of meat that had been conſecrated to idols. *Tertullian* ſays, *de jejunio*, that St. *Paul* has put the key of the fleſh-market into our own hands, by allowing us the uſe of all ſorts of meat, except that which has been offered to idols. We know that in the perſecutions of the *Roman* emperors, they often polluted the fleſh ſold in the ſhambles, by conſecrating it to idols, that they might reduce the *Chriſtians* to the neceſſity of purchaſing that, or of totally abſtaining from fleſh, *Theodoret Hiſt. Eccleſ.* lib. iii. cap. 11. & 13.

MEBUNNAI, מבני, *μεβθναὶ*, 2 *Sam.* xxiii. 27. *ſon*, or *filiation*; from בן *ben*: otherwiſe, *a building*; from בנה *banah*, *to build*: or *underſtanding*; from בינה *binah*.

MEBUNNAI, or *Mobanai*, the *Huſhathite*, a valiant man of *David*'s army, 2 *Sam.* xxiii. 27. The ſame as *Sibbecai* of *Huſhah*, or the *Huſhathite*, 1 *Chron.* xi. 29.

MECHERATH, the place of the nativity of *Hepher*, a valiant man of *David*'s army, 1 *Chron.* xi. 36.

MECHERATHITE, מכרתי, *μεχωραθὶ*, *ſale*: from מכר *macar*, *to ſell*: or *knowledge*; from נכר *nicar*, *to know*.

MEDAD, מידד, *μωδάδι*, *he that meaſures*; from מדד *madad*: otherwiſe, *the water of love*, or *of paps*, or *of the uncle*; from מי *mi*, *waters*, and דוד *dud*, *uncle*, or *friendſhip*; or from דד *dad*, *pap or nipple*.

MEDAD and *Eldad*: theſe two men were among thoſe, whom God inſpired with his holy Spirit, to aſſiſt *Moſes* in the government, Numb. xi. 26, 30. They happening to continue in the camp, and not going to the tabernacle with the reſt, to receive the Spirit of God; did, however, receive it in the camp, where they propheſied. Preſently a young man ran to *Moſes*, (whom the *Jews* believe was his ſon *Gerſhon*) and informed him that *Eldad* and *Medad* propheſied in the camp. *Joſhua* immediately addreſſed *Moſes*, deſiring him to reſtrain them. But *Moſes* anſwered him, *Envieſt thou for my ſake? Would God that all the Lord's people were prophets, and that the Lord would put his Spirit upon them.* The *Jews* pretend, that *Eldad* and *Medad* were brothers by the mother's ſide to *Moſes*, and ſons of *Jochebed* and *Elizaphan*. Others will have it, that *Amram* the father of *Moſes*, having divorced his wife *Jochebed*, married another wife, by whom he had *Eldad* and *Medad*, *Vid. Tradit. Hebr. in* 1 *Paralip.* iv. 17. St. *Jerom* ſays they continued in the camp out of humility, thinking themſelves unworthy the honour intended them. Some ancient impoſtor compoſed a book under the name of *Eldad* and *Medad*, of which a fragment is preſerved in *Hermas*. *The Lord is near to thoſe who are converted, as it is written in* Heldam *and* Modal, *who propheſied to the people in the wilderneſs.* The *Rabbins* are divided about the ſubject of their propheſies. Some ſay they propheſied concerning *Gog* and *Magog*; others about the quails that the *Iſraelites* were quickly to receive; others that they foretold the death of *Moſes*, and the exaltation of *Joſhua*. *Hieron. Ep.* cxxvii. *Manſione* 13. *Ita & Hebræi tract. Sanhedr.* cap. 1.

MEDALAH, כדעלא, *Vulgate*, *Meralaa*. This word is thought to be corrupted by copiers, and that it ought to be read *Medaba*. See MEDEBA, and MERALAH.

MEDALAH, a city of *Zebulun*, Joſh. xv. 51.

MEDAN, מדן, *μαδαλ*, *judgment*, *proceſs*; from דין *din*:

dun: otherwiſe, *meaſure, habit, covering;* from מד *mad.*

I. MEDAN. Some write that *Medan* is the *Magedan, Matthew,* xv. 39. and that this word ſignifies *the waters of Dan,* or the fountain from whence riſes the river *Jordan.*

Others think that *Medan* in *Arabic* ſignifies a fair, and that this name is given to the lake *Phiala,* and the country round about, becauſe during the ſummer ſeaſon there is in this place a perpetual fair, *Vide Reland. Palæſt.* lib. i. cap. 41. *Sanutus ſecret. fidel. crucis,* p. 246, 251. *Hegas,* p. 107. *Vide* DALMANUTHA.

II. MEDAN, or *Madan,* third ſon of *Abraham* and *Keturah, Gen.* xxv. 2. There is much probability, that *Medan* and *Midian* his brother, peopled the country of *Midian* or *Madian,* eaſt of the *Dead Sea, Euſeb. & Hieronym. locis Hebr.* very different from another country of *Midian* to the eaſt of the *Red Sea.*

MEDEBA, מידבא, *the waters of trouble,* or *of force;* from מי *mi, water,* and דבא *daba,* and from דאב *daab, trouble,* by a tranſpoſition of letters: or, according to the *Syriac* and *Hebrew, running waters.*

MEDEBA, or *Medaba, Madaba, Medava,* a city beyond *Jordan,* in the ſouthern parts of *Reuben, Joſh.* xiii. 16. *Euſebius* ſays, that *Medeba* was not far from *Heſhbon* or *Cheſbon. Iſaiah,* xv. 2. attributes it to *Moab,* becauſe the *Moabites* took it from the *Iſraelites. Joſephus, Antiq.* lib. xiv. cap. 2. and ſome others aſcribe it to the *Arabians,* becauſe the *Arabians* made themſelves maſters of it towards the concluſion of the *Jewiſh* monarchy. The inhabitants of *Medaba* having killed *John Gaddis,* brother of *Judas Maccabæus,* as he was paſſing to the country of the *Nabatheans:* quickly afterwards *Simon* and *Jonathan* his brethren revenged his death on the children of *Jambri,* as they were conducting a bride to her huſband, *Joſeph. Antiq.* lib. xiii. cap. 1. 1 *Macc.* ix. 36, *&c. Vide* MOAB.

MEDES, מדי, μῆδοι.

MEDES, inhabitants of *Media.* It is commonly thought, that *Media* was peopled by the deſcendants of *Madai,* ſon of *Japheth,* Geneſ. x. 2. *Eſther,* (i. 3, 14, 18, 19. x. 2.) and *Daniel,* (v. 28. vi. 3, 12, 15. viii. 20.) commonly put Madai for the *Medes,* and ſo interpreters underſtand it. The *Greeks* maintain, that this country takes name from *Medus* the ſon of *Medea;* and truly if what has been ſaid under the article MADAI may be relied on, or if this ſon of *Japheth* peopled *Macedonia,* we muſt then ſeek another original for the people of *Media, Strabo,* lib. i. & lib. xi. And indeed it is pretty difficult to comprehend, that *Japheth,* who, as Scripture ſays, Gen. x. 5. is the father of thoſe who peopled the iſlands of the nations, ſhould ſend *Madai* very far into *Aſia,* beyond the *Euphrates,* to a country ſo very diſtant. But if *Madai* and his immediate deſcendants did not people *Media,* yet ſome of his poſterity might have carried his name thither, ſince we find it ſo often given to *Media,* from the time of the prophets *Iſaiah* and *Jeremiah,* and from the tranſportation of the ten tribes, and the deſtruction of *Samaria,* under *Salmanaſſer,* A. M. 3283, *ante* A. D. 721. The expedition of the *Argonauts,* in which was the rape of *Medea,* happened A. M. 2760, about forty years before the taking of *Troy;* ſo that there is nothing impoſſible in this conjecture of the *Greeks,* that *Media* has taken its name from *Medus* the ſon of *Jaſon* and *Medea;* and nothing contrary to Scripture, which ſpeaks of the *Medes* from the time of *Salmanaſſer,* A. M. 3283. From the expedition of the *Argonauts,* to the taking of *Samaria,* are 523 years.

Media has been taken in ſometimes a larger, and ſometimes a narrower, extent. *Ptolemy* makes its limits to the north to be a part of the *Caſpian* ſea, and the mountains of the ſame name, and the *Caduſians;* the greater *Armenia* weſt, the countries of the *Parthians* and *Hyrcania,* eaſt, *Perſia, Suſiana,* and a part of *Aſſyria* ſouth. The capital of *Media* was *Ecbatane,* Judith i. 1. The author of this book makes king *Arphaxad,* whom we take to be the ſame as *Phraortes,* to have at leaſt improved and adorned this city, if not to have been the founder of it. Yet *Herodotus,* lib. i. ſays expreſsly, that *Dejoces* firſt undertook this work. But as the undertaking was very great, it is probable he left enough to his ſucceſſor *Phraortes* to compleat, ſo as to entitle him to be called the builder of it, and to verify what is ſaid in Judith. See ECBATANE. *Rages* was alſo in *Media;* Tob. i. 14. iii. 7, *&c.* and *Salmanaſſer* made the ten tribes of *Iſrael,* which he carried beyond *Euphrates,* to inhabit the cities of *Media,* 2 Kings xvii. 6. xviii. 11.

Iſaiah deſcribes the *Medes* to us, as the inſtruments and executioners of God's decrees againſt *Babylon. Behold I will ſtir up the Medes againſt them,* Iſai. xiii. 17, 18. See alſo chap. xxi. 2, 3. *Jeremiah,* xxv. 25. ſpeaks of the misfortunes which were to happen to the *Medes.* He foretels, that they alſo in their turn were to drink of the cup of the wrath of God; and it is likely *Cyrus* made them ſuffer the evil, they were here threatened with. But *Darius* the *Mede* ſuc-

ceeded to the kingdom of *Belſhazzar*, king of *Chaldæa*, and *Cyrus* ſucceeded *Darius*. *Daniel*, who informs us of this ſucceſſion, chap. v. 31. xiii. 65. tells us no particulars of it; though the other prophets, who ſpeak of the affairs of the *Medes* and of *Babylon*, ſufficiently ſhew that theſe revolutions were not effected without war. However this be, ſince *Darius* the ſucceſſor of *Belſhazzar*, all the kings of *Babylon* aſſume the title of kings of the *Perſians* and *Medes*, or kings of the *Medes* and *Perſians*.

A Chronological Liſt of the KINGS *of the* MEDES

A. M.

3294. *Dejoces* is choſen king of the *Medes*, *ante* A. D. 710. before the beginning of *Cyrus* 150; according to *Herodotus*, thirty ſeven years after *Arbaces* had ſet the *Medes* at liberty. *Dejoces* reigned fifty-three years.

3347. *Phraortes* his ſon ſucceeded him, *ante* A. D. 657. He reigned twenty-two years, and died at the ſiege of *Niniveh*.

3369. *Cyaxares*, ſon of *Phraortes*, forty years. While he was at the ſiege of *Niniveh*, the *Scythians* made an irruption into

3370. his dominions, and continued maſters of them twenty-eight years. At length

3398. *Cyaxares* drove them out of *Media*.

3409. *Aſtyages* his ſon, named *Ahaſuerus*, *Daniel* ix. 1. ſucceeded him, *ante* A. D. 595. and reigned thirty-five years.

3444. *Darius* the *Mede* ſucceeded him in the kingdom of the *Medes*, *ante* A. D. 560. He is called *Cyaxares* in *Xenophon*, and *Aſtyages* in the *Greek of Daniel*. He ſucceeded *Belſhazzar* his nephew in the kingdom of *Babylon*, or of the *Chaldees*, in 3448, and died in 3466. He left the kingdom to

3466. *Cyrus* his nephew, who re-united the monarchies of the *Perſians* and *Medes*, *ante* A. D. 538.

MEDIA, Μεδία, *meaſure, habit*, or *covering*; from מד *mad*: otherwiſe, *abundance*; from מאד *meod*.

MEDIA, *Medene, Medena Provincia, Ezr.* vi. 2. The country of the *Medes*, in *Hebrew Madai*. In *Media*, in the caſtle or palace of *Ecbatana*, was found the original grant or inſtrument of *Cyrus* the Great to the people of the *Jews*, allowing them to return and ſettle in their own country.

MEDIATOR. In covenants between man and man, wherein the holy name of God is uſed, God is witneſs and mediator of all reciprocal promiſes and engagements. Thus *Laban* and *Jacob* made a covenant on mount *Gilead* or *Galead*, Gen. xxxi. 49—54; and when the elders of *Gilead* made a covenant with *Jephthah*, they called on the name of the Lord, Judg. xi. 10.

When God gave his law to the *Hebrews*, and made a covenant with them at *Sinai*, a mediator was neceſſary, who ſhould relate the words of God to the *Hebrews*, and their anſwer to God; in order that the articles of the covenant being agreed to by each party, they might be ratified and confirmed by blood, and by oath. *Moſes* on this occaſion was the mediator between God and man, as St. *Paul* ſays, *Galat.* iii. 19. *The law was added becauſe of tranſgreſſions*—, *and was ordained by angels in the hand of a mediator.*

In the new covenant that God has been pleaſed to to make with the *Chriſtian* church, *Jeſus Chriſt* is the mediator of redemption between God and man. He was the ſurety, the ſacrifice, the prieſt, and the interceſſor of this covenant. He has ſealed it with his blood, has propoſed the terms and conditions of it in his goſpel, has inſtituted the form of it in baptiſm, and the commemoration of it in the ſacrament of his body and blood. St. *Paul* in the Epiſtle to the *Hebrews* enlarges on this office of mediator of the New Covenant, which was exerciſed by *Jeſus Chriſt*, Heb. viii. 6. ix. 25. xii. 24. *Vide* alſo *Tim.* ii. 5.

MEDICINE, or phyſic: *Jeſus*, the ſon of *Sirach*, aſcribes the invention of phyſic to God himſelf, Eccluſ. xxxviii. 1, 2, 3, *&c. Honour a phyſician with the honour due unto him, for the uſes which you may have of him; for the Lord hath created him, &c.* The Scripture makes no mention of phyſicians before the time of the patriarch *Joſeph:* who commanded his ſervants, the phyſicians of *Egypt*, to embalm the body of his father *Jacob*, Gen. l. 2. The buſineſs of theſe phyſicians was to embalm the bodies of the dead, and to cure the diſeaſes living. The art of medicine was very ancient in *Egypt*. They aſcribed the invention of it to *Thaut*, or to *Hermes*, or to *Oſiris* or *Iſis*; and ſome of the learned have thought, (as *Clem. Alex.* lib. i. *Stromat.* Ἐπι τε ἰατρικην, ἅμα και μαντικην,) that *Moſes* having been inſtructed in all the learning of the *Egyptians*, he muſt alſo have known the chief ſecrets of medicine. They pretend alſo to prove it, by his indications concerning the leproſy, infirmities of women, animals clean and unclean, &c. It does not appear that phyſicians were common among the *Hebrews*, eſpecially for internal maladies. But for wounds, fractures, bruiſes, and external injuries, they had phyſicians, (*i. e.* ſurgeons)

geons) who underſtood the dreſſing and binding up of wounds, and the application of certain medicaments. *Vide* Jerem. viii. 22. xlvi. 11. Ezek. xxx. 21.

But in internal diſtempers, as fevers, gout, pains of the bowels, or of the head, the plague, *&c.* we hear neither of remedies nor phyſicians. *Aſa* being diſeaſed in his feet, and having applied to phyſicians, was upbraided with it, as contrary to that confidence which he ought to have had in the Lord, 1 Kings xv. 23. 2 Chron. xvi. 12. *Hezekiah* having a boil, of which he was ready to die, was cured by *Iſaiah*, by the application of a cataplaſm of figs. 2 Kings xx. 7. Iſai. xxxviii. 21. There was no remedy known for the leproſy, or for thoſe diſtempers which are the conſequences of incontinence. When *Job* was ſtruck with a very terrible diſtemper, we hear no mention of recourſe to phyſic or to phyſicians; his malady was looked on as an immediate ſtroke from the hand of God, his friends reaſon about it according to their prejudices, and undertake to prove, that it viſited him as a juſt puniſhment for paſt ſins.

The little uſe made of the art of medicine, and the perſuaſion that diſtempers were the effects of God's anger, and cauſed by evil ſpirits, the executioners of his vengeance, was the reaſon that in extraordinary maladies the ſufferers applied to diviners, magicians, enchanters, or to falſe gods. Sometimes they applied to the prophets of the Lord for cure, or, at leaſt, to know whether they ſhould recover or not. When *Ahaziah*, king of *Iſrael*, by a fall from the roof of his houſe, was greatly hurt, he ſent to conſult the falſe god *Baal-zebub* at *Ekron*, a city of the *Philiſtines*, 2 Kings i. 2, *&c.* *Jeremiah*, viii. 17. ſpeaks of enchantments uſed againſt the biting of ſerpents, and other venomous animals, *Hazael* was ſent by the king of *Syria* to conſult *Eliſha* the prophet about his diſtemper, 2 Kings viii. 8. *Naaman* the *Syrian* came into the land of *Iſrael*, to obtain from *Eliſha* a cure for his leproſy, 2 Kings v. 5, 6. When our Saviour appeared in *Paleſtine*, no doubt there were phyſicians in that country; but it appears that the people made little uſe of them, and placed but little confidence in them. They brought to our Saviour and his apoſtles multitudes of diſeaſed people from all parts.

The *Jewiſh* authors ſpeak of phyſicians in a manner not at all favourable to them, *Vide Buxtorf. Lexicon. in* רפא *rapha*, *mederi*.

Though the Scripture does not make expreſs mention of phyſicians or of medicine before the time of the patriarch *Joſeph*, we are not to conclude from thence that the art of medicine was a novelty. *Adam* had received a perfect and extenſive knowledge of natural things, of the powers of ſimples, of the virtues of juices, liquors, and minerals; and could not fail to cultivate and improve his knowledge, when he found himſelf condemned to diſeaſes and death. The neceſſity he experienced of recruiting his ſtrength, and of preſerving his health, laid him under a neceſſity of having recourſe to natural remedies, and conſequently of ſtudying their nature, their effects, and their properties.

A ſcience ſo uſeful could not fall into oblivion; *Adam* taught it his children, they cultivated it, and tranſmitted it to their poſterity. The ancients ſpeak highly of the knowledge of the *Egyptians* in phyſic. *Homer* tells us, that the *Egyptians* were the moſt ſkilful phyſicians in the world, and that every one of them underſtood phyſic, *Homer. Odyſſ.* Δ. Ἰητρὸς δὲ ἕκαστος ἐπιστάμενος περὶ παντῶν Ἀνθρώπων. But this without doubt muſt be an hyperbole. Indeed *Herodotus* owns, lib. ii. cap. 24. that their country abounded with phyſicians, becauſe each part of the human body, and each diſtemper, had its particular phyſician. Some confined themſelves to diſeaſes of the eyes, others to the teeth, others to the head, *Diodorus Siculus* obſerves, lib. i. *Biblioth.* that theſe people had certain ſacred books, which contained the principles of medicine. In the management of their patients, it was not allowed them to depart from the rules preſcribed by theſe books; if they ſucceeded in the cure, well and good; if not, the phyſician could lie under no reproach, becauſe he had only followed the rules of his art. But if he did not conform himſelf to them, even though he ſhould cure his patient, he was to ſuffer death for mal-practice.

But I would not be underſtood to affirm that the ancient phyſicians of *Egypt* ſtudied the cure of internal diſeaſes, which are owing to an ill ſtate of the blood, or other fluids of the body. The moſt famous phyſicians of *Greece*, as *Chiron*, *Machaon*, *Podalirius*, *Pæan*, and *Eſculapius* himſelf, were no other than good ſurgeons. Their art did not go beyond the curing of a green wound, as *Pliny* himſelf obſerves. *Celſus* takes notice, that *Podalirius* and *Machaon*, the ſons of *Eſculapius*, who accompanied king *Agamemnon* to the wars of *Troy*, were never made uſe of to cure the plague, nor internal maladies, but only wounds and external injuries.

Phyſic among the *Hebrews* was hardly in any greater perfection. *Solomon* who knew the ſecrets of nature, and the virtues of ſimples; who had wrote treatiſes on beaſts, birds, fiſhes, trees and plants, from the cedar of *Libanus* to the hyſſop

hyſſop on the wall. 1 Kings iv. 33. This prince might have given us great light into theſe matters, if God had permitted his works to have come down to us.

Pindar tells us, *Pyth. Od.* iii. that *Eſculapius* cured all ſorts of fevers, ulcers, wounds, and pains, by ſoothing enchantments, ſweetening potions, topical and external remedies, or, by inciſion. *Homer* relates, that by enchantments the blood was ſtopped that iſſued out of *Ulyſſes*'s wound, *Odyſſ.* τ. *Cato* has preſerved certain verſes, uſed in reducing a diſlocated member, *de re Ruſt. art.* 160. *Plato* tells us, that the midwives of *Athens* had a ſecret by means of certain drugs and certain charms, to cauſe women in travail eaſily to bring forth children, *Plato Theæteetr.* p. 149.

The *Hebrews* were neither leſs curious, nor leſs ſuperſtitious than other people. Among them, charms, enchantments, curious arts, taliſmans, phylacteries, the ſound of inſtruments, and ſuch like, were uſed to cure or relieve the ſick, or to ſecure them againſt the bitings of ſerpents, and faſcinations. *Saul*'s ſervants provided muſic to relieve their maſter: the *Jews* aſcribed to *Beelzebub* the miracles of *Jeſus Chriſt*. The angel *Raphael* drove away the devil by the ſume of the broiled liver of a fiſh, &c.

Joſephus, *de Bello*, *Jud.* lib. vii. cap. 25. ſpeaks of a wonderful root called *Baaras*, which expelled demons; and we find other ſuperſtitious methods of cure among the ancient *Hebrews*. Scripture ſpeaks of charms uſed in the bitings of ſerpents, and enchantments to lay aſleep or enchant thoſe animals, and to ſuſpend their venom. See *Jeremiah* viii. 17. *Job* xl. 25. *Pſalm* lviii. 5. *Eccleſiaſticus* xii. 13.

MEDITATION; the chief employment of the juſt is to meditate on the law of God day and night, Pſal. i. 2. This is the principal and moſt uſual acceptation of the verb *to meditate*; to think cloſely and ſeriouſly on any thing. We alſo ſay, to meditate, when we ſpeak indeed, but low and indiſtinctly, as when learning any thing by heart, or rehearſing in a low voice any thing in which the thoughts are deeply engaged. *Job* ſays, xxvii. 4. *My lips ſhall not ſpeak wickedneſs, nor my tongue utter* (or meditate) *deceit*. The *Pſalmiſt* ſays, xxxv. 28. *My tongue ſhall ſpeak* (or meditate) *of thy righteouſneſs*. And xxxvii. 30. *The mouth of the righteous ſpeaketh* (or meditateth) *wiſdom*. And *Solomon* ſays, Prov. viii. 7. *My mouth ſhall ſpeak* (or meditate) *truth*.

Iſaiah, xxxviii. 14. compares the groanings of an afflicted man to thoſe of a dove; and he uſes the word *to meditate*, to expreſs them both. And Iſai. lix. 11. *Sicut columba meditantes gememus.*

Pretty nearly in the ſame ſenſe *Virgil* ſays,

Silveſtrem tenui Muſam meditaris avenâ.

ECLOG. i.

MEGIDDO, מגדו, *that declares:* otherwiſe, *his precious fruit;* from מגד *magad:* otherwiſe, *that ſpoils;* from גדד *godad:* or *fortune;* from גד *gad.*

MEGIDDO, or *Magedo*, a city of *Manaſſeh*, Joſh. xvii. 11. Judg. i. 27. famous for the defeat of king *Joſiah*, 2 Kings xxiii. 29, 30. who was overcome and mortally wounded by *Pharaohnecho*, king of *Egypt*. *Herodotus* ſpeaking of this victory, ſays that *Necho* obtained it at *Magdolos*, *Herodot.* lib. ii. cap. 159. The waters of *Megiddo* are mentioned *Judges*, v. 19.

MEGIDDON, מגדון, ἐν πεδίῳ ἐκ ὠπτομένῳ, a city, or camp, [or valley; in which had been a great mourning, &c. *Zech.* xii. 11.] See MEGIDDO.

MEGILLOTH, מגילת, *a roll*, or *volume*.

MEGILLOTH, or *Megillat*. The *Hebrews* give the name of *Megilloth* to *Eccleſiaſtes*, *the Song of Songs*, *the Lamentations*, *Ruth*, and *Eſther*. Theſe they call the five *Megilloth*.

MEHETABEL, מהיטבאל, *how good is God!* or *has done good to us;* from the conjunction מה *mah*, *how much*, or מן *men*, *from*, and טוב *tub*, *good*, or יטב *jatab*, *to do good*, and אל *el*, *God*.

MEHETABEL, or *Metabeel*, ſon of *Delaiah*, *Nehem.* vi. 10.

MEHIDA, מהידא, μειδὰ, *enigma*; from the *Chaldean* word אחידן *achidan:* otherwiſe, *point*; from חדד *chadad:* otherwiſe, *that blots out, or ſuppreſſes the hand*; from מחה *macha*, *to blot out*, and יד *jad*, *the hand*.

MEHIR, מחור, μαχὶρ, *prized*; from מחר *machar*, *to prize*, *to eſteem*.

MEHIR, or *Mahir*, ſon of *Caleb*, of *Judah*, 1 *Chron.* iv. 11.

MEHOLATHITE, מחלתי, who is of *Meholathi*, 1 Sam. xviii. 19.

MEHUJAEL, מחויאל, *who proclaims God*; from חוה *chivah*, *to proclaim*, and אל *el*, *God:* or *God that blots out*; from מחא *macha*, *to blot out:* or, according to the *Syriac* and *Hebrew*, *who is ſmitten of God*.

MEHUJAEL, or *Maviael*, ſon of *Irad*, and father of *Methuſael*, of the race of *Cain*, *Gen.* iv. 18.

MEHUMAN, מהומן, *who is troubled*; from המה *amah*, *to trouble*, *or to make a tumult:* otherwiſe, *multitude*; from המן *chamon*. A *Perſian* or *Mediſh* name.

MEHUMAN, or *Mauman*, chief of the eunuchs or officers, of king *Ahaſuerus*, *Eſth.* i. 10.

MEHUNIM, מעונים, *houſes*, *abodes*; from מעון *mahon:* otherwiſe, *poor*, *afflicted*; from עני *auni:* otherwiſe, *that anſwer*; from ענה *aunah*.

MEHUSHIM, מהשים, μεωσεὶμ, or *Huſhim*, father of

of *Ahitub*, *precipitated*, *who are in haſte*, from חוש *chuſh*: otherwiſe, *that hold their peace*; from חשה *chaſhah*. 1 Chron. viii. 11.

ME-JARKON, מי־ירקון, the waters of *Jarkon*, *waters ruſty*, *ſpoiled*, &c. from מים *maim*, *waters*, and ירק *jarak*, *ruſty*, *green*.

ME-JARKON, or *Mejarcon*, the waters of *Jarkon*, a city of *Dan*, *Joſh.* xix. 46.

MEKONAH, מכנה, μαχνῆ, *baſe*; from כן *ken*: or *preparation*; from כנה *canah*, *to diſpoſe*, *to found*, *to prepare*.

MEKONAH, or *Mochona*, a city of *Judah*; *Neh.* xi. 28. probably the *Mechanum*, which St. *Jerom* places between *Eleutheropolis* and *Jeruſalem*, eight miles from *Eleutheropolis*.

MELATIAH, מלטיה, *the deliverance of the Lord*; from מלט *malat*, *to deliver*, and יה *jah*, *the Lord*.

MELCHI, Μελχὶ, *my king*, or *my counſel*; from מלך *malac*, and the pronoun י *i*, *my*.

I. MELCHI, ſon of *Janna*, and father of *Levi*, in the genealogy of *Jeſus*, *Luke* iii. 24.

II. MELCHI, ſon of *Addi*, and father of *Neri*, in the genealogy of *Jeſus*, *Luke* iii. 28.

MELCHIAH, מלכיה, *the Lord is my king*.

MELCHIAH, or *Melchias*, head of the fifth family of the twenty-four ſacerdotal families, 1 *Chron.* xxiv. 9. See MALCHIAH.

MELCHISEDEC, מלכי־צדק, *juſtice*; from מלך *melec*, *a king*, and צדק *tzedec*, *juſtice*.

MELCHISEDEC, king of *Salem*, and prieſt of the moſt high God. Scripture tells us nothing of his father, or of his mother, or of his genealogy, or of his birth, or of his death, Heb. vii. 1, 2, 3. And in this ſenſe he was a figure of *Jeſus Chriſt*, as St. *Paul* ſays, who is a prieſt for ever, according to the order of *Melchiſedec*; and not according to the order of *Aaron*, whoſe origin, life, and death are known.

When *Abraham* returned from purſuing the four confederate kings, who had defeated the kings of *Sodom* and *Gomorrah*, Gen. xiv. 17, 18, 19, &c. *Melchiſedec* comes to meet *Abraham* as far as the valley of *Shaveh*, (afterwards named the King's valley) and preſents him with the refreſhments of bread and wine; or, he offered bread and wine in ſacrifice to the Lord, for he was a prieſt of the moſt high God. *Clem. Alex.* lib. iv. *Strom. Cyprian* lib. ii. *Ep.* iii. *ad Cæcil. Euſeb. Cæſar. Dem.* lib. v. cap. iii. *Ambroſ.* lib. v. *Sacram.* cap. i. & *alii plerique Patrum & Interp. Conſule ſi placet Bellarm.* lib. i. *de miſſa*, cap. 6. And he bleſſed *Abraham*, ſaying, "Bleſſed be *Abraham* of the moſt high God, poſſeſſor of heaven and earth; and bleſſed be the moſt high God, who hath delivered thine enemies into thy hand." *Abraham*, deſirous to acknowledge in him the quality of prieſt of the Lord, offered him the tythes of all he had taken from the enemy. After this there is no mention made of the perſon of *Melchiſedec*; only the *Pſalmiſt*, cx. 4. ſpeaking of the *Meſſiah*, ſays, "Thou art a prieſt for ever after the order of *Melchiſedec*."

St. *Paul*, *Hebrews* v. 6, 10. unfolds the myſtery of *Melchiſedec*. Firſt, he exalts the prieſthood of *Chriſt*, as a prieſt for ever after the order of *Melchiſedec*, and who in this quality, *in the days of his fleſh offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him from death; and was heard in that he feared*, verſe 7, He alſo ſays, that our Saviour as a forerunner is entered for us into heaven, being made an high-prieſt for ever after the order of *Melchiſedek*. "For, he adds, to this *Melchiſedec*, king of *Salem*, and prieſt of the moſt high God, *Abraham* gave tythe. Now *Melchiſedec* is according to the interpretation of his name, *firſt*, king of (*ſedek*) juſtice; *ſecondly*, king of (*Salem*,) peace; who is without father, without mother, without genealogy, who has neither beginning nor end of life. Conſider therefore how great this *Melchiſedec* is, ſince *Abraham* himſelf gives him tythe, and receives his bleſſing. Moreover, *Levi*, who receives tythes from others, paid it himſelf, as one may ſay, in the perſon of *Abraham*, ſince he was ſtill in the loins of *Abraham* his anceſtor, when *Melchiſedec* met this patriarch."

An infinite number of difficulties have been ſtarted on the ſubject of *Melchiſedec*. St. *Jerom* thought that *Salem*, of which *Melchiſedec* was king, was not *Jeruſalem*, but the city of *Salem* near *Scythopolis*, where they ſtill pretended to ſhew the ruins of his palace, *Hieronym. Ep. ad Evang.* He thinks it was at this *Salem Jacob* arrived after his paſſage over *Jordan*, when returning from *Meſopotamia*, *Geneſis* xxxiii. 18. where the Vulgate mentions, that *Jacob* came ſafe and ſound to *Sichem*; but the *Hebrew* reads, he came to *Salem* near *Shechem*. Some believe that *Salem*, where *Melchiſedec* reigned, is the *Salim* of *John*, ch. iii. 23. *Vid. Reland Palæſt.*

From the time of *Epiphanius* there were names invented for the father and mother of *Melchiſedec*. To his father was given the name of *Heraclas*, or *Heracles*, and to his mother that of *Aſtaroth*, or *Aſtaria*. [*i. e.* the SUN and MOON.]

The *Arabic Catena* on the ninth chapter of *Geneſis* makes him deſcend from *Shem* by his father, and from *Japheth* by his mother. *Heraclas* or *Heraclim*, the father of *Melchiſedec* was, ſay they, ſon or grandſon of *Phaleg*, and ſon of *Heber*; and his mother named *Salathiel*, was daughter of *Gomer*, ſon of *Japheth*. *Joſeph*, ſon of *Gorion*, lib. vi. cap. 31. pretends that *Melchiſedec* was otherwiſe

otherwiſe called *Joram*; that the ſtar that ruled at his nativity had the name of *Sedec*, or the planet *Jupiter*; that the city in which he reigned was firſt named *Jebus*, then *Sedec*, and laſtly *Salem*, or *Jeruſalem*.

Michael Glycas, *Annal.* p. 135, *Georgius Cedrenus*, lib. i. p. 27, and *Simon Logothetes*, *apud Cang. ad Chron. Paſch.* p. 500, derive *Melchiſedec* from *Egypt*. They ſay his father was called *Sidon* or *Sida*, and founded the city of *Sidon*, the capital of *Phœnicia*: and that *Melchiſedek* founded *Salem* on mount *Sion*, ruled there thirty years, and died without children. *Suidas*, *in Melchiſedec*, ſays he reigned there an hundred and thirty years, and died unmarried: that he was of the curſed race of *Canaan*, whence it comes to paſs, that Scripture does not mention his genealogy. Another *Greek* author, who has borrowed the name of *Athanaſius*, ſays that *Melchiſedec* was the ſon of an idolatrous king, called *Melchi*, and of a queen named *Salem*.

The author of the queſtions on the Old and New teſtament, printed among the works of St. *Auſtin*, had written, that *Melchiſedec* was the Holy Ghoſt, who appeared to *Abraham* in a human form. *Evangelus* (or *Evangelius*) ſent this writing to St. *Jerom*, deſiring his thoughts of it. St. *Jerom* having examined the ancient doctors of the church, found that *Origen* and *Didymus* took *Melchiſedec* for an angel; but that *Hippolitus*, *Irenæus*, *Euſebius* of *Cæſarea*, *Euſebius* of *Emeſus*, *Apollinarius*, and *Euſtatheus* of *Antioch*, all agreed, though in different terms, and by different ways of reaſoning, that this prince was a *Canaanite* by birth, and king of *Salem*, otherwiſe called *Jebus*, or *Jeruſalem*. This holy doctor ſhews, that *Melchiſedec* was an expreſs figure of *Jeſus Chriſt*, as king of *Salem*, or king of peace, being prieſt and king both together. And when it is ſaid by St. *Paul*, that he was without father, without mother, and without deſcent; this is not intended to acquaint us that he deſcended from heaven, or that he was formed immediately by the hand of God, but merely that he is introduced into the hiſtory of *Abraham*, without informing us who he was, or from whence he came, or at what time he was born, or when he died.

At the beginning of the third century, a hereſy was formed by *Theodorus* the banker, a diſciple of *Theodorus* the currier, called the hereſy of the *Melchiſedecians*. *Vide Epiphan. hæreſ.* 55. & *Theodoret. hæret. Fab.* lib. ii. cap. 6. Theſe heretics affirmed, that *Melchiſedec* was a heavenly power ſuperior to *Jeſus Chriſt*, ſince *Melchiſedec* was the interceſſor and mediator of the angels, and *Jeſus Chriſt* was ſo only for men. That *Jeſus Chriſt* was but the copy of *Melchiſedec*, and his prieſthood was formed only on the model of that of *Melchiſedec*, according to that of the *Pſalmiſt*, cx. 4. *Thou art a prieſt for ever according to the order of Melchiſedec.* They took literally what St. *Paul* ſays, that *Melchiſedec* had neither father, mother, nor deſcent. This hereſy was revived in *Egypt* by one *Hierax*, who maintained, that *Melchiſedec* was the Holy Ghoſt. *Cedrenus* and *Zonarus* ſpeak of another ſort of *Melchiſedecians*, otherwiſe called *Autingani*, as not daring to touch others, for fear of being defiled. They lived chiefly in *Phrygia*, and neither received circumciſion, nor obſerved the *ſabbath*. They gave nothing to any one with their hands, nor received any thing from any one, but they ſet it upon the ground when they offered any thing, and took it from thence when they received it. They had a profound veneration for *Melchiſedec*, but it is not known upon what this veneration was founded.

The *Jews*, according to the report of St. *Jerom*, and the *Samaritans* according to *Epiphanius*, maintained that *Melchiſedec* was the patriarch *Shem*, the ſon of *Noah*, which opinion has been followed by a great number of modern writers. M. *Jurieu* has undertook to prove, that *Melchiſedec* was *Ham*. A *French* author mentioned by *F. Salien* will have *Melchiſedek* to be *Enoch*. Another confuted by *F. Petau*, ſaid that the *Magi* who came to *Bethlehem* to adore *Jeſus Chriſt*, were *Enoch*, *Melchiſedec*, and *Elias*. Some *Jewiſh* authors have inferred, that *Melchiſedec* was a baſtard, becauſe Scripture ſays nothing of his parents or deſcent. *Damian* the heretic, of the number of the *Melchiſedecians*, affirmed that *Melchiſedec* who appeared to *Abraham*, was the Son of God, and that the patriarch worſhipped him as the *Meſſiah*. *Peter Cunæus* has revived this opinion, and ſupported it with much earneſtneſs. *Peter du Moulin* has alſo aſſerted it, and in 1686, *James Gaillard* undertook the defence of it.

MELEA, ſon of *Menan*, and father of *Eliakim*, Luke iii. 31.

MELECH, מלך, *king*. Son of *Micah*, and grandſon of *Jonathan*, ſon of *Saul*, 1 *Chron.* viii. 35.

MELICU, מילכו, *his kingdom*; from מלך *melac*, and the pronoun ו *o*, *his*.

MELOTHI, מלותי, *filled up*, *my fulneſs*.

MELOTHI, a city of *Cilicia*, taken by *Holoferner*, *Judith* xi. 13. *Vulg.* Perhaps the ſame as *Wallos* in *Cilicia*, on the river *Pyramus*. The inhabi-

tants

tants of *Mallos*, or the *Mallotæ*, revolted againſt *Antiochus Epiphanes*, becauſe this prince had beſtowed their city on one of his concubines. The *Greek* copy of *Judith* makes no mention of *Melothi*.

MELZAR, מלצר, this name is *Chaldee*; *diſpenſer*, or *ſteward:* otherwiſe, *circumciſion of diſtreſs or miſery*; from מול *mul*, *circumciſion*, and צרר *tzarar*, *to be in bonds*, *to be in a ſtrait*.

MELZAR, or *Malazar*, the governor of *Daniel* and his companions, when captives at *Babylon*, *Dan.* i. 16. The word *melzar* ſignifies rather an officer belonging to the kitchen, a caterer, or ſteward, than ſeems to be a proper name. *Ita Kimchi*, *Jun. Tremel. Palan.*

MEMMIUS. *Quintus Memmius*, and *Titus Manlius*, *Roman* legates, being ſent to *Antiochus Eupator*, king of *Syria*, wrote to the *Jews*, ſignifying, that they confirmed all that *Lyſias*, regent of the kingdom of *Syria* had granted them, and that they would ſpeedily ſend deputies to *Antioch*, who ſhould there take care of the intereſt of their nation. 2 Macc. xi. 34, 35, 36.

MEMORY. See REMEMBRANCE.

MEMPHIS, נף, *Hebrew noph*, *diſtillation*, or *honey-comb*, or *ſieve*, or *elevation*; from נוף *nuph*. OR,

MEMPHIS, מוף, *moph* in the *Hebrew*, *by the mouth*; from the prepoſition מ *m*, *from*, or *by*, and פה *pe*, *the mouth*. *Memphis* is an *Egyptian* name, and cannot take its etymology from the *Hebrew*.

[It is likely theſe two modes of ſpelling this name ſhould be united—MEN-NUPH: which is the *Arabic* pronunciation, at this day.]

MEMPHIS, in *Hebrew*, *Noph*, or *Moph*, a very famous city of *Egypt*, ſituate at about fifteen thouſand paces above the parting of the *Nile*, or where the *Delta* begins, *Plin.* lib. v. cap. 9. *Vide & Strab.* lib. xvii. p. 555. Above *Memphis*, ſouth, were the famous pyramids. *Memphis* was long the reſidence of the ancient kings of *Egypt*; till the times of the *Ptolemies*, who commonly reſided at *Alexandria*. *Memphis* is now deſtroyed. The prophets often ſpeak of *Memphis*. See Iſai. xix. 13. Jerem. xliv. 1. xlvi. 14, 19. Hoſea ix. 6. They foretel the miſeries it was to ſuffer from the kings of *Chaldæa* and *Perſia*, and they threaten the *Iſraelites* who ſhould retire into *Egypt*, or ſhould have recourſe to the *Egyptians*, that they ſhould periſh in that country. *Ezekiel* ſays, that the Lord will deſtroy the idols of *Memphis*, Ezek. xxx. 13, 16. In this city they fed the ox *Apis*.

This city is called *Meſr*, or *Miſr*, by the Orientals, as being the capital of *Egypt*, called *Mezer* or *Mizraim*. They alſo call it *Monf*, a name approaching to the *Hebrew* word *Noph*, or *Moph*, from whence the *Greeks* formed their *Memphis*. The ancient kings of *Egypt* took pleaſure in adorning it. It continued in its beauty till the *Arabians* conquered *Egypt*, under calif *Omar*, in the eighteenth or nineteenth year of the *Hegira*: A. D. 640. *Amron Ben-as*, who took it, built another city near it, which he called *Fuſthat*, becauſe of the tent of this general, which was long ſet up in this place. The califs *Fatimites*, who became maſters of *Egypt*, added another city near it, which they called *Caherah*, *i. e.* the victorious; which we know at this day by the name of *Grand Cairo*. *Herbelot. Bibl. Orient.* p. 580. cap. 1.

The *Mammeluc* ſultans, of the dynaſty of the *Circaſſians*, having afterward built a very high and fortified caſtle, on the Eaſtern ſhore of the Nile, by little and little, the city of *Cairo* changed its place; ſo that what the *Fatimites* had built is now old *Cairo*. But it muſt be obſerved, that the ancient *Meſr*, or *Memphis*, ſtood on the weſtern ſhore of the *Nile*, and that which the Arabians have built is on the eaſtern ſhore.

So that at length, after a ſucceſſion of ages, is fulfilled what the prophets had predicted againſt *Memphis*, in the places referred to above. *Vide* EGYPT.

Nebuchadnezzar plundered *Egypt*, and ravaged *Memphis*, afterwards, *Cambyſes* king of *Perſia*, and ſon of *Cyrus*, made himſelf maſter of *Egypt*, having firſt taken *Peluſium*, which is as it were the key of *Egypt*, when *Pſammenites*, king of *Egypt*, marched out to meet him, at the head of a powerful army. *Cambyſes* defeated him, and thoſe that eſcaped took refuge in *Memphis*; whither *Cambyſes* purſued them, and ſent to the city by means of the *Nile*, a ſhip of *Mitylene*, with a ſummons to ſurrender. But the *Egyptians* in great rage fell upon the herald, and thoſe in the ſhip, and cut them all to pieces. When *Cambyſes* ſhortly after made himſelf maſter of the place, he ordered as many *Egyptians* to be publicly executed, as there were perſons in the ſhip of *Mitylene*, and thoſe of the chief of the nobility. The eldeſt ſon of king *Pſammenites* was one of this number. As for the king himſelf, *Cambyſes* ſaved his life, and even appointed him a ſufficient maintenance, but he did not enjoy it long. For it was found that he endeavoured to raiſe commotions in the kingdom, ſo they made him drink bull's blood, which killed him on the ſpot.

Egypt continued under the *Perſians* till the reign of *Artaxerxes*. Then they ſhook off the yoke, and choſe *Inarus* prince of the *Libyans* for their king. They called in the *Athenians* to their aſſiſtance; and *Charitimis* was intruſted with the conduct of this enterprize. *Artaxerxes* ſent *Achæmenides*, one of his brothers, againſt the rebels, at the head of 300,000 men. The *Perſians* were beaten, and loſt in one battle 100,000 men. Thoſe that eſcaped

escaped retired to *Memphis*, whither the conquerors pursued them, and immediately made themselves masters of two parts of the city. But the *Persians* having fortified themselves in the third part, called the White Wall, which was the largest and strongest of the three; they held out a siege there of nearly three years, till they were relieved.

Alexander the Great having conquered *Egypt* from the *Persians*, and having built *Alexandria*, the kings of *Egypt* his successors studied the enlarging and beautifying *Alexandria*, till it became the capital city of *Egypt*. *Memphis* was then of small consideration, and after several revolutions in its fortune it was finally destroyed by the *Arabians*.

MEMRA. *Vide* WORD.

MEMUCAN, מכוכן, μεμεχὰν, *impoverished*; from טוך *mue*: otherwise, *to prepare*; from כין *cun*: otherwise, *certain*, *true*; from כן *ken*. This word is *Persian*.

MEMUCAN, or *Mamucan*, one of the seven principal councellors of the king of *Persia*. Esth. i. 14, 16.

MENAHEM, מנחם, *comforter*; from נחם *nacham*: or *who conducts them*; from נהה *nachah*, *to conduct*, and the pronoun מ *am*, *them*: or *preparation of heat*; from מנח *mincha*, *preparation*, and חמם *chamam*, *heat*.

MENAHEM. See MANAHEM.

MENAN, Μαινὰν, *number*, or *recompence*, or *prepared*; from מנה *manah*.

MENAN, or *Menna*, son of *Mattatha*, and father of *Melea*, ancestor of *Jesus Christ*, *Luke* iii. 31.

MENE, or *Mane*; מנא, a *Chaldæan* word, signifying he has numbered, or he has counted. At a feast which *Belshazzar* gave to his courtiers and concubines, he prophaned the sacred vessels of the temple of *Jerusalem*, which *Nebuchadnezzar* had carried to *Babylon*. Then there appeared on the wall like a hand writing these words, *Mene mene*, *tekel*, *upharsin*. (*God*) *has numbered*, *has weighed*, *and divided*. Daniel explained this ill-boding inscription to the king. *Vide* BELSHAZZAR. *Vide* FRAGMENT, No.

MENELAUS, Μενέλαος, *the power or strength of the people*; from μένος, *strength*, and λάος, *people*.

MENELAUS, otherwise *Onias* IV. succeeded *Jason* in the sovereign priesthood of the *Jews*, and had *Alcimus* for his successor. *Vide* ONIAS IV.

MENESTHEUS, or *Mnestheus*, father of *Apollonius*, 2 *Macc.* iv. 21. See APOLLONIUS.

MENI, מני. The goddess *Meni* is the moon. *Jeremiah* vii. 18. xliv. 17, 18. speaks of her by the title of *Queen of Heaven*, and *Isaiah* by the name of *Meni*, lxv. 11. *Heb.* Each of them shew, that her worship was frequent in *Palestine*, and among the *Hebrews*. *Meni* is probably *Astarte*, and *Venus Cœlestis*, honoured among the *Phœnicians* and *Carthaginians*. From the *Phœnicians* or *Canaanites*, *Israel* learned the worship of this false deity. *Isaiah* reproaches them with setting up a table to *Gad*, (the sun) and with making libations to *Meni*. *Jeremiah* says, that in honour of the Queen of Heaven, the fathers light the fire, the mothers knead the cakes, and the children gather the wood to bake them. Elsewhere the *Israelites* declare to *Jeremiah*, that notwithstanding his remonstrances, they would continue to honour the Queen of Heaven, by oblations, as their fathers had done before them; and that ever since they had left off to sacrifice to the Queen of Heaven, they have been consumed by the sword and by famine. We see by *Strabo*, lib. xii. that *men*, the month, or moon, had several temples in *Asia Minor*, and in *Persia*, and that they often swore by the *men* of the king, *i. e.* by his fortune. *Vide* ASTARTE, GAD.

MENOIS, probably the same as *Minois*, mentioned in the subscriptions to some of the councils. *Concil. Calced. An.* 451. *Menois* was not far from *Gaza*, says *Eusebius*. It is the *Menoenum castrum*, in the codex of *Theodosius*. It was the capital of the *Maonians*, or *Mæonians*, 1 *Chron.* iv. 40, 41. and 2 *Chron.* xx. 1. in the *Hebrew*. *Vide* MAON.

MEONOTHAI, מעונתי, *my dwelling*, *my sin*; from עון *avon*.

MEONOTHAI, or *Maonathi*, son of *Othniel*, and father of *Ophrah*, of *Judah*, 1 Chr. iv. 13, 14.

MEPHAATH, מפעת, *appearance of the waters*, or *impetuosity*; from יפע *japhah*, *to appear*, and מים *majim*, *waters*.

MEPHAATH, a city of *Reuben*, Josh. xiii. 18. yielded to the *Levites* of the family of *Merari*, Josh. xxi. 37. *Eusebius* says, that in his time the *Romans* kept a garrison here.

MEPHIBOSHETH, מפיבשת, *out of my mouth proceeds reproach*; from פה *pe*, *a mouth*, and בוש *bosh*, *shame*.

I. MEPHIBOSHETH, or *Miphiboseth*; son of *Saul*, and of his concubine *Rizpah*: delivered up by *David* to the *Gibeonites*, to be hanged before the Lord. 2 *Sam.* xxi. 8, 9.

II. MEPHIBOSHETH, son of *Jonathan*, otherwise named *Meribbaal*, (*vide* MERIBBAAL.) *Mephiboseth* was very young, when his father *Jonathan* was killed in the battle of *Gilboa*, 2 *Sam.* iv. 4. His nurse was in such consternation at this news, that she let the child fall, who from this accident was lame all his life. When *David* found himself in peaceable possession of the kingdom, he sought for all that remained of the house of *Saul*, that he might be kind to them in consideration

of

of the friendſhip between him and *Jonathan*. He learned that there was a ſon of *Jonathan*'s, called *Mephiboſheth*, in the houſe of *Ziba*, a ſervant of *Saul*. The king ſent for him, and told him, that for the ſake of *Jonathan* his father he would ſhew kindneſs to him, that he ſhould have his grandfather's eſtate, and eat always at his table. At the ſame time he told *Ziba*, that he had given *Mephiboſheth* all that belonged to *Saul*, 2 *Sam.* ix. 1, &c.

Some years after this, when *Abſalom* forced his father to leave *Jeruſalem*, *Mephiboſheth* ordered his ſervant *Ziba* to ſaddle him an aſs, that he might accompany *David*; for being lame, he could not go on foot. But *Ziba* went after *David* himſelf with two aſſes loaden with proviſions, and told him that *Mephiboſheth* ſtaid at *Jeruſalem*, in hopes that the people of *Iſrael* would reſtore him to the throne of his anceſtors. Then ſays *David* to *Ziba*, I give to you all that belonged to *Mephiboſheth*. But when *David* returned to *Jeruſalem* in peace, *Mephiboſheth* appeared before him in deep mourning, having neither waſhed his feet, nor ſhaved his beard, ſince the king went. When *David* ſaw him he learned the truth from him: nevertheleſs *Ziba* continued to poſſeſs half his eſtate. *Mephiboſheth* left a ſon named *Micha*. The time of his death is not known. 1 Chron. viii. 34. *Vide* MERIBBAAL.

MERAB, מרב, *he that fights, or diſputes*; from רוב *rub*: otherwiſe, *that multiplies*; from רבה *rabah*: or *miſtreſs*, according to the *Syriac*.

MERAB, or *Merob*, eldeſt daughter of king *Saul*. She was promiſed to *David* in marriage, in reward for his victory over *Goliath*; nevertheleſs, *Saul* gave her to *Adriel*, the ſon of *Barzillai* the *Meholathite*, 1 Sam. xiv. 49. xviii. 17, 19. *Merab* had ſix ſons by him, who were delivered to the *Gibeonites*, and hanged before the Lord. The text inſinuates, that the ſix men that were delivered to the *Gibeonites*, were the ſons of *Michal*, the daughter of *Saul*, and wife of *Adriel*. But there is great ſuſpicion, that the name of *Michal* is ſlipped into the text inſtead of *Merob*. For 1. *Michal* did not marry *Adriel*, but *Phaltiel*; and, 2. We no where read that *Michal* had ſix ſons. Others think, theſe ſix were ſons of *Merob* by birth, but of *Michal* by adoption.

MERAIAH, מריה, ἀμαρίας, *bitterneſs*; from מרר *marar*: otherwiſe, *myrrh*; from מור *mor*: otherwiſe, *the Lord is my maſter*; from מרה *marah*, which in *Syriac* ſignifies *maſter*, a title which the *Jews* gave their rabbins, and from יה *jah*, *the Lord*.

MERAIAH, or *Maraia*, ſon of *Saraiah*, of the race of the prieſts. He returned to *Jeruſalem* from *Babylon*, *Nehem.* xii. 12.

MERAIOTH, מריות, *bitterneſs*: otherwiſe, *rebellions*; from מרה *marah*; otherwiſe, *permutations and changes*; from the word מור *mur*.

I. MERAIOTH, or *Maraioth*, ſon of *Ahitub*, high-prieſt of the *Jews*. 1 *Chron.* ix. 11.

II. MERAIOTH, ſon of *Zerahiah*, is probably the ſame as before-mentioned; *Ezra* vii. 3.

III. MERAIOTH, *Merajoth*, a prieſt of the race of *Aaron*, ſon of *Zerahiah*, and father of *Amariah*, put among the high-prieſts, 1 Chron. vi. 6.

MERAN, or *Merrha*. *Baruch* iii. 23. ſpeaks of the merchants of *Meran*, whom he joins with the *Hagarenes*, and with the Inhabitants of *Theman*, who valued themſelves on their ſuperior underſtanding. All theſe people, without doubt, were *Arabians*, but we cannot ſay exactly where *Meran* was. We know *Marana* on the *Red-Sea*, *Mariaba* in *Arabia Felix*, and *Marace*, a place of trade in the ſame country.

MERARI, מררי *bitter*; from מרר *marar*: otherwiſe, *to provoke*.

I. MERARI, third ſon of *Levi*, and father of *Mahali* and *Muſhi*, *Exod.* vi. 19.

II. MERARI, ſon of *Ox*, and father of *Judith*, of the tribe of *Simeon*, *Judith* viii. 1.

MERCURY, Ἑρμῆς, from the *Latin* word *mercari*, *to buy or ſell*. In *Greek*, *Hermes*, *orator*, or *interpreter*.

MERCURY, ſon of *Jupiter* and *Maia*, a fabulous god of the ancient heathen, the meſſenger of the other gods, the deity that preſided over learning, eloquence, and traffick. The *Greeks* named him *Hermes*, an interpreter, becauſe they conſidered him as interpreter of the will of the gods. Probably for this reaſon the people of *Lyſtra* having heard St. *Paul* preach, and having ſeen him heal a lame man, would have offered ſacrifices to him, as if he had been *Mercury*; and to St. *Barnabas* as if he had been *Jupiter*, probably becauſe of his venerable aſpect. Acts xiv. 11.

MERCY, *Miſericordia*. This virtue inſpires us with compaſſion for our brethren, and inclines us to aſſiſt them in their neceſſities. That works of mercy may be acceptable to God, as *Chriſt* has promiſed us, Mat. v. 7. it is not enough that they proceed from a natural ſentiment of humanity, but they muſt be performed for the ſake of God, and from truly pious motives. In Scripture Mercy and Truth are commonly joined together, to ſhew the goodneſs that precedes, and the faithfulneſs that accompanies the promiſes; or, a goodneſs, a clemency, a mercy that is conſtant and faithful, and that does not deceive. Mercy is alſo taken for favours and benefits received from God or man: for probity,

juſtice, goodneſs. Merciful men, in *Hebrew*, *Charſdim*, are men of piety and goodneſs. Mercy is often taken for giving of alms. Prov. xiv. 34. xvi. 6. Zach. vii. 9.

MERCY-SEAT, *Propitiatorium*, otherwiſe *Oraculum*; in *Hebrew*, *capporeth*, in *Greek*, *hilaſterion*. Vide ORACLE.

MERED, מרד, *rebellious*: from מרר *marar*: otherwiſe, *that deſcends*; from רדד *radad*: otherwiſe, *that commands*; from רדה *radah*.

MEREMOTH, מרמות, μαριμὼθ, *bitterneſs*, or *myrrh of death*; from מרר *marar*, *bitterneſs*, or מור *mor*, *myrrh*, and מות *muth*, *death*: otherwiſe, *elevations*; from רום *rum*: otherwiſe, *deceit*; from רמה *ramah*.

I. MEREMOTH, or *Maremath*, ſon of *Urijah*; one who put away his ſtrange wife. *Ezra* x. 36.

II. MEREMOTH, a prieſt, who returned from the captivity of *Babylon*, Nehem. iii. 44. and who ſet up the veſſels of gold and ſilver, which had been reſtored to the temple, by king *Artaxerxes*, when *Ezra* returned from *Babylon* to *Judæa*, Ezra viii. 33. A. M. 3537, *ante* A. D. 467.

MERES, מרס, μέρες, *watering*, *diſtillation*; from רסס *raſas*: or, according to the *Syriack*, *bruiſing*, or *wound*. This is a Perſian word.

MERES, or *Mares*, a chief prince of the court of *Ahaſuerus*, *Eſth.* i. 14.

MERIBAH, מרבה, *diſpute*, *quarrel*; from רוב *rub*. Exod. xvii. 7. Numb. xx. 13.

MERIB-BAAL, מריב-בעל, *rebellion*: or *he that reſiſts Baal, and ſtrives againſt the idol*; from רוב *rub*, *to conteſt*, and בעל *baal*, *idol*: or *he that oppoſes him who governs or poſſeſſes*; from the ſame.

MERIB-BAAL, or *Meribaal*, ſon of *Jonathan*, and father of *Micah*, 1 *Chron.* viii. 34. ix. 40. *Merib-baal* is *Mephiboſheth*, 2 *Sam.* iv. 4. and ix. 12. The *Hebrews* ſcrupled pronouncing the name of *Baal*; ſo that inſtead of *Mephi-baal* or *Meri-baal*, they choſe to ſay *Mephiboſheth*, or *Meriboſheth*. *Boſheth* in *Hebrew*, ſignifies *ſhame*, *confuſion*, *filth*; *Baal* ſignifies *the Maſter*, *the huſband*, *the god Baal*.

MERODACH, מראדך, *bitter*, *contrition*: from מרר *marah*, *bitter*, and דכה *dacah*, *contrite*, *bruiſed*: otherwiſe, *bruiſed myrrh*; from מור *mor*, *myrrh*, and דכה *dacah*, *bruiſed*: or according to the *Syriack* and *Hebrew*, *very pure myrrh*. According to the *Syriack*, *the little Lord*; from מרא *mara*, *maſter*, *or Lord*, and דך *dac*, *little*, *poor*. This is the name of one of the *Chaldee* deities, the true etymology of which is not to be found in the *Hebrew*.

MERODACH, an ancient king of *Babylon*, placed among the *gods*, and worſhipped by the *Babylonians*. *Jeremiah* l. 2. ſpeaking of the ruin of *Babylon* ſays, *Babylon is taken, Bel, is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.* We find certain kings of *Babylon*, whoſe names compriſe that of *Merodach*, e. gr. *Evil-merodach*, and *Merodach-baladan*. *Evil-merodach* was the ſon of *Nebuchadnezzar* the Great. *Merodach-Baladan*, ſon of *Baladan* king of *Babylon*, having heard that *Hezekiah* had been cured miraculouſly, and that the ſun had gone backward in aſſurance of his recovery, ſent him preſents and compliments on the recovery of his health, Iſai. xxxix. 1. *Ptolemy* calls him *Mardocempadus*, and ſays he began to reign at *Babylon* twenty-ſix years after the *Æra* of *Nabonaſſar*: A. M. 3283, *ante* A D. 721.

MERODACH-BALADAN, or *Merodach*, ſon of *Baladan*, the ſame as *Mardocempadus*, ſon of *Beleſis*, or of *Nabonaſſar*. See the foregoing article, and USHER upon A. M. 3283.

MEROE, an iſland, or rather a *peninſula*, in the higher *Egypt*. It lies between two arms of the *Nile*. Its ancient name was *Saba*, and *Joſephus* believed, *Antiq.* lib. viii. cap. 2. that from hence the queen of *Sheba* came to prove the wiſdom of *Solomon*. 1 Kings x. 1. *Joſephus*, *Origin. Homil.* ii. *in Cant. Grot. in* 3 *Reg.* 10. ſays, that *Cambyſes* changed its ancient name *Saba* into that of *Meroe*, having there built the city of *Meroe* in honour of his ſiſter. This country was uſually governed by queens. But theſe reaſons have not convinced others, who were of opinion that the queen of *Sheba* came from *Arabia Fœlix*.

MEROM, מרום, μερὼμ, waters, or rivers, *Joſh.* xi. 5. or, according to St. *Jerome*, a village called *Merom*, *eminences*, *elevations*; from רמם *ramam*, or רום *rum*.

MEROM, or *Marom*; the waters of *Merom*, Joſh. xi. 5. are the waters of *Semechon*, as is believed; ſince *Hazor*, where *Jabin* reigned, was on this lake, as *Joſephus* affirms, *Antiq.* lib. v. cap. 5. and *Joſhua* ſays, xi. 5. that *Jabin*, and the other confederate kings, met together on *the waters of Merom*. It ſhould ſeem then that *Merom* and *Semechon* are the ſame; but this conſequence does not neceſſarily follow. We agree with *Joſephus*, that the city of *Hazor* was on the lake *Semechon*; but where is it ſaid that it was on the waters of *Merom?* Where is it ſaid that the kings in alliance encamped at the waters of *Semechon*, and near *Hazor*, to fight with *Joſhua?* It is much more probable that they advanced as far as the brook *Kiſhon*, and to the paſs that led into their country, to hinder *Joſhua* from entering it, or even to attack him in the country he had

had over-run, than that they waited for him in the midſt of their own country, leaving all *Galilee*, &c. at his mercy.

Our proofs that *Merom* and *Merome*, and the waters of *Merom*, were near *Kiſhon*, *Carmel*, *Taanach*, are theſe, 1. *Euſebius* places the city of *Merom* or *Merus*, at twelve miles from *Sebaſte*, towards *Dothaim*. 2. The tribes of *Zebulun* and *Naphthali* expoſed themſelves to great danger, in the battle againſt *Siſera*, in the plains of *Merome*, *Judges* v. 18. 3. This battle was certainly fought on the *Kiſhon*, at *Taanach* and *Megiddo*, *Judges* v. 19. But *Taanach*, *Merom* and *Megiddo* are ſituate on this ſide *Kiſhon*, and at the foot of *Carmel*. Here therefore not only the battle between *Joſhua* and *Jabin* was fought, but alſo that between *Barak* and *Siſera*. This paſs was of great importance, and it was very difficult to march an army any other way, either from *Judæa* into *Phœnicia* or *Galilee*, or from *Phœnicia* into *Judæa*.

MEROME, מרומי, ὕψη ἀρχῆ, the name of a place, *Judg.* v. 18. *heighth*, or *elevation*; from רום *rum:* otherwiſe, *the bitterneſs of the waters*; from מרר *marar*, *bitterneſs*, and מי *mi waters*.

MEROME. Mention is made of the *country*, or, according to the *Hebrew*, of the *Fields of Merome*, Jud. v. 13. Heb. & Vulg. It is there ſaid that *Zebulun* and *Naphtali* expoſed their lives to great danger in the fields of *Merome*, [*in the high places of the Field*, in our *Engliſh* tranſlation.] It is thought that *Merome* is the *Merom* mentioned by *Joſhua*, when *Jabin*, and the kings of the *Canaanites* in confederacy with him, were overcome at *the waters of Merom*. The greater part of commentators believe, that the waters of *Merom* are the lake *Semechon* in the higher *Galilee*. *Joſephus* has given occaſion to this opinion, but ſee the foregoing Article.

MERONOTHITE, מרונתי, μεραθὼν, *my ſong?* from רנן *ranan*, *ſong*, and the pronoun י *my:* otherwiſe, *cry of joy, or of praiſe*; from רנה *ranah:* or, according to the *Syriack*, *he that governs*.

MEROZ, מרוז, *ſecret*; from רז *raz*, according to the *Chaldeans:* otherwiſe, *leanneſs*; from רזה *raſah*.

MEROZ, *Judg.* v. 23. a place in the neighbourhood of the brook *Kiſhon*, whoſe inhabitants refuſing to aſſiſt their brethren when they fought againſt *Siſera*, were put under *anathema*. *Curſe ye* Meroz, *ſays the angel of the Lord*; *curſe ye bitterly the inhabitants thereof: becauſe they came not to the help of the Lord, to the help of the Lord againſt the mighty*. Some have thought that *Meroz* is the ſame as *Merrus* or *Merom*, above-mentioned; and this perhaps is the moſt probable opinion. Others will have it, that *Meroz* was a mighty man, who dwelt near the *Kiſhon*, who not coming to aſſiſt *Barak* and *Deborah*, was excommunicated by the angel of the Lord, with the ſound of four hundred trumpets, (*Ita Rabbini Gemar. Babyl. ad Tit. Woed. Caton.* i. 3. *Jarchi*, &c.) The *angel of the Lord*, according to ſome, was *Barak*, the general of the Lord's army: according to others he was the high-prieſt for the time being, or a prophet, or the angel *Michael*, or ſome other angel. Some believe that *Meroz* was the angel of the *Canaanites*, who was curſed by *Michael*, the guardian angel of *Iſrael*.

MESHA, משא, *burden*, *elevation*, *raiſing of water*.

MESHA, or *Meſſa*; *Moſes* ſays, Gen. x. 27, 28, 29, 30, that the children of *Joktan* inhabited the country from *Meſha*, as thou goeſt unto *Sephar*, a mountain of the eaſt. *Maſh*, the ſon of *Aram*, probably gave his name to Mount *Maſius*, which we underſtand here by the name *Meſha*; and the ſons of *Joktan* poſſeſſed the whole country between Mount *Maſius*, and the mountains of *Sephar*, or *Sepharvaim*.

MESHA, מישע, μεσὰ, *ſalvation*, or *ſaved*; from משה *maſhah:* otherwiſe, *water of health*, or *he that looks upon the waters*; from מי *mi*, *the waters* and משה *maſha*, *to behold*.

I. MESHA, or *Moſa*, ſon of *Bela* and *Hodeſh*, 1 Chron. viii. 9.

II. MESHA, or *Meſa*, king of *Moab*, 2 Kings iii. 4. He fed a great number of flocks, and paid the king of *Iſrael* a hundred thouſand lambs, and as many rams, with their fleeces. After the death of *Ahab*, he revolted againſt *Jehoram* king of *Iſrael*, who declared war againſt him, and called to his aſſiſtance *Jehoſhaphat* king of *Judah*, who with the king of *Idumea*, then in ſubjection to him, marched againſt *Meſha*, beat him, and forced him to retire to *Areopolis*, his capital. Here they beſieged him ſo cloſely, that not being able to eſcape through the camp of the *Idumæans*, which he attacked, he took his own ſon, the preſumptive heir to his crown, brought him upon the wall of the city, and was going to ſacrifice him. But the kings of *Judah*, *Iſrael*, and *Edom*, ſeeing this, retired without taking the town, *vide* FRAGMENT, No. CLVI. making a great ſpoil in the land of *Moab*. See JEHORAM and JEHOSHAPHAT, and MOAB.

III. MESHA, or *Meſſa*, or *Meſſach*. The high-prieſt *Jehoiada*, deſiring to ſet the young king *Joaſh* on the throne of *Judah*, placed armed men in different parts of the temple; particularly at the houſe of *Meſha*. *Cuſtodietis excubias domûs Meſſa*, 4 *Reg.* xi. 6. *Vulgate*. We believe it to be the MUSACH, which ſee; alſo 2 Kings xvi. 18.

IV. MESHA,

IV. MESHA, or *Meſa*, eldeſt ſon of *Caleb*, ſon of *Heſron*, different from *Caleb*, ſon of *Jephunneh*; he was father of *Ziph*, or of the *Ziphians*, in the tribe of *Judah*, 1 Chron. ii. 42.

MESHACH, מישך, in *Heb. Miſael*, Dan. i. 7. *That draws with force*; from משך *maſhac*: or *that ſurrounds the waters*; from מי *mi*, *the waters*, and שוך *ſhuc*, *to ſurround*, A *Chaldee* word.

MESHACH, or *Miſac*, the *Chaldean* name given to *Miſhael*, companion of *Daniel*. Daniel i. 7.

MESHECH, משך, *who is drawn by force*; from משך *maſhac*: otherwiſe, *included*, *ſhut up*, *ſurrounded*; from שוך *ſhuc*.

MESHECH, or *Moſoc*, ſixth ſon of *Japhet*, Gen. x. 2. is thought to be father of the *Moſques*, a people between *Iberia* and *Armenia*. Others believe that the *Muſcovites* are deſcended from *Meſhech*, which opinion to us ſeems likely. See *Gen.* x. 2. *Ezek.* xxvii. 13. xxxii. 26. xxxviii. 2, 3. xxxix. 1.

MESHELEMIAH, משלמיהו, *peace*, or *perfection*, or *retribution of the Lord*: or *the Lord is my recompence*, or *my happineſs*; from שלם *ſhalam*: otherwiſe, *proverbs*, or *rule of the Lord*; from משל *maſhal*, *to govern*, and יה *jah*, *the Lord*.

I. MESHELEMIAH, or *Moſellamia*, father of *Zechariah*, a *Levite* and porter of the temple, 1 Chron. ix. 21.

II. MESHELEMIAH, or *Meſelemia*, ſon of *Korah*, and father of *Zachariah*, *Jediael*, *Zebadiah*, *Jathniel*, *Elam*, *Jehohanan*, *Elioenai*, who had the office of guards or porters in the temple. 1 Chron. xxvi. 2, 9.

MESHEZABEEL, משיזבאל, *that takes away the flowing of God*; from מוש *muſh*, *to take away*, and זיב *zub*, *flowing*, and אל *el*, *God*, This is a *Chaldee* word, ſignifying, *that God delivers*, *has delivered*, *or will deliver*; from שיזב *ſhezib*, and אל *el*, *God*.

MESHILLEMITH, משלמית, μασελμὼθ, *pacific*, *perfect*, or *that recompenſes*; from שלם *ſhalam*: otherwiſe, *parable*, or *power of death*; from משל *maſhal*, *parable*, and מות *muth*, *death*.

MESHILLEMITH, or *Moſollamith*, father of *Meſhullam*, and ſon of *Immer*, 1 Chron. ix. 12.

MESHILLEMOTH, משלמות, ματαλμὼθ, from the ſame root.

I. MESHILLEMOTH, or *Moſollamoth*, father of *Berachiah*, 2 Chron. xxviii. 12.

II. MESHILLEMOTH, father of *Ahaſaia*, Nehem. xi. 13.

MESHOBAB, משובא, *who is returned*, *or converted*, from שוב *ſhub*.

MESHULLAM, משלם, μεσολὰμ, *pacific*, or *perfect*, or *that recompences*; from שלם *ſhalam*: otherwiſe, *their parable*, *their power*; from משל *maſhal*, and the pronoun מ *am*, *theirs*.

I. MESHULLAM, or *Moſallam*, ſon of *Hodaviah*, of *Benjamin*, 1 Chron. ix. 7.

II. MESHULLAM, ſon of *Shephatiah*. 1 Chron. ix. 8.

III. MESHULLAM, ſon of *Abihail*, 1 Chron. v. 13.

IV. MESHULLAM, ſon of *Meſhillemith*, 1 Chron. ix. 12.

V. MESHULLAM, deſcendant of *Cohath*, 2 Chron. xxxiv. 12.

VI. MESHULLAM, ſon of *Beſodeiah*, Nehem. iii. 6.

VII. MESHULLAM, ſon of *Berechiah*, Nehem. iii. 4.

MESHULLEMETH, משלמת, *perfection*, *peace*, *recompence*, *parable*, *or dominion of death*; from שלם *ſhalam*, or משל *maſhal*, and מות *muth*, *death*.

MESHULLEMETH, or *Meſalemeth*, wife of *Manaſſeh* king of *Judah*, daughter of *Haruz*, of the city of *Jotbah*, 2 Kings xxi. 19.

MESOBAH, מצביה, *ſtation of the Lord*; from מצב *matzab*, *ſtation*, and יה *jah*, *the Lord*, otherwiſe, צבע *tſabah*, *a kid or goat*.

MESOBAH, or *Maſebia*, the name of a place. 1 Chron. xi. 47.

MESOPOTAMIA, ארם־נהרים, in *Hebrew*, *Aram-naharaim*; i. e. *Syria of the two rivers*; from *Aram*, *Syria*, and נהרים *neharaim*, *the two rivers*; The *Greek* word *Meſopotamia*, alſo ſignifies *between two rivers*; from μέσος, *middle*, and ποταμος, *river*.

MESOPOTAMIA, a famous province, ſituated between the rivers *Tigris* and *Euphrates*. The *Hebrews* call it *Aram Naharaim*, or *Aram* of the rivers, becauſe it was firſt peopled by *Aram*, father of the *Syrians*, and is ſituated between two rivers. This country is celebrated in Scripture as the firſt dwelling of men after the deluge; and becauſe it gave birth to *Phaleg*, *Heber*, *Terah*, *Abraham*, *Nahor*, *Sarah*, *Rebekah*, *Rachel*, *Leah*, and to the ſons of *Jacob*. *Babylon* was in the ancient *Meſopotamia*, till by vaſt labour and induſtry the two rivers *Tigris* and *Euphrates* were re-united in one channel. The plains of *Shinar* were in this country. It was often called *Meſopotamia Syriæ*, becauſe it was inhabited by the *Arameans*, or *Syrians*: and ſometimes *Padan-aram*, Gen. xxviii. 2, &c. *Heb.* בדנה ארם, the plains of *Aram*: or *Sede-aram*, the fields of *Aram*; to diſtinguiſh them from the barren and uncultivated mountains of the ſame country. *Balaam*, ſon of *Beor*, was of *Meſopotamia*. Deut. xxiii. 4. *Chuſhan-riſhathaim*, king of *Meſopotamia*, ſubdued the *Hebrews*. Judg. iii. 8.

Beſide the country commonly called *Meſopotamia* in *Greek*, and *Aram Naharaim* in *Hebrew*, or *Syria* of the two rivers, *Harduin*, *Chron. Vet. Teſt.* p. 552, mentions another which was in *Syria* between the rivers *Marſyas* and *Orontes*. This

This opinion is founded on what follows. Firſt, the term *Meſopotamia* ſignifies ſimply a country lying between two rivers; ſo that this name may be given to any country in ſuch a ſituation, whatever rivers encloſe it. Secondly, the title of *Pſalm* lx intimates, that *David* burnt *Meſopotamia* of *Syria*, and *Syria* of *Zobal*. But it is known that *David* did not make war with king *Zoba*, but to enlarge his conqueſts as far as the *Euphrates*, and that *Syria* of *Zoba* was beyond this river. Thirdly, the book of *Judith* ſays, ii. 24. that *Holofernes* went over *Euphrates*, and went through *Meſopotamia*; and deſtroyed all the high cities. Certain it is, that this general came out of *Aſſyria*. *Meſopotamia*, properly ſo called, was in obedience to *Nebuchadnezzar* his maſter. He therefore paſſed over the *Euphrates* into the *Meſopotamia* of *Syria* of which we are ſpeaking; very different from that known to the *Greeks* and *Latins* between the *Tigris* and *Euphrates*.

To chuſe a ſide in this difficulty, we muſt enquire whether theſe objections are ſtrong enough to ſet aſide the general opinion of geographers; who acknowledge but one *Meſopotamia*, i. e. *Aram-Naharaim*. For if the texts on which the objection is founded can be explained, without the expedient of a ſecond *Meſopotamia*, we ought not to have recourſe to it. As to the title of *Pſalm* lx. it is of little authority, ſince the greater part of the titles of the *Pſalms* have been placed there long after the authors compoſed them. Beſides, it may be explained by ſaying, that *David* fought with *Meſopotamia* of *Syria*; i. e. that he conquered the auxiliary troops which came from *Meſopotamia* beyond the *Euphrates*, to the aſſiſtance of *Hadarezar* and the *Ammonites*, as expreſly ſaid, 2 Sam. x. 16, 19.

As to the paſſage of *Judith*, it may be ſaid, that *Holofernes* paſſed the *Euphrates* twice, by himſelf in perſon, or by his captains. The firſt time when he came into *Syria* and *Cilicia*, and reduced thoſe provinces. The ſecond time when he had conquered them, and when he repaſſed the *Euphrates* to reduce ſome other people. We do not affirm that he paſſed in his own perſon through all the countries mentioned in *Judith*. It is ſufficient if this was performed under his orders, and by his troops. Therefore nothing in the two texts objected obliges us to acknowledge this ſecond *Meſopotamia*.

MESSIAS, or MESSIAH, משיח, *μεσσίας*, *χριστὸς*, *anointed*; from משיח *maſhiach*. In *Greek*, *Chriſtos*, which ſignifies the ſame thing.

MESSIAH, or *Meſſias*. This word comes from the *Hebrew* (משה, *maſhah*, *unxit*: משיח *meſhiah*, *unctus*) to anoint. It is given principally, and by way of eminence, to that ſovereign deliverer formerly expected by the *Jews*, and expected by them to this day. They uſed to anoint kings, high-prieſts, and ſometimes prophets. *Saul*, *David*, *Solomon*, and *Joaſh*, kings of *Judah*, received the royal unction. *Aaron* and his ſons received the ſacerdotal unction, and *Eliſha*, the diſciple of *Elijah*, received the prophetic unction, 1 Kings xix. 16. But ſometimes the phraſe, *to anoint for an employment*, ſignifies ſimply a particular deſignation or choice for ſuch an employment. *Vide Theodoret. in Iſai.* xlv. 1. *& in Pſal.* cv. 15. It is ſaid, 2 Sam. xix. 10. *that the Iſraelites had anointed Abſalom to be their king*, yet it does not appear that he received the royal unction. The Lord commanded *Elijah* to anoint *Hazael* to be king over *Syria*, 1 Kings xix. 15. but we do not find that the prophet literally performed the order. His ſucceſſor *Eliſha* foretold to *Hazael* that he ſhould reign, 2 Kings viii. 11, 12, 13, 14. yet he gave him not the royal unction; at leaſt the Scripture mentions nothing of it; and probably it was not the cuſtom to give the unction to the kings of *Damaſcus*. *Cyrus*, who founded the empire of the *Perſians*, and who ſet the *Jews* at liberty, is called, Iſa. xlv. 1. the anointed of the Lord, *Thus ſaith the Lord to his anointed, to* Cyrus. In *Ezekiel*, xxviii. 14. the name of *Meſſiah* is given to the king of *Tyre*, *Thou art the anointed cherub that covereth*. In *Eccleſiaſticus* xlviii. 8. we read that *Eliſha* anointed kings for vengeance. He anointed *Jehu* king of *Iſrael* by the hands of a prophet whom he ſent, and he acquainted *Hazael* by word of mouth, that he ſhould reign over *Damaſcus* and *Syria*.

This is the name attributed by the *Hebrews* to that Saviour and deliverer whom they expected, and who was promiſed to them by all the prophets. As the holy unction was given to kings, prieſts and prophets, by deſcribing the promiſed Saviour of the world, under the name of *Chriſt*, *Anointed*, or *Meſſiah*, it was ſufficiently evidenced, that the qualities of king, prophet, and high-prieſt, would eminently center in him, and that he ſhould exerciſe them not only over the *Jews*, but over all mankind; and particularly over thoſe who ſhould believe in him, as their ſaviour, their king, their prieſt, and their prophet.

St. *Peter* and the other believers being aſſembled together, *Acts* iv. 27. ſay to God from *Pſalm* ii. *Why did the Heathen rage, and the people imagine vain things? The kings of the earth ſtood up, and the rulers were gathered together againſt the Lord, and againſt his Chriſt. For of a truth againſt thy holy*

holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles and the people of Iſrael, were gathered together.

St. *Luke* ſays, iv. 18. that our Saviour entering a ſynagogue at *Nazareth*, opened the book of the prophet *Iſaiah*, where he read, *The Spirit of the Lord is upon me, becauſe he hath anointed me to preach the goſpel to the poor.* After which he ſhewed them, that this prophecy was accompliſhed in his own perſon. St. *Peter* ſpeaking to *Cornelius* the centurion, and to thoſe who were with him, Acts x. 36, 37. tells them that the Lord had ſent peace by *Jeſus Chriſt*, whom God had anointed with the Holy Ghoſt, and with power. St. *Paul* ſays to the *Corinthians*, 2 Cor. i. 21, 22. *Now he which ſtabliſheth us with you, in Chriſt, and hath anointed us, is God; who hath alſo ſealed us, and given the earneſt of the Spirit in our heart.*

It is not recorded, that *Jeſus Chriſt* ever received any external, official, unction. The unction that the prophets and the apoſtles ſpeak of, is the ſpiritual and internal unction of grace, and of the Holy Ghoſt, of which the outward unction, with which kings, prieſts, and prophets were anciently anointed, was but the figure and ſymbol. [Nevertheleſs, many have ſuppoſed, and I ſee no harm in it, that when the Spirit deſcended on *Jeſus* at his baptiſm, he then received a peculiar, ſolemn, and appropriate unction.] *Jeſus Chriſt* united in his own perſon the offices of king, prophet, and prieſt, and eminently included in himſelf whatever the law and the prophets had promiſed or figured, that was moſt excellent or moſt perfect. *Chriſtians*, his diſciples and his children, enjoy, in ſome ſenſe, the ſame prerogatives; *but ye are a choſen generation, a royal prieſthood, an holy nation, a peculiar people; that ye ſhould ſhew forth the praiſes of him that hath called you out of darkneſs into his marvellous light*, 1 Pet. ii. 9. But all this muſt be underſtood in a ſpiritual ſenſe, of the grace of the Holy Ghoſt; his holy unction poured into our hearts.

The name *Meſſiah*, *Anointed*, or *Chriſt*, was given to the kings, and to the high-prieſts of the *Hebrews*. *The Lord is witneſs againſt you, and his anointed*, 1 Sam. xii. 3, 5. *i. e.* the Lord and the king whom he has eſtabliſhed. And *David* ſays in ſeveral places, *God forbid that I ſhould lay my hand on the Lord's anointed.* The patriarchs and prophets are alſo repreſented by the name of *Meſſiahs*, or the Lord's anointed. *Touch not mine anointed, and do my prophets no harm*, Pſal. cv. 15. But this name belongs to the *Meſſiah* by way of excellence, who was the object of the deſire and expectation of the ſaints. *Hannah* the mother of *Samuel* plainly alludes to him, when at the end of her hymn, and in a time that there was no king in *Iſrael*, ſhe ſays, 1 Sam. ii. 10. *The Lord ſhall judge the ends of the earth, and he ſhall give ſtrength unto his king, and exalt the horn of his anointed*; *i. e.* the glory, the ſtrength, the power of his *Chriſt*, or his *Meſſiah*. And the *Pſalmiſt*, ii. 2. *The kings of the earth ſet themſelves againſt the Lord, and againſt his Meſſiah, or anointed.* And Pſal. xlv. 7. *Therefore God thy God hath anointed thee with the oil of gladneſs above thy fellows.* And *Jeremiah*, Lam. iv. 20. *The breath of our noſtrils, the anointed of the Lord, was taken in their pits.* *Daniel* foretels the death of *Jeſus Chriſt* under the name of *Meſſiah* the Lord. *And after three ſcore and two weeks ſhall Meſſiah be cut off, but not for himſelf.* Dan. ix. 26. Laſtly, *Habakkuk* ſays, iii. 13. *Thou wenteſt forth for the ſalvation of thy people, even for ſalvation with thine anointed.* It would be needleſs to bring any teſtimonies from the New Teſtament, to prove *Jeſus* to be the *Meſſiah*, ſince theſe occur in almoſt every line.

The *Greek* word *Chriſtos*, from whence comes *Chriſt* and *Chriſtian*, exactly anſwers to the *Hebrew Meſſiah*, which ſignifies him who has received unction; a king, a prieſt. The *Greeks* alſo uſe the term *Eleimmenos*, which has the ſame ſignification as *Chriſtos*.

The ancient *Hebrews*, being inſtructed by the prophets, had clear notions of the *Meſſiah*: but theſe were depraved by little and little, ſo that when *Jeſus* appeared in *Judæa*, the *Jews* entertained a falſe conception of the *Meſſiah*, expecting a temporal monarch and conqueror, who ſhould ſubject the whole world. Whence it came to paſs, they were ſcandalized at the outward appearance, the humility, and ſeeming weakneſs of our Saviour. The modern *Jews*, lying under ſtill greater miſtakes, form to themſelves chimerical ideas of the *Meſſiah*, utterly unknown to their forefathers.

The ancient prophets had foretold, that *Meſſiah* ſhould be God and man, exalted and abaſed, maſter and ſervant, prieſt and victim, king and ſubject, mortal and a victor over death, rich and poor: a king, a conqueror, glorious; a man of griefs, involved in infirmities, unknown, in a ſtate of abjection and humiliation. All theſe contrarieties were to be reconciled in the perſon of the *Meſſiah*: as they really were in the perſon of *Jeſus*. It was known that the *Meſſiah* was to be born (1) of a Virgin, (2) of the tribe of *Judah*, (3) of the race of *David*, (4) in the village of *Bethlehem*. That he was to continue for ever, that his coming was to be concealed, that he was the great prophet promiſed in the law, that he was both the ſon and Lord of

David,

David, that he was to perform great miracles, that he ſhould reſtore all things, that he ſhould die and riſe again, that *Elias* ſhould be the forerunner of his appearance, that a proof of his verity ſhould be, the cure of the lepers, life reſtored to the dead, and the goſpel preached to the poor. That he ſhould not deſtroy the law, but ſhould perfect and fulfil it; that he ſhould be a ſtone of offence, and a ſtumbling-block, againſt which many ſhould bruiſe themſelves; that he ſhould ſuffer infinite oppoſitions and contradictions; that from his time idolatry and impiety ſhould be baniſhed, and that a ſtrange people ſhould ſubmit themſelves to his authority.

When *Jeſus* appeared in *Judæa*, theſe notions were common among the *Jews*. Our Saviour appeals even to themſelves, and aſks, if theſe are not the characters of the *Meſſiah*? and, if they do not ſee their completion in himſelf? The evangeliſts take care to put the *Jews* in mind of them, proving hereby, that *Jeſus* is the *Chriſt* whom they expected. They quote the prophecies to them, which then were acknowledged to belong to the *Meſſiah*, though they have been controverted by the *Jews* ſince. It may be ſeen in the early fathers of the church, and in the moſt ancient *Jewiſh* authors, that in the beginning of *Chriſtianity*, they did not call in doubt ſeveral prophecies, which their forefathers underſtood of the *Meſſiah*. But in after ages they began to deny, that the paſſages we quote againſt them ſhould be underſtood of the *Meſſiah*, endeavouring to defend themſelves from arguments out of their own ſcriptures. After this they fell into new ſchemes, and new notions concerning the *Meſſiah*.

Some of them, as the famous *Hillel*, who lived, according to the *Jews*, before *Chriſt*, maintain that the *Meſſiah* was already come in the perſon of king *Hezekiah*. Others, that the belief of the coming of the *Meſſiah* is no article of faith, and he that denies this doctrine makes but a ſmall breach in the law; he only lops off a branch from the tree, without hurting the root. This was affirmed by *Joſeph Albo* the *Jew*, in a conference held in *Spain*, in the preſence of pope *Benedict* XIII. *Buxtorf* ſays, *Synag. Jud.* cap. 36, that the greater part of the modern *Rabbins* believe, that the *Meſſiah* has been come, a good while, but keeps himſelf concealed in ſome part of the world or other, and will not manifeſt himſelf, becauſe of the ſins of the *Jews*. *Jarchi* affirms, that the *Hebrews* believed the *Meſſiah* was born on the day of the laſt deſtruction of *Jeruſalem* by the *Romans*. Some aſſign him the terreſtrial paradiſe for his habitation, others the city of *Rome*, where according to the *Talmudiſts*, he keeps himſelf concealed among the leprous and infirm, at the gate of the city, expecting *Elias* to come to manifeſt him.

A great number believe he is not yet come, but they are ſtrangely divided about the time and circumſtances of his coming. Some expect him at the end of ſix thouſand years. They ſuppoſe *Jeſus Chriſt* to be born A. M. 3761. Add to this number 1800, it will make 5561, conſequently they have 439 years to expect ſtill. *Kimchi*, who lived in the twelfth century, was of opinion, that the coming of the *Meſſiah* was very near. *David* the grandſon of *Maimonides* was adviſed with in this matter; *Maimonides* himſelf had been conſulted about it; but neither of them could ſay any thing to the purpoſe. *Maimonides* pretended to have received certain prophecies from his anceſtors, importing that the gift of prophecy ſhould be reſtored to *Iſrael* after the ſame number of years from the time of *Baalam*, as had paſſed from the beginning of the world to *Baalam*'s time. According to him *Baalam* prophecied A. M. 2488. If we double this number, we find the reſtoration of the gift of prophecy ſhould be A. M. 4976, *i. e.* A. D. 1316. But this concluſion has been found falſe. Some have fixed the end of their misfortunes to A. D. 1492, others A. D. 1598, others A. D. 1600, others yet later. Laſt of all, tired out with theſe uncertainties, they have pronounced an anathema againſt all, who ſhall pretend to calculate the time of the coming of the *Meſſiah*. *Gemarr. Tit. Sanhedr.* cap. xi.

To reconcile thoſe prophecies that ſeem to oppoſe each other, ſome have had recourſe to an hypotheſis of two *Meſſiah's*, one in a ſtate of humiliation, in poverty and ſufferings; the other in ſplendor, glory, and magnificence; but both of them to be mere men. The firſt is to proceed from the tribe of *Joſeph*, and the family of *Ephraim:* his father is to be called *Huziel*, and himſelf *Nehemiah*. He is to appear at the head of an army, compoſed of the tribes of *Ephraim* and *Manaſſeh*, of *Benjamin* and part of *Gad*, and ſhall make war with the *Edomites*, (thus they call the *Chriſtians* and the *Romans*, whoſe empire they are to deſtroy) and bring back the *Jews* in triumph to *Jeruſalem*.

The ſecond *Meſſiah* is to be of the race of *David*, is to bring the firſt *Meſſiah* to life again, to aſſemble all *Iſrael*, to raiſe thoſe that are dead, to rebuild the temple of *Jeruſalem*, and to rule over the whole world. He is to marry ſeveral wives, and to have many children, who are to ſucceed him after his death; for he is to die like other men. On this ſubject *vide* two diſſertations of

F. Charles Joſeph Imbonatus, at the end of tom. v. of the *Bibliotheca Rabbinica*, concerning the coming of the *Meſſiah*; and alſo what *Bartolocci* has gathered in tom. i. of his *Bibliotheca Rabbinica*; and *Baſnage*'s Hiſtory of the *Jews*, tom. iv.

Jeſus Chriſt gives warning to his diſciples, that falſe prophets and falſe *Meſſiahs* ſhould ariſe; Mark xiii. 22. That they ſhould perform ſigns and wonders, by which even the elect themſelves would be in danger. The event has verified his prediction. Every age among the *Jews* has produced falſe prophets, and falſe *Chriſts*, who have ſucceeded in deceiving many of that nation. One appeared even in the age of *Chriſt* himſelf; I mean *Simon Magus*, who reported at *Samaria* that he was *the great Power of God*, Acts viii. 9. In the following century *Barchochebas* by his impoſtures drew the moſt terrible perſecution on the *Jews* that they had ever ſuffered. See BARCHOCHEBAS, ADRIAN, AKIBA.

About A. D. 434, there appeared in the Iſle of *Candia* a falſe *Meſſiah* called *Moſes*, who pretended to be the ancient Legiſlator of the *Jews*, deſcended from heaven to procure a glorious deliverance for the *Jews* of that iſland, by making them paſs over the ſea, into the Land of Promiſe, *Socrat. Hiſt. Eccleſ.* lib. ii. cap. 38. The *Jews* of *Candia* were fools enough to be perſuaded by him; many of them jumped into the ſea, in expectation that it would open to give them a ſafe paſſage. A great number were drowned, and the reſt got out again as well as they could; the impoſtor was ſought for to be puniſhed, but he diſappeared. This made it ſuſpected that he might be ſome demon, who had aſſumed a human ſhape to abuſe the *Jews*.

A. D. 530, there appeared in *Paleſtine* a falſe *Meſſiah* called *Julian*; he gave himſelf out to be a conqueror, and aſſured his followers, that he would deliver them from the oppreſſion of the *Chriſtians* by force of arms. Miſled by ſuch promiſes, the *Jews* took arms, and killed many *Chriſtians*. But the emperor *Juſtinian* ſending troops, *Julian* was taken and executed, and his party diſperſed.

A. D. 714, a *Jew* called *Serenus*, pretended to the *Spaniſh Jews*, that he would conduct them to *Paleſtine*, and ſet up his empire there. Several believed in this new *Meſſiah*, forſook their country and their buſineſs, and began to follow him. But they ſoon found him out to be a cheat, and had time enough to repent of their credulity, *Marca Hiſt. de Bearn*, lib. ii.

The twelfth century was very fruitful in this kind of impoſtures. One appeared in *France*, who brought on his followers a ſevere rebuke from king *Louis le Jeune*; he was taken and put to death, but his name and country are not known. He appeared about A. D. 1137. The year following another ſtarted up in *Perſia*; his army was numerous, and hardy enough to offer battle to the king of *Perſia*. That prince choſe rather to compel the *Jews* in his dominions, to oblige this man to lay down his arms; the falſe *Meſſiah* anſwered, that the preſent ſucceſs of his undertaking was a warrant to him of the future, and that they had nothing to fear. However, at laſt he promiſed to quit his arms, if he might be reimburſed the charges he had been at in preparing for war. The king complied with this propoſal, but no ſooner was his army diſarmed, but the king forced the *Jews* to repay him, what he had paid to the impoſtor, *Maimon. Epiſt. de Auſtrali Regione apud Vorſtium, Not. in Zemath. Solomon Ben-virga Schever Juda*, p. 169.

In the ſame century were ſeen no fewer than ſeven or eight falſe *Meſſiahs*, not only in *Spain*, but in *Arabia*, in *Perſia*, in *Moravia*. The *Moravian* was ſaid to have the ſecret of making himſelf inviſible when he pleaſed, and to charm the eyes of thoſe that followed him. Another, called *David Al-roi*, was a conjurer, who by ſome falſe miracles deceived a great number of *Jews*, whom he perſuaded to take up arms. The king, amazed at the rapidity of his conqueſts, and at the multitude of his followers, ordered him to appear at court, with a promiſe of ſubmitting to him, if he could prove himſelf to be the true *Meſſiah*. *David* attended on the king, was put in priſon, but he came out again; was purſued, but he diſappeared: his voice was heard, but nothing was ſeen of him. The king ſet himſelf at the head of his army in hopes to catch him, and arrived at the banks of the river *Goran*, where he heard him cry out, *O Fools*, but he was not ſeen. A moment afterwards he was obſerved dividing the waters of the river with his cloak, when he paſſed over. The army followed him, but he was no more to be found. The king then wrote to the *Jews* in his dominions, to deliver up *David* to him, on penalty of all being maſſacred without any quarter. *Zaccheus* the head of the captivity, wrote to the impoſtor to deliver himſelf up and ſave the nation, but he made a jeſt of this. However, at laſt, the father-in-law of *David*, gained over by a great ſum of money, tempted him into his power, made him drunk, and then cut off his head.

James Zieglern, who died A. D. 1559, loudly proclaimed the coming of the *Meſſiah*. He maintained that he had been born fourteen years, and that he had ſeen him at *Straſburg*. He kept a

ſword

ſword and a ſcepter to put into his hands, as ſoon as he ſhould arrive at an age proper for fighting. Then he ſhould pull down *antichriſt*, and the *Turkiſh* empire; ſhould extend his monarchy to the utmoſt limits of the world, ſhould aſſemble a council at *Conſtance*, which would hold for twelve years, and in which all diſputes about religion ſhould be finally determined. But the *Meſſiah* did not appear, and this impoſture was manifeſt. Another viſionary called *Philip Zieglern* aroſe in *Holland*, A. D. 1624, and promiſed a *Meſſiah* whom he had ſeen, and who only waited for the converſion of the hearts of the *Jews*, in order to manifeſt himſelf.

All theſe impoſtures, and their ill ſucceſs, have not been able to cure the *Jews* of their whimſical notions, concerning the *Meſſiah* whom they expect. One of their nation, born at *Aleppo*, in the laſt century, called *Zabatai Tzevi*, attempted about A. D. 1666 to be received as the *Meſſiah*. He had concerted this deſign very early, and learned whatever might be neceſſary in the better acting of his part. He preached in the fields before the *Turks*, who only derided him; but his diſciples were in great admiration of him. He bragged that he could raiſe himſelf above the clouds, as *Iſaiah* had foretold, xiv. 14. And having aſked his diſciples if they had not ſeen him do it, he reproached the blindneſs of thoſe who had ſincerity enough not to affirm it. He was ſummoned before the heads of the ſynagogue at *Smyrna*, where he then reſided, and was condemned to death; but no one would execute this ſentence, ſo that they were contented to baniſh him.

Tzevi was three times married, but did not conſummate his marriages. Having gone through *Greece*, he came to *Alexandria*, and thence to *Gaza*, where he found a *Jew* called *Nathan-Levi*, or *Benjamin*, whom he perſuaded to act the part of the prophet *Elias*, who was to go before the *Meſſiah*. They came to *Jeruſalem*, *Nathan* declared *Tzevi* to be him whom they expected. Part of the *Jews* of the country were ſeduced into the cheat, but the wiſer ſort oppoſed him, and excommunicated him. He withdrew to *Conſtantinople*, and thence to *Smyrna*, whither *Nathan-Levi* ſent four ambaſſadors to him, who acknowledged him for the *Meſſiah*. This embaſſy impoſed on the people, and even on ſome of the doctors; they owned him as a king, and brought him preſents, that he might ſupport his royal dignity. Thoſe of a better underſtanding oppoſed in vain. They even pronounced two ſentences of death againſt him, but he was not concerned at it, becauſe he knew they dared not put them in execution. He waited on the *Cadi* of *Smyrna*, and put himſelf under his protection. The whole diſcourſe of the public was of *Tzevi*; he had a throne ſet up for himſelf, and another for his ſpouſe. He called himſelf *The king of the kings of* Iſrael, and *Joſeph Tzevi* his brother *The king of the kings of* Judah. He cauſed the name of the *Ottoman* emperor to be eraſed out of the liturgy, and ſubſtituted his own. Before he began the conqueſt of the empire, he diſtributed the offices and employments among his favourites.

He departed for *Conſtantinople*. The Grand Seignior being informed of it, ordered his vizier to ſeize him, to put him in priſon, and give him the baſtonade. They laid hold of him, and aſked him, why he aſſumed the title of a king? He anſwered, the *Jews* had compelled him. The vizier ordered him to priſon at the *Dardanelles*. The *Jews* thought it was for want of power to hurt him that *Tzevi* was ſpared. They corrupted the governor by great preſents, ſo that even in his priſon the impoſtor was entertained with all poſſible honours. At length the Grand Seignior cauſed *Tzevi* to be brought to *Adrianople*, and ordered him to be run through with a ſword, to try if he was invulnerable: but *Tzevi* choſe rather to turn *Mahometan*, than thus to ſuffer death: and ſuch was the concluſion of this famous tranſaction, *Baſnage's Hiſtory of the Jews*, tom. iii. lib. v. cap. 18.

METEMPSYCHOSIS. The notion of a *metempſychoſis*, or tranſmigration of the ſoul from one body to another, whatever the modern *Jews* may ſay, is not taught, either in the Old or New Teſtament. On the contrary, it appears by the law, by the prophets, and the apoſtles, that the ſouls of men after their death are in a fixed ſtate, and have no longer any concern with this preſent life. The *Jews* quote the paſſage of *Job*, xxxiii. 29, 30. to ſupport their opinion concerning the *metempſychoſis*. *Lo all theſe things worketh God oftentimes* (Heb. *twice* and *thrice*) *with man. To bring back his ſoul from the pit, to be enlightened with the light of the living.* As if *Elihu* alluded to a threefold revolution, or meant a threefold return of the ſoul to a body. But the true ſenſe of this paſſage is, that God preſerves the man who puts his confidence in him, three times, *i. e.* repeatedly—many times. There is great probability that the *Jews* imbibed this notion, during their long captivity at *Babylon*, or from their intercourſe with the *Greeks*, who themſelves had borrowed it from the Orientals.

At the time of *Jeſus Chriſt* this opinion was common among the *Jews*: whence they ſay, ſome

thought *Jeſus* to be *John* the Baptiſt, others *Elias*, others *Jeremiah*, or one of the old prophets, Matth. xvi. 14. And when *Herod* the Tetrarch heard reports of the miracles of *Jeſus*, he ſaid, that *John* the Baptiſt, whom he had beheaded, was riſen again. *Joſephus* and *Philo*, ſpeak of the *metempſychoſis* as an opinion common in their nation. The *Phariſees* held, according to *Joſephus*, *Antiq.* lib. xviii. cap. 2. *de Bello*, lib. ii. cap. 12. that the ſouls of good men might eaſily return into another body, after the death of that which they had forſaken. He ſays alſo, *de Bello*, lib. vii. cap. 25. that the ſouls of wicked men ſometimes enter into the bodies of living men, which they poſſeſs and torment. *Philo* ſays, *de Somniis*, p. 586. & *de Gigantibus*, p. 285. that the ſouls which deſcend out of the air into the bodies which they animate, return again into the air after the death of thoſe bodies; that ſome of them retain a great abhorrence for matter, and dread to be again plunged into bodies; but that others return with good will, and natural deſire, to renewed life.

The *Jewiſh* doctors that treat of the tranſmigration, wrap it up in obſcure and myſterious terms, *R. Iſaac Lorien. de Revolution. anim.* cap. 4. *Cabbalæ denudatæ*, par. iii. p. 258. They believe that God has determined for all ſouls a certain degree of perfection, to which they cannot attain in the courſe of one life only. They therefore return ſeveral times upon the earth, and animate ſeveral bodies ſucceſſively, that they may fulfil all righteouſneſs; and practice all the commandments, negative and affirmative, without which they cannot arrive at the ſtate, which God intends for them. Whence is it, ſay they, that ſome people die in the prime of their youth? It is becauſe they have already acquired their degree of perfection, and have nothing remaining to be done in a frail and mortal body. Others, like *Moſes*, die with reluctance, becauſe they have not accompliſhed all their duties. Others, like *Daniel*, die with ſatisfaction, and even deſire death, becauſe nothing remains for them to do in this world.

They ſay, the *metempſychoſis*, or revolution of ſouls, is after two manners. The firſt when a ſoul enters a body already animated. Thus it was that *Herod* the Tetrarch imagined, that the ſoul of *John* the Baptiſt, whom he had cauſed to be beheaded a little before, was entered into the body of *Jeſus Chriſt*, in order to work miracles. Souls enter into bodies already animated, to acquire ſome new degree of perfection, or to aſſiſt that ſoul already in the body, in the works which God requires of it. They ſay, for example, that the ſoul of *Moſes* is to be united to that of the *Meſſiah*, &c.

The ſecond manner of tranſmigration, ſay they, is, when a ſoul enters into a body newly formed, either to expiate ſome crime it had committed in another body, or to acquire a greater degree of ſanctity. The *Jews* think this revolution is performed at leaſt three or four times. They even extend this tranſmigration to brute beaſts, and to inanimate things; and the number is not ſmall that maintains this opinion. The moſt famous of the *Jewiſh* doctors hold it, and pretend that *Pythagoras*, *Plato*, *Virgil*, and the ancient philoſophers that eſpouſed it, derived it from the writings of the prophets.

This notion is very ancient in the Eaſt. The *Chineſe* teach, that *Xekiah* an *Indian* philoſopher, born about a thouſand years before *Jeſus Chriſt*, was the firſt broacher of this doctrine in the *Indies*, from whence it ſpread into *China*, A. D. 65. The *Chineſe* pretend, that *Xekiah* was born eight thouſand times, and that his laſt birth was in the form of a white elephant. On this principle the *Indians* and *Chineſe* are ſo little ſcrupulous of putting themſelves to death, and do ſo often kill their children, when they find any difficulty in maintaining them. It is related that a king of this country having had the ſmall-pox, and ſeeing his face much diſfigured, could not endure to live under ſuch a frightful figure, but ordered his brother's ſon to cut his throat, who was afterwards burned. The ſtory of the *Indian* philoſopher *Calanus* is well known, who burned himſelf in the time of *Alexander* the Great.

The *Indians* look upon death with indifference, being fully perſuaded of the *metempſychoſis*. This opinion has produced in the Eaſt a great number of impoſtors and falſe *Meſſiahs*, who pretended to be animated by the ſouls of *Adam*, or of *Moſes*. For example, *Akem-Ben-Aſha*, a famous impoſtor, who appeared in the year 162 of the *Hegira*, and affirmed, that after the death of *Adam* God appeared to men under the ſhape of ſeveral prophets, and other great men, till he took a human figure in the perſon of *Abu-Moſlem*, prince of *Koraſan*; after whoſe death the Deity had paſſed and deſcended into his own perſon. From the ſame ſource thoſe fanatics proceeded, who gave divine honours to *Abon-Giaſar-Almanſor*, the ſecond calif of the race of the *Abaſſides*; into whom they pretended that the ſoul of *Mahomet*, or of ſome ancient prophet, had paſſed. From hence it is that they abſtain from killing any living creature, for fear of violating the ſoul of their father, or of ſome near relation, inhabiting thoſe animals. They do not ſo much as

defend

defend themſelves againſt wild beaſts; and they charitably redeem animals out of the hands of ſtrangers, who are about to kill them. See SOUL, and RESURRECTION.

METHUSAEL, מתושאל, *who demands his death;* from שאלה *ſhelah, to demand,* and מות *muth, death,* and the pronoun ו *o, his:* otherwiſe, *death is his hell, or grave;* from שאל *ſheol, hell, or the tomb:* otherwiſe, *man that demands;* from מתים *methim, man,* and שאלא *ſhala, to demand.*

METHUSAEL, or *Matthuſael,* ſon of *Mehujael;* of the race of *Cain.* Gen. iv. 18. He begat *Lamech* the bigamiſt.

METHUSEL'AH, מתושלה, *he has ſent his death;* from מות *muth, death,* and שלה *ſhalach:* otherwiſe, *the arms of his death;* from *muth, death,* and *ſhalac* or *ſhelec,* according to different readings, and the pronoun ו *o, his:* otherwiſe, according to the *Hebrew* and *Syriac, ſpoil of his death:* otherwiſe, *man that demands;* from *meth, mortal man,* and *ſhaal, to demand.*

METHUSELAH, ſon of *Enoch, Gen.* v. 21, 22, *&c. Methuſelah* was born A. M. 687. He begat *Lamech* A. M. 874, and died A. M. 1656, aged nine hundred ſixty-nine years; the greateſt age attained by any mortal man. This ſame year, A. M. 1656, was the year of the deluge.

St. *Jerome* in his *Hebraical* queſtions on *Geneſis,* mentions a famous queſtion that uſed to be debated, which is, that *Methuſelah,* according to the LXX. muſt have lived fourteen years after the deluge; or according to other copies, he died ſix years before the deluge: in which both accounts recede from the *Hebrew* text, which ſays he died the very year of the deluge. Thus the Seventy read—Methuſelah *being an hundred and ſixty-ſeven years old begat* Lamech, *after which he lived yet eight hundred and two years,* (or according to other copies *ſeven hundred fourſcore and two years*) *and the whole number of his years was nine hundred ſixty-nine years.* But if *Lamech* was born in the year of *Methuſelah* 167, and if he begat *Noah* at the age of 188 years, which was the 355th year of *Methuſelah,* the deluge happening in the 600th year of *Noah,* as the Scripture affirms, that is, in the year of *Methuſelah* 955, it muſt follow that the year of the deluge was 14 years before the death of *Methuſelah.* But we may admit, that the copies of the Septuagint have been injured in this place.

The *Rabbins* pretend that *Methuſelah* was a very learned man, that he was an hundred years at the ſchool of his father *Enoch,* that he wrote ſeveral works, and three hundred and thirty proverbs or parables. *Eupolemus* in *Euſebius, Præparat.* lib. ix. cap. 17. acquaints us, that *Methuſelah,* by the miniſtry of angels, learned all kinds of knowledge. *Solomon Jarchi* thinks he died ſeven-days before the deluge, that his ſon *Noah* might have time to lament him; and the book of *Jalkut* ſays, that then a voice was heard from heaven, as if the angels themſelves bewailed the death of *Methuſelah.*

METRETA; this word comes from the *Greek Metretes,* a ſort of meaſure.

The *Metreta* of the *Greeks* was very near to the *Bath* of the *Hebrews.* St. *John* ſays, ii. 6. that at the marriage of *Cana,* there were ſix large urns, or ſtone water-pots, containing about two or three firkins (μετρητὰς) a piece; which *Chriſt* changed into excellent wine.

MEUZAL, מאוזל, μοοζιὴλ, *that goes out,* or *goes away;* from אזל *azal.* [*Vide* Eng. tranſ. *Ezek.* xxvii. 19. "*going to and fro.*"—]

MEUZAL, or *Moſel,* a city mentioned by *Ezekiel,* xxvii. 19. מאוזל ודן ויון, whoſe ſituation is unknown. The *Hebrew* of *Ezekiel* may be tranſlated as the Vulgate has done, *Dan & Græcia & Moſel;* or *Dan and Javan of Ozel or Uſal. Bochart, Phaleg,* lib. ii. cap. 22. thinks that by *Javan of Ozel or Uzal,* are meant the deſcendants of *Javan,* whoſe habitation was at *Uſal,* a city of *Arabia.* Inſtead of *Javan* the LXX. read *Jain,* wine; alſo *Aſel* or *Aſael,* and not *Moſel.* The *Syriac* has *Dan* and *Javan* of *Uzel;* the *Arabic, they brought to your fairs wine of aïl.* The *Chaldee, Dan and Javan brought you merchandizes in troops,* &c. I ſuſpect ſome alteration in this paſſage. *Dan* and *Javan* are too far diſtant from each other, to be thus brought together.

MEZAHAB, מיזהב, μεζοὰβ, *who is gilded;* from זהב *zahab, gold:* otherwiſe, *gilded waters;* from מי *mi, waters,* and זהב *zahab, gold:* otherwiſe, *what is gold;* from the conjunction מי *mi, what is, and* זהב *zahab, gold.*

MEZAHAB, or *Mezaab,* mother of *Matred,* Gen. xxxvi. 39.

MEZUZOTH. This name the *Jews* give to certain pieces of parchment, that they fix in the door poſts of their houſes; taking literally what *Moſes* orders, *Deut.* vi. 9, 11, 13. Thou ſhalt never forget the laws of thy God, but *thou ſhalt write them on the poſts of thy houſe, and on thy gates.* They pretend, that to avoid making themſelves ridiculous, by writing the commandments of God without their doors, or rather to avoid expoſing them to prophanation, they ought to write them on parchment, and to encloſe it. Therefore they write theſe words on a ſquare piece of parchment prepared on purpoſe, with a particular ink, and a ſquare kind of character, *Deut.* vi. 4, 5, 6, 7, 8, 9. *Hear, O Iſrael, the Lord our God is one Lord,* &c. Then they left a little ſpace, and afterwards went on, *Deut.* xi. 13.

And

And it ſhall come to paſs, if thou ſhall hearken diligently to my commandments, &c. as far as, *thou ſhalt write them upon the door-poſts of thy houſe*, &c. After this they roll up the parchment, put it into a caſe, and write on it *Shadai*, which is one of the names of God; they put it at the doors of their houſes, and chambers, to the knockers of the door on the right ſide, and as often as they paſs, they touch it in this place with their finger, which they afterwards kiſs. The *Hebrew* word *mezuza* properly ſignifies the door-poſts of an houſe; but it is alſo given to this roll of parchment now mentioned. *Vide Leo* of *Modena*, ceremonies of the *Jews*, part i. cap. 2. *Vide* plate of PHYLACTERIES.

MIAMIN, מימין, μειμὶν, *Who is dextrous*, or *the right hand*; from ימין *jamin*: otherwiſe, *that prepares waters*; from מי *mi*, *waters*, and מן *min*, *preparation*.

MIAMIN, ſon of *Paroſh*, of the race of the prieſts; one who divorced his ſtrange wife. Ezr. x. 25.

MIBHAR, מבחר, *elected*, or *election*, or *youth*; from בחר *bachar*, *to chooſe*, &c.

MIBHAR, or *Mibahar*, ſon of *Haggeri*, a valiant man of *David*'s army, 1 *Chron.* xi. 38.

MIBSAM, מבשם, *that perfumes*; from בשם *beſhem*: otherwiſe, *who confounds them*; from בוש *boſh*, *to confound*, or *put to ſhame*, and the pronoun מ *am*, *them*.

I. MIBSAM, or *Mabſam*, ſon of *Iſhmael*, *Gen.* xxv. 13.

II. MIBSAM, ſon of *Shallum*, and father of *Miſhma*, 1 *Chron.* iv. 25.

MIBZAR, מבצר, μαζὰρ, *which is defended, or fortified*: or *that cuts*, or *has a vintage*; from בצר *batzar*, *bitzur*, or *bitſer*, according to its different readings.

MIBZAR, or *Mabſar*; he ſucceeded *Taman* in the principality of *Edom*, *Gen.* xxxvi. 42.

MICAH. מיכא, *poor*, *humble*; from מכך *macac*: otherwiſe, *who ſtrikes*, or *is ſtruck*, from נכה *nacah*: otherwiſe, *who is there?* from the conjunction מי *mi*, and the word כה *co*, *here*, *there*: otherwiſe, *the waters here*; from מי *mi*, *waters*, and כה *co*, *here*.

MICAH, ſon of *Zichri*, and father of *Mattaniah*, 1 *Chron.* ix. 15.

II. MICAH, מיכה, *Micha*, or *Michas*, ſon of *Meribbaal*, *i e. Mephiboſheth*, 2 *Sam.* ix. 6, 12. *Micha*'s ſons were *Pithon*, *Melech*, *Tarea*, and *Ahaz*, 1 *Chron.* viii. 34, 35.

III. MICAH, father of *Achbor*, 2 *Kings* xxii. 12.

IV. MICAH, of *Reuben*; ſon of *Joel*, 1 *Chr.* v. 5.

V. MICAH, ſon of *Uzziel*, 1 *Chron.* xxiii. 20.

VI. MICAH, the *Moraſthite*, or of *Moreſa*, a village near the city *Eleutheropolis*, in the ſouth of *Judah*, is the ſeventh in order of the twelve leſſer prophets. He propheſied under *Jotham*, *Ahaz*, and *Hezekiah*, kings of *Judah*, about fifty years, *from about* A. M. 3245, *or the beginning of the reign of* Jotham, *to* A. M. 3306, *or the laſt year of* Hezekiah. Some have confounded him, but very improperly, with *Micaiah*, ſon of *Imlah*, who lived in the kingdom of the ten tribes, under the reign of *Ahab*. The ſpurious *Dorotheus* ſays, that *Micah* was buried in the burying place of the *Anakim*, whoſe habitation had been at *Hebron*. This prophet was nearly cotemporary with *Iſaiah*, and has ſome expreſſions in common with him; compare *Iſaiah* ii. 2. with *Micah* iv. 1. and *Iſaiah* xli. 15, with *Micah* iv. 13.

The prophecy of *Micah* contains but ſeven chapters. He firſt foretels the calamities of *Samaria*, afterwards he propheſies againſt *Judah*, then he exclaims againſt the iniquities of *Samaria*; he foretels the captivity of the ten tribes, and their return. The third chapter contains a pathetic invective againſt the princes of the houſe of *Jacob*, and the judges of the houſe of *Iſrael*; which in my opinion is levelled againſt the chiefs of the kingdom of *Judah*, the judges, the magiſtrates, the prieſts, the falſe prophets, *&c.* We are informed by *Jeremiah*, xxvi. 18, 19, *&c.* that this prophecy was pronounced in the time of *Hezekiah*, and that in the days of *Jehoiakim* it protected *Jeremiah* from death, who propheſied much the ſame things againſt *Jeruſalem* as *Micah* had done.

After theſe terrible denunciations, *Micah* ſpeaks of the reign of the *Meſſiah*. And as the peaceable times which ſucceeded the return from the *Babyloniſh* captivity, and which prefigured the reign of the *Meſſiah*, were diſturbed by a tempeſt of ſhort continuance; *Micah* foretold it in a manner, which agrees very well with what *Ezekiel* ſays, of the war of *Gog* againſt the ſaints, and which we think had relation to the reign of *Cambyſes*, or the war of *Holofernes*. *Micah* ſpeaks particularly of the birth of the *Meſſiah* v. 2, 3, *&c.* at *Bethlehem*, and that his dominion was to extend over the earth.

The two laſt chapters of *Micah* contain a long invective againſt the iniquities of *Samaria*; then he foretels the fall of *Babylon*, the re-eſtabliſhment of *Iſrael*, their happineſs, &c. and this in ſuch lofty terms, as chiefly agree with the ſtate of the *Chriſtian* church.

St. *Jerome*, *Ep.* 37. ſays, that *Micah* was buried at *Moraſthi*; and *Sozomenes*, lib. vii. cap. 29. *Hiſt. Eccl.* ſays, that his tomb was revealed to *Zebennus*, biſhop of *Eleutheropolis*, in the reign of *Theodoſius* the Great. He calls the place of his

his burial *Beretſate*, which is probably the ſame as *Moraſthi*, ten furlongs from *Eleutheropolis*. The author of the Life and Death of the Prophets, printed under the name of *Epiphanius*, pretends that *Micah* was thrown headlong, and put to death by *Jehoram*, ſon of *Ahab*, becauſe he could not bear his freedom in reproving his vices. But this author, as ſeveral others, has confounded *Micah* the *Moraſthite*, with *Micaiah*, ſon of *Imlah*.

MICAH, מיכיהו, μιχαίας. In *Hebrew*, *Michaihu*, *who is like to God?*

VII. MICAH, or *Michaihu*, of the tribe of *Ephraim*, ſon of a rich widow, who became an occaſion of falling to *Iſrael*, Judges xvii, xviii. The mother of *Micah* had laid by a reſerve of eleven hundred ſhekels, about £. 125 10s. This money being miſſing, ſhe was in a great paſſion about it, and even uttered heavy imprecations againſt the thief. Whether *Micah* had taken it himſelf, or whether he recovered it from ſomebody who had taken it, he comes and tells his mother that it was in his cuſtody. The mother recovered her temper, and bleſſing her ſon for his diligence, told him it was dedicated to God, that ſhe would have an *ephod* made with it, and kept at their houſe, for the uſe of a domeſtic chapel. She immediately cauſes an *ephod* or prieſtly habit to be prepared with this money, and images of metal. He made one of his own ſons prieſt; and afterwards a young *Levite*.

It is believed this happened in the interval of time, after the death of *Joſhua*, and the elders that ſucceeded him, till *Othniel* judged *Iſrael*. During this time the tribe of *Dan* being ſtreightened in their inheritance, ſent ſix hundred men to ſeek a more convenient ſettlement. They paſſed by *Micah*'s houſe, on the mountains of *Ephraim*, and deſired the *Levite* who reſided there, to enquire of the Lord about the ſucceſs of their expedition. He anſwered them, that the Lord would proſper their undertaking.

They came a ſecond time to the houſe of *Micah*; and having perſuaded the prieſt to their party, they took away the *ephod*, and the graven images, and went their way. *Micah* runs after them, crying out, but they threaten him, and oblige him to retire.

Having taken *Laiſh*, they there ſet up the idol purloined from *Micah*, and appoint *Jonathan*, ſon of *Gerſhom*, the ſon of *Moſes*, their prieſt. This idol continued here all the time the houſe of God was at *Shilo*, and to the captivity of the country; or, according to another verſion of the *Hebrew*, to the time of the deliverance of the country. Some underſtand it of the deliverance of the country by *Samuel*; and others, of the captivity of the ten tribes by the kings of *Aſſyria*, *Salmanaſar*, and *Tiglath-pileſſer*. During all this time the city of *Laiſh*, otherwiſe called *Dan*, was a place of idolatry and ſuperſtition; worſhipping either the *Teraphim* of *Micah*, or the golden calves of *Jeroboam*.

MICAIAH, מיכה, μιχαίας, from the ſame.

I. MICAIAH, mother of *Abijah*, king of *Judah*. See MAACHAH.

II MICAIAH, or *Michaiah*, מיכיהו, ſon of *Imlah*, of *Ephraim*, a prophet of the Lord. It is thought that it was *Micaiah*, though the Scripture does not mention his name, who directed one of his aſſociates to ſtrike him, and to wound him, which the other refuſing, *Micaiah* told him, a lion ſhould meet and kill him, which happened accordingly. *Micaiah* meeting another, deſired the ſame thing of him, which he performed. Thus the prophet being disfigured, threw duſt in his face, and went to meet king *Ahab:* complaining that being charged with a priſoner, he had eſcaped, but his ranſom was required of him. The king gave ſentence againſt him.—At which the prophet wiping the duſt off his face, and diſcovering himſelf to *Ahab*, ſaid, "Juſt ſo ſays the Lord to thee. Becauſe thou haſt let go a man deſerving of death, thy life ſhall anſwer for his life, and thy people for his people." He ſpoke of *Ben-hadad* king of *Syria*, whom *Ahab* had ſuffered to eſcape when he was in his power. 1 Kings xx. 35.

About three years after, when *Ahab* made war againſt *Ben-hadad* king of *Syria*, he invited *Jehoſhaphat*, king of *Judah*, to accompany him in this expedition, 1 Kings, xxii. 3, 4, 5, &c. *Jehoſhaphat*, who was then at *Samaria*, conſented, but deſired that a prophet of the Lord might be conſulted about their ſucceſs For he would not rely on the prophets of *Baal*, who had aſſured *Ahab* of victory. Then they brought *Micaiah*, the ſon of *Imlah* before the kings, and deſired him by the way, that his words might agree with the words of the other prophets, who all had promiſed the king ſucceſs. *Ahab* having inquired of him, whether they ſhould march againſt *Ramoth-Gilead* or no? *Micaiah* anſwered, March on and proſper, the Lord ſhall deliver it into thy hands. The king replied, I adjure thee in the name of the Lord to anſwer only according to the truth. Then *Micaiah* ſays to him with a more ſerious countenance; I ſaw all *Iſrael* diſperſed upon the mountains, like ſheep that have no ſhepherd: and the Lord ſaid, they have no captain, let every one return in peace to his own houſe.

Micaiah added, "I ſaw the Lord ſitting on his throne, and

and the heavenly hoſt on his right and on his leſt. And the Lord ſaid, Who ſhall ſeduce *Ahab*, king of Iſrael, to march againſt *Ramoth-Gilead*, that he may die there? One anſwered one thing, and another another. Then an evil ſpirit ſtepped forth and ſaid, I will ſeduce *Ahab*, by putting a lie into the mouth of all his prophets. The Lord ſaid to him, Go, and thou ſhalt ſucceed. Now has the Lord put a lying ſpirit in the mouth of all thy prophets, and has paſſed ſentence againſt thee." At the ſame time *Zedekiah*, ſon of *Chenaanah*, ſtepped up to *Micaiah*, and gave him a blow on the face, ſaying, which way went the Spirit of the Lord from me to ſpeak unto thee? To whom *Micaiah* replied, This thou ſhalt ſee, when thou ſhalt ſkulk from chamber to chamber to hide thyſelf. Then *Ahab*, king of *Iſrael*, ſaid to his people, Take *Micaiah* and carry him to *Amon* the governor of *Samaria*, and let him be fed with the bread of grief, and water of affliction, till I return in peace. (לחם לחץ ומים לחץ, *bread and water in a little quantity. See* 2 *Chron.* xviii. 26. *where St.* Jerom *tranſlates, Date ei panis modicum, & aqua pauxillum. Compare Iſai.* xxx. 20.) *Micaiah* anſwered, If thou return at all in peace, the Lord has not ſpoken by me. The event juſtified the prediction of *Micaiah*. We hear no more of *Micaiah* the ſon of *Imlah*.

III. MICAIAH, ſon of *Gemariah*, informed the princes of *Judah*, that *Baruch* had read the prophecies of the prophet *Jeremiah* in the temple before all the people. See *Jerem.* xxxvi. 11, 12, 13.

MICHAEL, מיכאל, *who is like to God?* From the conjunction מי *mi*, *who*, and כה *co*, *the ſame*, *or like*, and אל *el*, *God:* otherwiſe, *humility*, *poorneſs of God*; from מכך *macac*, *poverty*, and נכה *nacah*, *to ſtrike*, and יה *jah*, *the Lord*.

I. MICHAEL. It is believed that *Michael* is the head of the heavenly hoſt, as *Lucifer* is the head of the infernal; and that God has conſtituted him protector of *Iſrael*. St. *Jude*, ver. 9, 10. ſays, *Yet Michael the archangel, when contending with the devil, he diſputed about the body of Moſes, durſt not bring againſt him a railing accuſation, but ſaid, The Lord rebuke thee.* St. *Jude* concludes from thence, that the faithful ought not to uſe ill words or execrations, like heretics and falſe prophets.

It is aſked, what ſtory St. *Jude* here alludes to? It is believed he alludes to an hiſtory related in the apocryphal book of the aſſumption of *Moſes*, that the archangel *Michael* after the death of *Moſes*, was urgent to have the body of this legiſlator buried and concealed from men, for fear that the *Hebrews*, or any other nation, ſhould think fit to idolize or worſhip him. But the devil on the contrary pretended, that the body ought to be left to the *Hebrews*, for a trial of their fidelity; meaning rather for a ſnare and occaſion of ſcandal to them, *Vide Chryſoſt. Homil.* v. *in Matth. Theodoret, qu.* 43. *in Deut. Procop. in Deut. Joſeph. Antiq.* lib. iv. cap. ult. *Œcumenius, Comment. in Epiſt. Judæ.* from another tradition advances, that *Michael* uſed all his power to procure an honourable funeral for *Moſes*, but the devil on the other hand was as importunate, pretending that the body belonged to him, and that he was unworthy of the honour of burial, as being guilty of the death of an *Egyptian* that was ſlain by him. *Philo* and *Epiphanius* believe, that the body of *Moſes* was buried by the hands of angels. We have at this day two books intituled, *Petii-ath Moſhe*, or the Aſſumption of *Moſes*; but we find nothing in them of this conteſt.

We read, *Rev.* xii. 7, *And there was war in heaven, Michael and his angels fought againſt the dragon.* From this place it has been concluded, that *Michael* the archangel was the tutelar angel and guardian of the *Chriſtian* church. He exerted his power chiefly at the time of the perſecutions of the Pagans againſt the believers. He reſtrained the power of *Satan*, he ſupported the faith of the *Chriſtians*, he defeated the deſigns of the perſecutors, &c.

Daniel alſo ſpeaks of *Michael* in two places, x. 13. He ſays, that the angel *Gabriel* having appeared to him, ſaid, *The prince of the kingdom of Perſia withſtood me one and twenty days; but lo, Michael one of the chief princes came to help me, and I remained there with the kings of Perſia.* It is commonly believed, that this angel of the kingdom of *Perſia* was he, to whom God had commited the care and ſuperintendance of this kingdom, who oppoſed *Gabriel* and *Michael*, becauſe he was deſirous to keep the *Jews* as long as he could in *Perſia*, where they did much good, and made many proſelytes. Others not readily aſſenting to this oppoſition of three good angels, imagined that the angel of the *Perſians* was a bad angel, who, jealous of the proſperity of the *Jews*, did his utmoſt to prevent *Cyrus* from coming to the empire of *Perſia*, that he might not ſet the *Jews* at liberty.

We find mention of *Michael*, *Daniel* xii. 1, 2. where ſpeaking of the perſecutions of *Antiochus Epiphanes*, he ſays, *And at that time ſhall Michael ſtand up, the great prince which ſtandeth for the children of thy people, and there ſhall be a time of trouble*, &c. *Michael* therefore was ſent of God to ſuccour his people, during theſe times of perſecution;

perſecution; he inſpired the *Maccabees* with invincible courage, he ſtruck the wicked *Antiochus*, and delivered the *Jewiſh* church.

Some believe that *Michael* conducted the *Iſraelites* in the deſert, of whom it is ſaid, *Behold, I ſend an angel before thee to keep thee in the way*, &c. Ex. xxiii. 20, 23. xxxiii. 2. That is, he is my envoy, my ambaſſador, he acts in my name. It is believed alſo, that he appeared to *Moſes* in the burning buſh, was the guide of the people in the wilderneſs, and gave the tokens of his preſence in the pillar of a cloud. It is thought alſo, he appeared to *Joſhua* in the fields of *Jericho*, Joſ. v. 13. and to *Gideon*, and to *Manoah* the father of *Samſon*. In a word, to him are imputed the greater part of the moſt remarkable appearances, in the Old Teſtament or the New.

II. MICHAEL, father of *Sethur*, of *Aſher*. *Sethur* was one of the ſpies ſent by *Moſes*, *Numb.* xiii. 13.

III. MICHAEL, ſon of *Jeſhiſhai*, and father of *Gilead*, of *Gad*, 1 *Chron.* v. 13, 14.

IV. MICHAEL, ſon of *Uzzi*, of *Iſſachar*, 1 *Chr.* vii. 3.

V. MICHAEL, of *Manaſſeh*: a valiant man on the party of *David*, 1 *Chron.* xii. 20.

VI. MICHAEL, ſon of king *Jehoſhaphat*, was killed with his other brethren, by king *Jehoram*, after the death of *Jehoſhaphat*, 2 *Chron.* xxi. 2.

MICHAL, מיכל, *who is it that has all?* from the conjunction מי *mi*, *who is it*, and כלל *calal*, *all*: otherwiſe, *who is perfect, or compleat?* from the ſame: otherwiſe, *the whole is water*; from מי *mi*, *water*, and כל *col*, *the whole*: otherwiſe, *defence*; from כלא *cala*.

MICHAL, or *Michol*, daughter of king *Saul*. The *Hebrews* think, ſhe was alſo named *Eglah*, and was mother of *Ithream*, 2 *Sam.* iii. 5. But this opinion has no foundation. *Michal* falling in love with *David*, and her father *Saul* being informed of it, he was not a little glad, ſaying, I will give her to *David* for a wife, that he may fall by the hands of the *Philiſtines*. *Saul* therefore bid his confidents inſinuate to *David* to improve his good fortune; *David* at firſt declined, but finding his valour might ſerve inſtead of a dowry, he doubled what *Saul* required as proofs of his victory over the *Philiſtines*, and *Saul* gave him his daughter *Michal*.

Some time after *Saul* ſent his guards after *David*, to ſeize him in his own houſe during the night, and to bring him with them on the morrow. But *Michal* let him down through a window, and he eſcaped. *Michal* then took a figure, (*the Hebrew ſays, ſhe took teraphim. The LXX.* κενοτάφια *figures: as the repreſentation of a dead man, or an empty tomb*) and laid it in *David*'s bed, and put about its head the ſkin of a goat with the hair on, and covered it with a cloth. (*Hebrew* אח כבור העזים, *a bolſter of goats hair. The LXX.* Ἧπαρ των αιγων, *a liver of goats. Aquil.* Σιρογγύλωμον τρι χων, *a bottom of hair*) *Saul* ſent next morning to take *David*, and gave orders that he ſhould be brought in his bed; but they found nothing but a figure, and *Michal* excuſed herſelf by ſaying, that *David* threatened to kill her if ſhe did not favour his eſcape. Some time after *Saul* gave *Michal* to *Phalti*, (or *Phaltiel*,) ſon of *Laiſh* of *Gallim*.

But *David*, when he came to the crown, cauſed *Michal* to be reſtored to him again, and this was one condition that he ſtipulated with *Abner*. Then *David* ſent meſſengers to *Iſh-boſheth*, who ſent her back to *David*, and *Phaltiel* followed her weeping as far as *Bahurim*. The *Hebrews* pretend, that *Phaltiel* never came near *Michal*, who in ſtrictneſs could not be his wife, ſince ſhe never had been divorced from *David*. Others believe that *Michal* had five ſons by *Phaltiel*, which the *Gibeonites* executed, 2 *Sam.* xxi. 8, 9. See MERAB.

David from the very beginning of his reign had formed a deſign of tranſlating the ark of the covenant from *Shilo* to *Jeruſalem*, where he had fixed his habitation. This pious deſign he executed with great pomp and ceremony; he himſelf leaping and dancing for joy in this ſolemnity. *Michal* obſerving this at a window, where ſhe had placed herſelf to ſee the proceſſion, conceived no ſmall contempt for king *David*; and when he returned to his palace, ſhe upbraided him with deſcending to ſuch meanneſſes, as to dance and play among his ſervants, acting rather like a buffoon than a king. *David* vindicated himſelf by telling her, that he would dance and appear ſtill more vile before the Lord, who had preferred him to be king of *Iſrael*, before her father and all his family. *Michal* had no children to the day of her death, which the Scripture ſeems to impute to theſe reproaches made to *David*: the time of her death is unknown.

MICHMAS, מכמס, *ſecret, concealed*; from כמס *camas*: otherwiſe, *tribute of the poor*, or *of him that is beaten*; from מס *mas*, *tribute*, and מכך *macac*, *poor*; or from נכה *nacah*, *to ſtrike*. Ezra ii. 27.

MICHMASH, מכמש, μαγμὰς, *he that ſtrikes*; from נכה *nacah*: otherwiſe, *poor who is taken away*; from מכך *macac*, *poor*, and משה *maſhah*, *taken away*: otherwiſe, *that touches*; from משש *maſhaſh*.

MICHMASH, or *Machmas*; *Euſebius* ſays, that *Michmaſh* in his time was a conſiderable place, about nine miles from *Jeruſalem* towards *Rama*. *Michmaſh* was eaſt of *Beth-aven*, 1 *Sam.* xiii. 6.

MICHMETHAH, מכמתת, *the gift of him that ſtrikes*, or *of the poor*; from מתת *mathath*, *a gift*, and מכך *macac*, *poor*, and from נכה *nacah*, *to ſtrike:* otherwiſe, *the death of the poor and afflicted*; from מות *muth*, *death*, and מכך *macac*, *poor*.

MICHMETHAH, or *Machmethath*, a city belonging to the half-tribe of *Manaſſeh*, on this ſide *Jordan*, on the frontiers of *Ephraim* and *Manaſſeh*, in ſight of *Shechem*, and over againſt it, *Joſh.* xvi. 6. xvii. 7.

MICHRI, מכרי, *ſale*; from מכר *macar*, *to ſell*: otherwiſe, *knowledge*; from נכר *nicar*. 1 Ch. ix. 8.

MIDDIN, מדין, or *niddin*, *judgment*, or *that pleads*, or *reproves:* from דין *din*, whence comes מדון *madon*, *proceſs:* otherwiſe, *that meaſures:* from מדד *madad*, a city. Joſh. xv. 61.

MIDIAN, מדין, *judgment:* from דון *dun:* otherwiſe, *meaſure*, *habit*, *covering*; from מד *mad*.

I. MIDIAN, or *Madian*, the fourth ſon of *Abraham* and *Keturah*, *Gen.* xxv. 2. See MADAN.

The *Midianites* mentioned Numbers xxii. 4, 7. xxv. 15. and xxxi. 2, *&c.* whoſe daughters ſeduced *Iſrael*, even to the worſhipping of *Baal-peor*, were deſcendants of *Midian* the ſon of *Abraham*. The *Midianites*, who were overcome by *Hadad* ſon of *Bedad*, king of *Edom*, *Gen.* xxxvi. 35, and thoſe who oppreſſed *Iſrael*, and were defeated by *Gideon*, *Judg.* vi. 1, 2, *&c.* vii. 1, 2, *&c.* were alſo deſcended from *Midian*, ſon of *Abraham*, whoſe habitation was eaſt of the *Dead-Sea*, and ſouth of the country of *Moab*. Their capital city was called *Midian*, and its remains were to be ſeen in the time of St. *Jerom* and *Euſebius*. It was ſituated on the *Arnon*, and ſouth of the city *Ar*, or *Areopolis*.

The Lord intending to puniſh the *Midianites*, becauſe their daughters had ſeduced *Iſrael* to the worſhip of *Peor*, ſays to *Moſes;* take a thouſand men out of each tribe, and ſend them under the command of *Phinehas*, ſon of the high-prieſt *Eleazar*, to execute my vengeance againſt the *Midianites*. *Phinehas* marched therefore at the head of twelve thouſand men, having with him the ark of the covenant, according to ſome commentators, and the trumpets of the tabernacle. He defeated the *Midianites*, and ſlew five of their kings, *Evi*, *Rekem*, *Zur*, *Hur*, and *Reba*, who reigned over ſeveral cities of the country of *Midian*, lying eaſt of the *Dead Sea*. And God permitted alſo, that the wicked prophet *Balaam* ſhould be involved in their misfortune, and loſe his life. The *Iſraelites* took the women, the children, the flocks, and whatever belonged to the *Midianites*; they burnt their cities, villages and forts, and they brought into their camp all the booty they had got in this expedition.

II. MIDIAN; was probably the ſon of *Cuſh*, ſince *Zipporah*, the wife of *Moſes*, who was a *Midianite*, was nevertheleſs a *Cuſhite*; Numb. xii. 1. Heb. and ſince *Habakkuk*, iii. 7. Heb. puts the *Midianites* with the *Cuſhites* as if they were ſynonymous, or at leaſt neighbours. This *Midian* peopled the country of *Midian*, eaſt of the *Red-Sea*. Into this country *Moſes* withdrew, and there married *Zipporah*, the daughter of *Jethro*, Exod. ii. 15, *&c.* It was theſe *Midianites* who trembled for fear, when they heard the *Hebrews* had paſſed through the *Red-Sea*, *Hab.* iii. 7. *Abulfeda* ſpeaking of the city of *Midian*, ſays, "*Madyan* is a city, in ruins, on the ſhore of the *Red-Sea*, on the ſide oppoſite to *Tabuc*, from which it is diſtant about ſix days journey. At *Midian* may be ſeen the famous well, where *Moſes* watered the flocks of *Schoaib*. (For thus the *Mahometans* call *Jethro*.) This city was the capital of the tribe of *Midian* among the *Iſraelites*. According to *Ibuſaid*, the bay of the *Red-Sea* in this place, is about one hundred thouſand paces wide."

It ſhould ſeem as if the Orientals knew no other *Midianites* but thoſe on the ſhore of the *Red Sea*, near Mount *Sinai*, among whom *Moſes* took refuge. The *Arabian* authors affirm, that the *Midianites* are a ſtrange people, who came to ſettle in *Arabia*, and are not of the number of the ancient inhabitants of this country; which countenances the opinion of thoſe, who will have *Midian* to have been a ſon of *Cuſh*. It is alſo affirmed, that the *Midianites* worſhipped the idols *Abda* and *Hinda;* and that the prophet *Jethro* being ſent by God to reclaim them, they continued hardened and obſtinate, and that God extirpated them, *D'Herbelot. Bibl. Orient.* p. 581, 496. *Vide* JETHRO.

MIGDAL-EL, מגדל-אל, μαγδαλιὴλ, *tower of God*, or *the majeſty of God*. See MAGDALENE.

MIGDAL-EL, or *Mandalel*, a city of *Naphtali*. This word ſignifies, *the tower of God*, Joſh. xix. 38.

MIGDAL-GAD, מגדל-גד, *tower of Gad*, *happy*, *or fortified tower;* from מגדל *migdal*, *a tower*, and גד *gad*, *good fortune:* otherwiſe, *greatneſs of happineſs*; from גדל *gadol*, *grand*, *magnificent*.

MIGDAL-GAD, a city of *Judah*, *Joſh.* xv. 37.

MIGDAL-SENNA, a city ſeven miles from *Jericho*, ſouth.

MIGDOL, מגדל, *tower*, or *greatneſs*; from מגדל *megdal*.

I. MIGDOL, *Magdalum*, or *Magdala*; theſe words ſignify a tower, and are found ſometimes alone, and ſometimes joined to a proper name. *Joſephus* ſpeaks of a fortreſs called *Magdala*, near to *Gamala*; and ſome have thought, that from hence

hence *Mary Magdalen* took her name, *Joſeph de Bello*, lib. ii. cap. 25. & *Antiq.* lib. xviii. 1. & *in Vitâ*.

II. MIGDOL. *Moſes* ſays, that when the *Iſraelites* came out of *Egypt*, the Lord commanded them to encamp, over againſt *Pi-hahiroth*, between *Migdol* and the ſea, over againſt *Baal-zephon*, Exod. xiv. 2. It is not known whether this *Migdol* was a city, or only a tower. The prophets ſpeak of *Magdalum* in lower *Egypt*, over againſt *Thebais*, Jerem. xiii. 2, 14. Ezek. xxix. 10. Hebr. The itinerary of *Antoninus* has *Magdolum*, at about twelve miles from *Peluſium*. *Vide* FRAGMENT, No. XXXIX. page .

MIGMA, Μίγμα, mixture.

MIGRON, מגרון, μαγγεδδὼ, *fear*; from מגר *mager*, in a metaphorical ſenſe: otherwiſe, *a farm*; from גרן *goren*: or *throat*; from גרון *garon*: otherwiſe, *to deliver*; from מגר *magar*: otherwiſe, *fear*; from יגר *jagar*.

MIGRON, or *Magron*, a village near *Gibeah*. *Saul* with 600 men retreated into the cave of *Remnon*, near *Migron*, 1 *Sam.* xiv. 2.

MIJAMIN, מימן, μιαμεὶν, *who is dextrous*: otherwiſe, *the right hand*, from ימין *jamin*: or *that prepares the waters*; from מים *majim*, *waters*, and מן *min*, *preparation*: otherwiſe, *true*, *faithful*, *truſty*; from נאמן *naaman*.

MIJAMIN, or *Maiman*, a prieſt of the ſixth ſacerdotal family, 1 *Chron.* xxiv. 9.

MIKLOTH, מקהלות, μακεδδὼδ. It ſignifies *rods*, or *ſtaffs*; from מקל *makel*: otherwiſe, *voices*; from קל *col*: or *lightneſſes*, or *contempt*; from קלל *calal*, *to deſpiſe*: But with a ה *he*, *Macheloth*, or *Mikloth*, ſignifies *aſſembly*, *congregation*; from קהל *cahal*.

I. MIKLOTH, or *Macelloth*, ſon of *Abi-Gibeon*, or *Jehiel*, and father of *Shimeah*, or *Shimeam*, 1 *Chr.* viii. 31, 32. and 1 *Chron.* ix. 37, 38.

II. MIKLOTH, a captain of *David*'s army. He commanded 24,000 men, under *Dodai* the *Ahohite*, 1 *Chron.* xxvii. 4.

MIKNIAH, מקניהו, μακκανία, *the poſſeſſion*, or *purchaſe of the Lord*; from קנה *kanah*: otherwiſe, *flock*; from מקנה *micne*; or *neſt of the Lord*; from קנן *kinen*, *to build a neſt*, and יה *jah*, *the Lord*.

MILALAI, מללי, *circumciſion*; from מול *mul*: otherwiſe, *my word*; from מלל *malal*, *to ſpeak*, and the pronoun י *i*, *my*. Nehem. xii. 36.

MILCAH, מלכה, *queen*; from מלך *malac*, *to reign*.

I. MILCAH, or *Melcha*, daughter of *Aram*, ſiſter of *Lot*, wife of *Nahor*, niece of *Abraham*, and mother of *Bethuel*. Her other ſons were *Huz*, *Buz*, *Kemuel*, *Cheſed*, *Hazo*, *Pildaſh*, and *Jidlaph*. Gen. xxiv. 15. xxii. 20, &c.

II. MILCAH, daughter of *Zelophehad*, *Numb.* xxvi. 33.

MILE, *milliare*, a meaſure of length, containing a thouſand paces. Eight *ſtadia* or furlongs make a mile. Our Saviour tells us, that if we are conſtrained to go a mile, we ſhould go two, Matt. v. 41. The *Romans* commonly meaſured by miles, and the *Greeks* by furlongs. The furlong was an hundred and twenty-five paces, and the pace five feet. The ancient *Hebrews* had neither miles, furlongs, nor feet, but only the cubit, the reed, and the line. The *Rabbins* make a mile to conſiſt of two thouſand cubits, and four miles make a *paraſang*. See *Reland Paleſt.* lib ii. cap. 1. alſo the *Hebrew* meaſures.

MILETUM, Μίλητον, *red*, or *ſcarlet*; from the *Greek* μίλτος, *vermillion*, *red*.

MILETUM, or *Miletus*, a famous city of *Ionia*, perhaps the *Melothi* in *Judith* ii. 13. St. *Paul* going from *Corinth* to *Jeruſalem*, in A. D. 58, paſſed by *Miletum*; and as he went by ſea, and ſo could not take *Epheſus* in his way, &c. he cauſed the biſhops of the church of *Epheſus* to come to *Miletum*, which was about twelve leagues from thence. When they were come to him, he earneſtly exhorted them to vigilance, &c. After which he took leave of them, and embarked for *Phœnicia*, Acts xx. 14, 15, &c.

[There was alſo a MILETUS in *Crete*; and it ſeems proper to refer to this *Miletus*, what St. *Paul* ſays 2 Tim. iv. 20. *Trophimus have I left at Miletus ſick*, becauſe when St. *Paul* viſited *Miletus* near *Epheſus*, Acts xx. 17. *Trophimus* went with him to *Jeruſalem*: and St. *Paul* did not return to that *Miletus*. Perhaps it might be adviſable to ſpell theſe names differently, *Miletus*—*Miletum*.]

MILK. *A land flowing with milk and honey*, is a country of extraordinary fertility. *Moſes* forbids to *ſeethe the kid in its mother's milk*, Exod. xxiii. 19. xxxiv. 16. Deut. xiv. 21. which the *Hebrews* underſtand literally. See MEATS. Some underſtand this prohibition metaphorically, as forbidding cruelty; as in another place to take the old bird ſitting upon her neſt along with her young ones. *Vide* Deut. xxii. 6.

The writers of the Old Teſtament ſpeak of the conception of man in his mother's womb, as of milk that curdles, and takes the human form. See *Job* x. 10, 11. *Nonne ſicut lac mulſiſti me, & ſicut caſeum me coagulâſti.* And *Wiſdom* vii. 1, 2. *In ventre ventris figuratus ſum caro, decem menſium tempore coagulatus ſum in ſanguine.* The heart of the wicked is coagulated, or hardened, like milk; but the *Hebrew* may be tranſlated, *their heart is as fat as greaſe*, Pſal. cxix. 70.

In the prophets the kingdom of the *Meſſiah* is repreſented as a time of great abundance, when the

mountains ſhould run down with milk and honey, Joel. iii. 18. And *Iſaiah* ſays, lx. 16. *Thou ſhalt alſo ſuck the milk of the Gentiles, and ſhalt ſuck the breaſts of kings.* St. *Paul* compares his converts to little children, who are to be fed with milk, and not with ſolid food; 1 Cor. iii. 2 Heb. v. 12. and St. *Peter* thus exhorts the faithful; *As new-born babes deſire the ſincere milk of the word, that ye may grow thereby*, 1 Pet. ii. 2

To milk is often ſaid in a figurative ſenſe, to denote the dangerous careſſes and enticements of ſinners, Prov. i. 10. *My ſon, if ſinners entice thee, conſent thou not*, Heb. יחתו *milk thee*, or *deceive thee*, flatter thee, tempt thee by allurements. The text reads the ſame word in other paſſages, where St. *Jerom* uſes the word *lactare*, inſtead of *ſeducere, fallere*. In the Song of Songs, iv. 11. *Honey and milk are under thy tongue*, ſignifies, your words are ſofter or ſweeter than milk and honey. *Vide* FRAGMENT, No. . page .

MILL, *mola, to grind*, Our Saviour ſays, Matth. xviii. 6. it would be better for a man to be thrown into the ſea, with a mill-ſtone about his neck, than that he ſhould be a ſcandal to one of his little ones, *Expedit ei ut ſuſpendatur mola aſinaria in collo ejus*, &c. This aſſes mill-ſtone, according to ſome, was a large ſtone turned round by an aſs, to diſtinguiſh it from ſmaller ſtones turned by hand. Others believe, that the *mola aſinaria* was the lower mill-ſtone, which was ſluggiſh and immovable.

To expreſs the meaneſt condition of life, *Moſes* ſays, *From the firſt born of* Pharaoh, *to the firſt-born of the maid ſervant that is behind the mill.* Becauſe before the invention of wind-mills and water-mills, they commonly uſed hand-mills to grind their corn. *Samſon* was condemned by the *Philiſtines* to this kind of labour in his priſon; *But the Philiſtines took him, and put out his eyes, and brought him down to Gaza, and bound him with fetters of braſs, and he did grind in the priſon houſe*, Judg. xvi. 21. Alluſion is often made to this cuſtom. See *Iſai.* xlvii. 2. *Matth.* xxiv. 41. *Luke* xvii. 36. *Vide* FRAGMENT, No. , page .

Moſes forbids his people to take from a poor man as a pledge, the upper or the nether mill ſtone, Deut. xxiv. 6. Or according to the *Hebrew*, Thou ſhalt not take the two ſtones of a mill, and the carriage. Very probably he ſpeaks of thoſe mills, which the *Hebrews* uſed in the wilderneſs, which were mounted upon carriages, becauſe of their frequent decampments. The two *Chaldee* paraphraſts explain this in a figurative ſenſe; *Thou ſhalt not uſe any artifice to hinder the conſummation of marriage.* Some *Rabbins* explain what is ſaid of *Samſon* in a ſenſe pretty near this; he was made *to grind in his priſon*, ſay they, that they might have ſome of his race. In profane authors *Molere* is ſometimes taken in an obſcene ſenſe.

MILLET, a kind of grain, in *Latin millium*. It is mentioned *Iſaiah*, xxviii. 25. *Vulgate.* (*Heb.* נסמן LXX. Κέγχρον, and *Ezekiel*, iv. 9. דוחן LXX. Κέγχρον.) *Iſaiah* ſays, that the huſbandman ſows in his land, wheat, barley, millet, and fitches, each in its place. And *Ezekiel* receives an order from the Lord, to make himſelf bread with a mixture of wheat, barley, beans, lentils, and millet. The word uſed by *Iſaiah* is *Niſman*; *Ezekiel* uſes *Dochan*. The LXX. render both by *Kenchron*, *millet*. But the ſignification of *Niſman* is doubtful. Some render it by *ſpelt*, or fitches, [or vetches.] Others join it to the barley, and read *hordeum ſignatum vel inſigne*. The word *Niſman* is found only in this place; nor is *Dochan* read any where elſe.

MILLO, מלוא, ἄκρα μαελὼ, *fullneſs, plenitude, repletion;* from מלא *male.*

I. MILLO, or *Mello*; this *Hebrew* word ſignifies *filled up*. Thus they called a deep valley, which was between the old city of *Jebus*, or *Jeruſalem*, and the city of *David*, built on Mount *Sion*. *David* and *Solomon* cauſed this valley to be filled up, and made here a place for the people to aſſemble. 1 Kings ix. 15. 2 Kings v. 9. 1 Chr. xi. 8. *Solomon* alſo on a part of it, built a palace for his queen, the daughter of *Pharaoh*, 1 Kings ix. 24. On account of theſe chargeable works of *Solomon*, to fill up *Millo*, *Jeroboam* the ſon of *Nebat* revolted, and ſpread the ſpirit of ſedition, 1 Kings xi. 27, 28, &c.

II. MILLO, a city near *Shechem*. It is ſaid *Judges* ix. 6. that the inhabitants of *Shechem*, and thoſe of the city of *Millo*, made *Abimelech* ſon of *Gideon* king. The *Hebrew* text reads, *The houſe of Millo*, inſtead of *the city of Millo*. Some believe that *Millo* was a citizen of *Shechem*; or, ſome part of that city; for in *Paleſtine* there is no known city of *Millo*.

MINA, or MNA; a ſpecies of money, called in *Hebrew*, *min*, or *mina*, or *maneh*, properly, *one part* or *ounce*. I obſerve this word only in the books of *Kings*, *Chronicles*, *Ezra*, and *Ezekiel*. *Ezekiel* tells us, xlv. 12. that the *mina* or *maneh* was valued at ſixty ſhekels, which in gold make of our *Engliſh* money above £ 54. and in ſilver almoſt £ 7. This is the *Hebrew maneh*. But the *Greek* or *Attick mina*, which is probably that mentioned in the books of the *Maccabees*, and in the New Teſtament, is valued at an hundred *drachmæ*, or about £ 2 17s. There was alſo a leſſer *mina*, valued at ſeventy-five *drachmæ*.

MINCHA,

MINCHA, מנחה, *an offering.*

MINCHA. This is a pure *Hebrew* word, and ſignifies offerings of meal, cakes, or biſcuits, preſented in the temple of the Lord. The LXX. ſometimes preſerve this *Hebrew* word; but inſtead of *mincha*, they read *manaa*, which doubtleſs was the common pronunciation in their time. We find *manna* in *Baruch* i. 10. *Prepare ye manna, and offer upon the altar of the Lord our God.* Scripture uſes the word *mincha*, to expreſs the offerings that *Cain* and *Abel* made to the Lord, of their firſt-fruits; Gen. iv. 3, 4. and for the preſents that *Jacob* made to his brother *Eſau*, at his return from *Meſopotamia*, Gen. xxxii. 13, 16, 18, 20, 21. and for thoſe that the children of *Jacob* carried to *Joſeph* into *Egypt*, before he diſcovered himſelf to them; Gen. xliii. 11, 14, 24. and for thoſe that *Ehud* preſented to *Eglon*, king of *Moab:* Judg. iii. 15, 17, 18. *Malachi* ſpeaking of the ſacrifice of the new law, which in every place was to be offered, makes uſe of the word *mincha. From the riſing of the ſun, even to the going down of the ſame, my name ſhall be great among the Gentiles, and in every place incenſe ſhall be offered to my name, and a pure offering,* Mal. i. 10, 11.

MINNI, מני, *diſpoſed, reckoned, prepared.*

MINNI, or *Menni; Jeremiah* li. 27. invites the kings of *Minni*, *Ararat*, and *Aſhchenaz*, to war againſt *Babylon. Minni*, we think, denotes *Minias*, a province of *Armenia;* and perhaps *Armenia* took its name from *Aram* and *Minni*; *i. e.* the *Syria* of *Minni* or *Minias*, mentioned by *Nicolas* of *Damaſcus*, lib. xcvi. *Joſephus*, *Antiq.* lib. i. cap. 4.

MINNITH, מנית, *counted, prepared.*

MINNITH, or *Mennith*, a city beyond *Jordan*, four miles from *Heſhbon*, on the road to *Philadelphia*, as *Euſebius* relates, *Onomaſt. in Minnith.* It belonged to the *Ammonites*, when *Jephthah* made war againſt them, Judg. xi. 33. *Ezekiel* ſays, that *Judah* carried wheat of *Minnith* to the fairs of *Tyre.* The Vulgate expreſſes it *Frumentum primum*, the fineſt wheat, Ezek. xxvii. 17.

MINT, a garden-herb, or pot-herb, ſufficiently known. The law did not oblige the *Jews* to tythe theſe ſorts of herbs; it only ſubjected to the payment of tythes what could be comprehended under the name income or revenue, *proventus*; eſpecially what was produced in the country. But the *Phariſees* deſiring to diſtinguiſh themſelves, by a moſt ſcrupulous and literal obſervation of the law, gave tythes of mint, aniſe, and cummin, Matth. xxiii. 23. Our Saviour does not diſcommend this exactneſs, but complains, that while they are ſo preciſe in theſe leſſer matters, they neglect the eſſential commandments.

MIRACLE, ſign, wonder, prodigy; theſe terms are commonly uſed in Scripture, to denote an action, event, or effect, ſuperior (or contrary) to the general and eſtabliſhed laws of nature. This name is given, not only to true miracles wrought by ſaints or prophets ſent from God, by good angels, by the finger of God, or by the ſon of God; but alſo to the falſe miracles of impoſtors, and to wonders wrought by the wicked, by falſe prophets, or by devils. So *Moſes* ſpeaks of the miracles of *Pharaoh*'s magicians, in the manner he ſpeaks of thoſe wrought by himſelf, in the name and by the power of God. And our Saviour foretels in the goſpel, that falſe *Chriſts* and falſe prophets ſhould perform wonders, capable of deceiving, if poſſible, the elect themſelves, Matth. xxiv. 24. And St. *John* in the *Revelations*, xiii. 13, 14. ſpeaks of a beaſt that came out of the earth, which performed ſuch prodigies, as even to make fire come down from heaven on the earth, which ſeduced many perſons, &c. And in the ſame book he ſpeaks of demons, which ſhew wonders, to prevail with the kings of the earth to make war on the ſaints; and of a falſe prophet, who works miracles, to ſeduce thoſe who have received the mark of the beaſt, Rev. xvi. 14. xix. 20.

Therefore miracles and prodigies are not always ſure ſigns, of the ſanctity of thoſe that perform them; nor proofs of the truth of the doctrine they deliver; nor certain teſtimonies of their divine miſſion. The Son of God not only allows us, but even commands us to examine miracles, and thoſe who perform them. *Then if any man ſhall ſay unto you, Lo here is Chriſt, or there, believe it not. For there ſhall ariſe falſe Chriſts, and falſe prophets, and ſhall ſhew great ſigns and wonders, inſomuch that (if it were poſſible) they ſhall deceive the very elect*, Matth. xxiv. 23, 24. And *Moſes* ſays, Deut. xiii. 1. *If there ariſe among you a prophet, or a dreamer of dreams, who giveth thee a ſign or a wonder, and the ſign or the wonder cometh to paſs, whereof he ſpake unto thee ſaying, Let us go after other gods, (which thou haſt not known) and let us ſerve them; thou ſhalt not hearken unto the words of that prophet, or that dreamer of dreams; for the Lord your God proveth you, to know whether you love the Lord your God with all your heart, and with all your ſoul.* It may therefore be affirmed, that the proof of miracles is not always certain. To the miſſion of him who works miracles muſt be joined the truth of the doctrine he advances, the innocence of his life, his good underſtanding, and his concurrence with thoſe whoſe life, miſſion,

miſſion, and doctrine have been already acknowledged and approved. His miracles muſt be ſtrictly examined, to ſee if they are true, and not juggling tricks, or magical operations. Whether they lead to God, to peace, to righteouſneſs, and to ſalvation. If all theſe marks and characters are found in him who works miracles, we may without danger allow ſuch an one to be a meſſenger from God.

Our Saviour complains, John iv. 48. that the *Jews* would not believe but by dint of miracles. *Except ye ſee ſigns and wonders, ye will not believe.* The ſame *Jews* aſked a ſign from *Jeſus Chriſt*; *Maſter, we would ſee a ſign from thee*, Matth. xii. 38. To which he replied, that they ſhould ſee no other ſign but that of the prophet *Jonas*. He ſays, John xv. 24. that if he had not performed among them ſuch miracles as were never before performed by man, they would have had no ſin. *Nicodemus* owns, John iii. 2. *No man can do theſe miracles that thou doeſt, except God be with him.* Such a train of miracles, accompanied with ſo much innocence and righteouſneſs, with a doctrine ſo pure and divine, could not be the work of falſity and deluſion. The finger of God manifeſtly appears herein. When *Jeſus Chriſt* ſent his apoſtles to preach the goſpel among the *Jews*, and among infidel nations, he gave them power of working all ſorts of miracles in his name, Matth. x. 6, 8, &c. Nothing ſo much contributed to the propagation of the *Chriſtian* faith, as the multitude of miracles wrought by the apoſtles and their diſciples; to which was joined the ſublimeſt doctrine, and the pureſt morality, with a moſt holy and diſintereſted life and converſation.

The prejudices, obſtinacy, and incredulity of the *Jews* muſt have been very extraordinary, not to yield to the miracles of *Jeſus Chriſt* and his apoſtles. St. *Paul* ſays, that the *Jews* muſt have miracles to convince them. *The Jews require a ſign, and the Greeks ſeek after wiſdom.* 1 Cor. i. 22. But who ever performed greater ſigns, or worked more frequent and more inconteſtable miracles than *Jeſus Chriſt?* The common people laboured under leſs prepoſſeſſions and prejudices than the doctors, the prieſts, and the Phariſees; and were ready to allow, that the *Meſſiah* could not do a greater number of miracles. The doctors themſelves could not give the lie to their own eyes, or oppoſe what was ſo public and notorious; they could not directly deny the miracles, but choſe rather to aſcribe them to *Beelzebub*. The modern *Jews* pretend, that *Jeſus Chriſt* had ſtole the name *Jehovah* out of the temple, by which he performed his miracles. If this were true, could it be conceived, that God would favour an impoſtor with the gift of working miracles, and ſuch a long train of miracles, and in ſo high a degree, and by one who attempted the ſubverſion of the law and the *Jewiſh* religion? And would he permit him to transfer this power to his diſciples and apoſtles, to thoſe who believed in him, and this for ſo long a time?

MIRIAM, מרים, μαριὰμ, *exalted*; from רמם *ramam:* otherwiſe, *bitterneſs of the ſea*; from מרר *marar, bitterneſs*, and ים *jam, the ſea:* otherwiſe, *myrrh of the ſea*; from מור *mor, myrrh:* otherwiſe, *lady, or miſtreſs of the ſea*; from מרה *marah, a Syriac* word, which ſignifies *lord, or miſtreſs.*

MIRIAM, ſiſter of *Moſes* and *Aaron*, and daughter of *Amram* and *Jochebed*, born about A. M. 2424, *ante* A. D. 1580. She might be ten or twelve years old when her brother *Moſes* was expoſed on the banks of the *Nile*, ſince *Miriam* was watching there, and offered herſelf to *Pharaoh*'s daughter, to fetch her a nurſe. The princeſs accepting the offer, *Miriam* fetched her own mother, to whom the young *Moſes* was given to nurſe, Exod. ii. 4, 5, &c. It is thought that *Miriam* married *Hur*, of the tribe of *Judah*; but it does not appear that ſhe had any children by him, *Joſeph. Antiq.* lib. iii. cap. 2. p. 75. c. d. & *alii.*

Miriam had the gift of prophecy, as ſhe inſinuates, Exod. xvii. 10, 11. Numb. xii. 2. *Hath the Lord indeed ſpoken only by Moſes? Hath he not ſpoken alſo by us?* After the paſſage of the *Red Sea*, *Miriam* led the choirs and dances of the women, and ſung with them the canticle, *Sing ye to the Lord*, &c. while *Moſes* ſung it in another choir of men, Exod. xv. 21. When *Zipporah* the wife of *Moſes* arrived in the camp of *Iſrael*, *Miriam* and *Aaron* diſputed with her, ſpeaking againſt *Moſes* on her account, Numb. xii. 1, 2, 3, &c. which the Lord puniſhed by viſiting *Miriam* with a leproſy. *Aaron* interceded with *Moſes* for her recovery, and *Moſes* beſought the Lord: who ordered her to be ſhut out of the camp ſeven days.

We are acquainted with no ſubſequent particulars of the life of *Miriam*. Her death happened in the firſt month of the fortieth year after the Exodus at the encampment of *Cades* in the wilderneſs of *Sin*. Numb. xx. 1. The people mourned for her, and ſhe was there buried. *Joſephus* ſays, ſhe was buried with great ſolemnity at the charge of the public, and that they mourned for her a whole month. St. *Gregory* of *Nyſſa*, and St. *Ambroſe* were of opinion, that ſhe lived in perpetual virginity, but we have obſerved,

ſerved, that *Joſephus* has given her *Hur* for a huſband. *Euſebius* aſſures us, that in his time the ſepulchre of *Miriam* was to be ſeen at *Cades*.

MIRMA, מרמה, *deceit*; from רמה *ramah*: otherwiſe, *that raiſes itſelf*; from רמם *ramam*, *to raiſe*, and the pronoun ה *ah*, *itſelf*.

MISHAEL, מישאל, *who is aſked for*, or *lent*; from מי *mi*, *who*, and שאל *ſhaal*, *who demands or lends*: otherwiſe, *God takes away*, *or retires*; from משה *maſhah*, *to take away*, and אל *el*, *God*.

MISHAEL, or *Miſael*, one of the three companions of *Daniel*, to whom *Nebuchadnezzar* gave the *Chaldæan* name of *Meſhach*, Dan. i. 7. He was one of thoſe caſt into the burning furnace, from which he was miraculouſly delivered. *Vide* DANIEL: alſo *Dan.* iii. 12.

MISHAM, מישעם, *their ſaviour*; from ישע *jaſhah*, or הושיע *hoſhiah*, *a ſaviour*: otherwiſe, *he that regards him*; from שעה *ſhaah*, *to regard*: otherwiſe, *that takes away*, *or touches the people*; from מישש *maſhaſh*, or משה *maſhah*, and עם *ham*, *the people*.

MISHAIM, or *Miſaum*, ſon of *Elpaal*, of *Benjamin*, 1 *Chron.* viii. 12.

MISHEAL, משאל, ματαλ, *mathal*, 1 Chron. vi. 74. *He that aſketh*, *or is aſked*: or *that lends*; from שאל *ſhaal*, *to aſk*: otherwiſe, *hell*, *the grave*, *death*; from the ſame: otherwiſe, *touched of God*; from מישש *maſhaſh*, *to touch*, and אל *el*, *God*: or *whom God takes away*, or *draws back*; from משה *maſhah*.

MISHEAL, or *Meſſal*, a city of *Aſher*, *Joſh.* xix. 26. *Euſebius* ſays it is near Mount *Carmel*, on the ſea coaſt.

MISHMA, משמע, *he that hears*, *or obeys*; from שמע *ſhamah*: otherwiſe, *noiſe*, *reputation*.

MISHMA, or *Maſma*, fifth ſon of *Iſhmael*, *Gen.* xxv. 14.

MISHMANNAH, משמנה, *his fat*, *his oil*; from שמן *ſhaman*, *oil*, or *greaſe*, and the pronoun ה *a*, *his*: or ſimply, *perfume*, *ſweet-ſcented oil*.

MISHRAITES, משרעי, *who touches the companion*, *the friend*, *the paſtor*, or *malice*; from מישש *maſhaſh*. *to touch*, and רעה *rahah*, *a friend*, &c. from רע *rah*, *malice*. 1 Chron. ii. 53.

MISHNA, משנה, or *miſna*, *repetition*.

MISNA; this is properly the code of the *Jewiſh* civil law. The word *miſna* in *Hebrew* ſignifies *repetition*, משנה *miſhna*. Δευτέρωσις. The *Greek deuteroſis* has the ſame ſignification; *q. d.* a ſecond explication of the law of *Moſes*, or, a ſecond law. For the *Jews* believe, that when God gave the written law to *Moſes*, he gave him alſo another not written, which was preſerved by tradition among the doctors of the ſynagogue, to the time of the famous *Rabbi*, *Judas the holy*, who wrote the *Miſna* about A. D. 180, being then about forty years old: He was born A. D. 136. This doctor was prince or head of the captivity, *i. e.* the chief of the *Jews* after the deſtruction of *Jeruſalem* and the temple. He was born at *Sephoris*, a city of *Galilee*, and having acquired great reputation, and being long employed in compoſing differences and deciding diſputes, among his nation concerning the ſenſe of the law; and likewiſe ſeeing great danger leſt the *Jews* diſperſed through ſo many provinces, might at laſt recede from the traditions of their fathers, or forget ſome part of the rites of their nation; he judged it better to reduce them to writing, than to truſt to their memories. This produced the *Miſna*, which is the codex of the civil and canon law of the *Jews*, and which contains a collection of their ceremonies, and oral laws.

This work is divided into ſix parts. The firſt, סדר זרעים *ordo ſeminum*, contains the diſtinction of ſeeds in a field, the trees, fruits, tythes, &c. The ſecond, סדר מדעים *ordo feſtorum*, regulates the manner of obſerving the feſtivals. The third, סדר נשים *ordo mulierum*, treats of women, and matrimonial caſes. The fourth, סדר נזיקים *ordo damnorum*, which treats of *Loſſes*, takes cognizance of ſuits which ariſe from trade, alſo of *ſtrange worſhip*, עבודה זרה *cultus extraneus*, or idolatry, becauſe it afforded much matter for judicial proceedings. The fifth, סדר קדשים *ordo ſanctorum*, *ſeu rerum ſacrarum*, is concerning obligations, ſacrifices, and whatever has any relation thereto. The ſixth, סדר טהרית *ordo purificationum*, has for its ſubject the ſeveral ſorts of purifications. Thoſe who deſire a more exact knowledge of the *Miſna*, may conſult the edition of it, by *G. Surenhuſius* at *Amſterdam* in 1703, in ſix tomes in *folio*, with the notes of *Maimonides*, *Bartenora*, and *Guiſius*. See alſo the third tome of the *Bibliotheca Rabbinica* of *Bartolucci*, and the hiſtory of the *Jews* by M. *Baſnage*.

Judah the Holy is acknowledged as the author, or compiler, of the *Miſna*. He is the chief and principal of thoſe doctors, whom the *Jews* call *Tanaites*, or preſervers of the tradition. They ſucceeded, ſay they, the heads of the great ſynagogue, the chief of which were *Zerubbabel*, or *Malachi*. *Ezra* is eſteemed to be the head of the *Tanaites*. It is maintained that they had the peculiar favour of God, and have often heard the *Bath-col*, or daughter of the voice, which came in the place of prophecy, and procured great authority and reſpect to theſe doctors: on whom the *Jews* are very laviſh of encomiums, and the moſt pompous titles. From theſe *Tanaites*, theſe depoſitaries of tradition, *Judah* the Holy,

Holy, learned what he has given us in the *Miſna*. The *Tanaites* were ſucceeded by the *Gemariſts*, or commentators; for no ſooner did the *Miſna* appear, but it was received with profound veneration by all *Jews*, for they thought it contained what had been dictated by God himſelf from Mount *Sinai*, as well as the written law. So that all their learned men made it their chief ſtudy, and both in *Judæa* and *Babylon*, applied themſelves to the making of comments on it. Theſe commentaries, together with the text of the *Miſna*, make up the two *Talmuds*, that of *Jeruſalem*, and that of *Babylon*. Theſe comments they call the *Gemara*, or ſupplement, becauſe with theſe the *Miſna* is compleat, and needs no farther improvement. *Vide* GEMARA, TALMUD.

MISPAR, מספר, *to number*, or *to write*, or *ſcribe*, or *book*, or *he that reckons*; from ספר *ſaphar*: otherwiſe, *the bull of the tribute*; from מס *mas*, *tribute*, and פר *phar*, *a bull*.

MISPERETH, מספרת, μαΦαρὰθ, *he that reckons or counts*; from ספר *ſaphar*: or *augmentation of the tribute*; from מס *mas*, *tribute*, and פרה *parah*, *to multiply*.

MITE, MINUTUM, a ſmall piece of money, in value a quarter of a *Roman* penny, in our *Engliſh* money about ſeven farthings, or two pence. *She threw in two mites which make a farthing*. See alſo *Luke* xii. 59. and xxi. 2.

MITHCAH, מתקה, μαθεκκὰ, *ſweetneſs*; from מתק *mathac*, *ſweet*, *mild*.

MITHCAH, or *Methca*, an encampment of *Iſrael* in the wilderneſs, between *Tarah* and *Haſhmonah*, *Numb.* xxxiii. 28, 29. probably the *Methegammah*, 2 *Sam.* viii. 1. Compare 1 *Chron.* xviii. 1. where it is ſaid *David took Gath and her daughters*. [So *Hebr.* & *Vulgat.* The *Engliſh* tranſlation has, *Gath and her towns*.] And in *Samuel*, that he took *Metheg the mother*, or *Metheg and its mother*; that is, *Metheg and Gath*. *Gath* and *Metheg* were in the neighbourhood of *Haſhmonah*, pretty far ſouth of the Land of Promiſe. Inſtead of *Metheg the mother*, the *Hebrew* reads *Methegammah*, which St. *Jerome* has tranſlated by *Frænum tributi*. But I rather think he wrote *Frænum cubiti*, and that the tranſcribers have ſubſtituted *Frœnum tributi*. But it is better to take *Metheg* for the name of a place. [Is not *metheg* a tranſpoſition of *gethem?* i. e. *little gath*.]

MITHNITE, מתני, *gift*, *loins*; according to the *Syriac*, *hope*, or *expectation*.

MITHREDATH, מתרדת, *he that explains or meditates upon the law*; from תור *thur*, *law*: otherwiſe, *the deſcent or dominion of death*; from רדד *radad*, *to deſcend*, or רדה *radah*, *to rule*, and מות *muth*, *death*. This name is *Chaldee* or *Perſian*, in the compoſition of which enters the name of *Mithra*, a deity of the *Perſians*, who write this name without a *t*, but with a pure aſpiration *mirh*: ſo that the ת has no ſhare in it.

MITHREDATH, or *Mitridates*, ſon of *Gazabar*, *Ezra* i. 8. (מתרדת הגזבר Γαζοφύλαξ. *Ita Joſeph. Antiq.* lib. xi. cap. 1. & 1 *Eſdr.*) or rather *Mithredath the treaſurer*, (for this is the literal ſignification of *Gazabar*) by the order of *Cyrus*, returned to *Sheſhbazzar*, the prince of *Judah*, the veſſels of the temple.

MITHRIDATH, or *Mithridates*, one who ſigned the letter written to *Artaxerxes*, king of *Perſia*, againſt the *Jews*, to hinder them from rebuilding the walls of *Jeruſalem*, Ezr. iv. 7.

MITRE, *mitra*; mention is made in Scripture of the mitres of the prieſts and of thoſe of women. *Iſaiah* ſpeaks of thoſe of women, *Auferet Dominus*, ——*armillas & mitras*. The *Hebrew Haraloth*, tranſlated *Mitras*, ſignifies to tremble, to waver. The *Syrian* and *Arabian* women at this day have commonly upon their heads a ſilver mitre called *Arkie*, made in form of a ſugar loaf, and encompaſſed with a veil of black ſilk, edged with pearls and precious ſtones.

MITYLENE, Μιτυλένη, *purity*, *cleanſing*, or *preſs*.

MITYLENE, capital of the Iſle of *Leſbos*, through which St. *Paul* paſſed as he went from *Corinth* to *Jeruſalem*, A. D. 58. Acts xx. 14.

MIZNEPHETH, מצנפת. See CIDARIS.

MIZNEPHETH, or *Maſnepheth*, the *Hebrew* name of the high prieſt's cap or mitre. *Moſes* gives us no particular deſcription of it.

MIZOR, Μισὼ, in *Greek*, *Miſo*, in the *Hebrew Jaheſar*, or *Jaheſah*, *plain*, or *level way*; from ישר *jaſhar*: otherwiſe, *ox*; from שור *ſhur*: or *wall*: otherwiſe, *ſawed*; from נשר *naſhar*.

MIZOR, or *Miſor*, a city of *Reuben*, given to the *Levites* of the family of *Merari*, 1 *Chron.* vi. 78, 79. *Mizor* is not in the *Hebrew* of *Joſhua*, nor in the *Chronicles*. There is ſome probability that *Mizor* is put for *Jaza*. *Aquila* and *Symmachus* have taken *Mizor* for a plain; and indeed this word is ſometimes put for a champain country. See *Joſhua* xx. 8. xxi. 36.

MIZPAH, מצפה, or *Mizpeh*, *a centinel*, *ſpeculation*, or *that waits for*; from צפה *tſaphah*: or *roof*.

I. MIZPAH, *Mizpeh*, *Maſpha*, *or Meſphe*, a city of *Judah*, Joſh. xv. 38. ſouth of *Jeruſalem*, and north of *Hebron* or *Eleutheropolis*, about ſix leagues from *Jeruſalem*. I think it to be *Mizpah* of *Benjamin*, 1 Sam. vii. 5, 6, 7. Joſh. xviii. 26. which was a place of prayer and devotion, where the *Hebrews* often aſſembled. See 1 *Kings* xv. 22. 2 *Chron.* xvi. 6. *Nehem.* iii. 7. 1 *Sam.* x. 17. 1 *Mac.* iii. 46.

II. MIZPAH, or *Maſphath*, of *Gad*, in the mountains of *Galeed*. Here *Laban* and *Jacob* made a covenant, Gen. xxxi. 49. *Jephthah* dwelt at *Mizpah*,

Mizpah, and here he made a covenant with the *Iſraelites* on the other ſide of *Jordan*, who choſe him for their captain; and here he aſſembled his troops, Judg. xi. 11, 29, 34. This city is ſometimes aſcribed to *Moab*, becauſe the *Moabites* conquered, and kept it.

III. MIZPAH *Joſhua*, xi. 3, 8. ſpeaks of the *Hivites*, who inhabited the country of *Mizpeh*, or *Mizpah*, at the foot of Mount *Hermon*, and conſequently towards the head of the river *Jordan*. He adds, that the army of *Jabin* and his allies being put to flight, took refuge at *Mizpah*, to the eaſt of the city of *Sidon*: which agrees with that poſition.

IV. MIZPAH, in general, ſignifies ſome elevated place from whence there was a proſpect to a diſtance; an eminence where a watch was kept.

MIZRAIM, מצרים, μεσαρεὶμ, *tribulations*, or *who is ſtreightened or blocked up*; from מצר *matzar*.

MIZRAIM, or *Meſraim*, ſon of *Ham*, and father of *Ludim*, *Anamim*, *Lehabim*, *Naphtuhim*, *Pathruſim*, and *Caſluhim*, Gen. x. 6. *Meſer* or *Miſor* was father of the *Mizraim*, or the *Egyptians*; and he himſelf is commonly called *Mizraim*, although there is very ſtrong probability that *Mizraim* being of the plural number, ſignifies rather the *Egyptians* themſelves, than the father of that people. The name *Mizraim* is alſo put for the country: thus it has three ſignifications, which are perpetually confounded and uſed promiſcuouſly, being ſometimes put for the land of *Egypt*, ſometimes for him that firſt peopled *Egypt*, and ſometimes for the inhabitants themſelves. *Vide* FRAGMENT, No. XXXIX. page .

The word *Mizraim* being of the dual number, may expreſs both *Egypts*, the ſuperior and inferior, or the two parts of this country, as divided by the *Nile*. The city of *Cairo* the capital of *Egypt*, and even *Egypt* itſelf, is to this day called *Mezer* by the *Arabians*. But the natives call it *Chemi*, *i. e. the Land of Cham*, or *Ham*, as it is alſo ſometimes called by the *Hebrews*, Pſal. lxxviii. 12. cv. 23. cvi. 22. The prophet *Micah*, vii. 12. Heb. gives to *Egypt* the name of *Mezor*; [or *Matzor*] and the *Rabbi Kimchi*, followed herein by ſeveral learned commentators, explains by *Egypt* what is ſaid of the rivers of *Mezor*, 2 Kings xix. 24. *Iſai.* xix. 6. *Heb.*

The city of *Memphis*, in *Hebrew Moph* or *Noph*, and which long was the capital of *Egypt*, had alſo the name of *Meſer*. The Oriental geographers ſay, that from the time of the conqueſts of *Alexander*, it had the name of *Bablion* or *Babylon*, in memory of the ancient *Babylon* of *Chaldæa*. But the cities of *Memphis*, *Babylon*, and *Cairo*, though not far from one another, and built from the ruins of each other, are not ſtrictly in the ſame place. *Cairo* is eaſt of the *Nile*, and old *Memphis* weſt. *Vide* MEMPHIS, EGYPT, &c.

MIZREPHOTH-MAIM, משרפות, *the burnings of the waters*; from סרף *ſaraph*, *to burn*, and from מים *majim*, *waters*: or ſimply, *furnaces where metals are melted*.

MIZREHOTH-MAIM, *Joſh.* xi. 8. xiii. 6. We think this may be the city of *Sarepta*: the root is the ſame as of *Mizrephoth*. Others think the waters of *Mizrephoth* were hot waters; others that they were the ſalt waters of the ſea, received into canals, which being exhaled by the heat of the ſun, produced ſalt, as is practiſed in ſome places on the ſea ſhore.

MIZZAH, מזה, μοζὲ, *diſtillation*, or *ſprinkling*; from נזה *nazah*: otherwiſe, *of this*; from the conjunction מ *of*, and from זה *ze*, *this*: or, according to the *Syriac*, *conſumption*, or *burning*.

MIZZAH, or *Meza*, fourth ſon of *Reuel*, ſon of *Eſau*, *Gen.* xxxvi. 13.

MNASON, mentioned *Acts* xxi. 16. He was an ancient diſciple, a *Jew* by birth; converted by *Jeſus Chriſt* himſelf; and one of the Seventy. St. *Paul* lodged at his houſe at *Jeruſalem*, A. D. 58. Several *Latin* copies call him *Jaſon*, others *Naſon*, but his true name was *Mnaſon*. He was a different perſon from *Jaſon* the hoſt of St. *Paul* at *Theſſalonica*, *Acts* xvii. 5.

MNESTHEUS, Μενεσθεὺς, *force*, *ſtrength*, or *anger of God*; from the *Greek* μένος, *force*, *anger*, and Θέος, *God*.

MOAB, מואב, *of his father*; from the prepoſition מ *m*, *of*, or *from*, and the pronoun ו *o*, *his*, and אב *ab*, *father*. Inſtead of *Moab*, the ancients pronounced *Meab*, *the waters of the father*, *the ſon of the father*. Waters repreſent generation.

MOAB, ſon of *Lot*, and of his eldeſt daughter. The circumſtances of his conception and birth may be ſeen, *Gen.* xix. 31, &c. This happened about the ſame time as the birth of *Iſaac*, A. M. 2108, *ante* A D. 1896. *Moab* was father of the *Moabites*.

MOABITES, a people deſcended from *Moab*, ſon of *Lot*. Their habitation was beyond *Jordan*, and the *Dead Sea*, on both ſides the river *Arnon*. Their capital city was ſituated on that river; and was called *Ar*, or *Areopolis*, or *Ariel* of *Moab*, or *Rabbah-Moab*, *i. e.* the capital of *Moab*, or *Kir-hareſh*, *i. e.* a city with brick walls. This country was originally poſſeſſed by a race of giants called *Emim*, Deut. ii. 11, 12. The *Moabites* conquered them, and afterwards the *Amorites* took a part from the *Moabites*, Judg. xi. 13. *Moſes* conquered that part which belonged to the *Amorites*, and gave it to the tribe of

Reuben. The *Moabites* were ſpared by *Moſes*, for God had reſtricted him, Deut. ii. 9. But there always was a great antipathy between the *Moabites* and *Iſraelites*, which occaſioned many wars between them. *Balaam* the wizard ſeduced the *Hebrews* to idolatry and uncleanneſs, by means of the daughters of *Moab*, Numb. xxv. 1, 2. and *Balak*, king of this people, endeavoured to prevail on *Balaam* to curſe *Iſrael*. God ordained, that the *Moabites* ſhould not enter into the congregation of his people, [*q*. be capable of magiſtracy?] even to the tenth generation, *Deut*. xxiii. 3. becauſe they had the inhumanity to refuſe the *Iſraelites* a paſſage through their country, nor would ſupply them with bread and water in their neceſſity.

Eglon king of the *Moabites*, was one of the firſt that oppreſſed *Iſrael* after the death of *Joſhua*. *Ehud* killed *Eglon*, and *Iſrael* expelled the *Moabites*, *Judg*. iii. 12, *&c*. A. M. 2679, *ante* A. D. 1325. *Hanun* king of the *Ammonites* having inſulted *David*'s ambaſſadors, *David* made war againſt him, and ſubdued *Moab* and *Ammon*: under which ſubjection they continued till the ſeparation of the ten tribes. The *Ammonites* and *Moabites* continued in ſubjection to the kings of *Iſrael* to the death of *Ahab*.

Preſently after the death of *Ahab*, the *Moabites* began to revolt. 2 Kings iii. 4, 5. *Meſha* king of *Moab*, refuſed the tribute of an hundred thouſand lambs, and as many rams, which till then had been cuſtomarily paid, either yearly, or at the beginning of every reign, which of theſe two is not clearly expreſſed in Scripture. The reign of *Ahaziah* was too ſhort to make war with them; but *Jehoram*, ſon of *Ahab*, and brother to *Ahaziah*, having aſcended the throne, thought of reducing them to obedience. He invited *Jehoſhaphat* king of *Judah*: who with the king of *Edom*, then his vaſſal, entered *Moab*: where they were near to periſhing with thirſt, but were miraculouſly relieved. *Vide* 2 Kings iii. 16, *&c*.

It is not eaſy to perceive what were the circumſtances of the *Moabites* from this time; but *Iſaiah*, at the beginning of the reign of king *Hezekiah*, threatens them with a calamity, which was to happen three years after his prediction, and which probably referred to the war that *Shalmaneſer* king of *Aſſyria* made with the ten tribes, and the other people beyond *Jordan*.

Amos i. 13, *&c*. alſo foretold great miſeries to them, which, probably, they ſuffered under *Uzziah* and *Jotham*, kings of *Judah*, or under *Shalmaneſer*: 2 Chron. xxvi. 7, 8. xxvii. 5. or laſtly, the war of *Nebuchadnezzar*, five years after the deſtruction of *Jeruſalem*: we believe this prince carried them captive beyond the *Euphrates*, as the prophets had threatened; Jerem. ix. 26. xii. 14, 15. xxv. 11, 12. xlviii. Jerem. xlviii. 47. xlix. 3, 6, 39. l. 16. and that *Cyrus* ſent them home again, as he did the reſt of the captives. After their return from captivity, they multiplied, and fortified themſelves, as the *Jews* did, and other neighbouring people; ſtill in ſubjection to the kings of *Perſia*, afterwards conquered by *Alexander* the Great, and in obedience to the kings of *Syria* and *Egypt* ſucceſſively, and finally to the *Romans*. There is a probability alſo, that in the later times of the *Jewiſh* republic, they obeyed the *Aſmonean* kings, and afterwards *Herod* the Great.

The principal deities of the *Moabites* were *Chemoſh* and *Baal-peor*. *Vide* their articles. The Scripture ſpeaks of *Nebo*, of *Baal-meon*. and of *Baal-dibon*, as of gods of the *Moabites*: but it is likely theſe are rather names of places where *Chemoſh* and *Peor* were worſhipped: and that *Baal-dibon*, *Baal-meon*, and *Nebo*, are no other than *Chemoſh* adored at *Dibon*, or at *Meon*, or on Mount *Nebo*.

MOADIAH, מואדיה, μααδαὶ, *ſolemnity*, or *feſtival of the Lord*.

MODIN, Μωδεὶν, *judgment*, or *debate*, or *quarrel*; from דין *dun*.

MODIN, a celebrated city or town in the tribe of *Dan*, from whence aroſe *Mattathias* and his ſons, known by the name of *Maccabees*, 1 Macc. ii. 1, 15. ix. 19. This place could not be far from the ſea, ſince the mariners from their ſhips might ſee the *mauſolæum*, here erected in honour of *Mattathias*, 1 Macc. xiii. 29, 30. *Euſebius* ſays, that *Modin* was not far from *Dioſpolis*, and that in his time was ſtill to be ſeen the tomb of the *Maccabees*. St. *Jerom* on *Iſai*. xxx. inſinuates that it was but a ſmall place, which he calls *Viculus*, or a little village. See MATTATHIAS. But *Modin* is not only famous for the tomb of the *Maccabees*, but alſo for a battle fought by an handful of men, under *Judas Maccabæus*, againſt *Antiochus Eupator*, 2 Macc. xiii. 9, *&c*.

There is a ſeeming contradiction in the author. He ſays, *ver*. 15. that *Judas went into the king's tent by night*; and *ver*. 17. that *this was done in the break of the day*. I imagine the attack was begun in the night, but the action was not compleated till break of day.

MOLADAH, מולדה, *birth*, *generation*; from ילד *jalad*, *to beget*.

MOLADAH, or *Molatha*, a city of *Simeon*, Joſh. xv. 26. xix. 2. firſt given to *Judah*, afterwards to *Simeon*. I imagine it to be the *Malatha*, or *Malathis*, mentioned in the *Notitia Imperii*; alſo the

the *Makheloth*, *Numb.* xxxiii. 25. This city was in the moſt ſoutherly part of *Judah*. See MALATHA.

MOLE, an animal declared impure by *Moſes*, *Lev.* xi. 30. *Heb.* תנשמת *tinſhameth*. LXX. Ἀσπαλάξ. *Vulg. Talpa. Chald.* אשותא *Aſhuta*. The *Hebrew tinſhamet* is underſtood by the *Syriac* for an animal with ſeveral feet; perhaps the *ſcolopendra*. *Caſtellio* tranſlates the *Hebrew* by *a toad*; others by a *weaſel*. *Bochart* thinks it ſignifies a *camelion*, but the *Chaldee* and the *Rabbins* underſtand it of a mole. *Bochart* believes, that the true word for a mole is *choled*, which the Vulgate has tranſlated *weaſel*. *Levit.* xi. 29. חלד *Chald.* חולד *Vid. Bochart. de Animal. Sacr.* p. 1. lib. iii. cap. 35.

We find the word *mole* in the Vulgate, [and in the *Engliſh* tranſlation] *Iſai.* ii. 20. But the *Hebrew* reads חפרפרות *chaporperoth*, from a root ſignifying *to dig*; and by conſent of interpreters, it ſignifies in this place *moles*. By this paſſage, we ſee the exceſſive blindneſs of the *Jews*, who gave divine honours to ſuch creatures.

MOLID, מוליד. See MOLADAH. Otherwiſe, *circumciſion of the hand*; from מול *mul*, *circumciſion*, and יד *jad*: otherwiſe, *that begets*.

MOLOCH, מלך, *king*; from מלך *melec*.

MOLOCH, *Molech*, *Milcom*, or *Melchom*, a god of the *Ammonites*. The word *Moloch* ſignifies *king*, and *Melchom* ſignifies *their king*. *Moſes* in ſeveral places forbids the *Iſraelites* under the penalty of death to dedicate their children to *Moloch*, by making them paſs through the fire in honour of that god, Lev. xviii. 21. xx. 2, 3, 4, 5. And God himſelf threatens to pour out his wrath againſt ſuch a man. There is great probability that the *Hebrews* were addicted to the worſhip of this deity, even before their coming out of *Egypt*, ſince *Amos* v. 26. and after him St. *Stephen*, Acts vii. 43. reproaches them with having carried in the wilderneſs, the tabernacle of their god *Moloch*. *Solomon* built a temple to *Moloch* on the Mount of *Olives*, 1 Kings xi. 7. and *Manaſſeh* a long time after, imitated his impiety, making his ſon paſs through the fire in honour of *Moloch*, 2 Kings xxi. 3, 4. It was chiefly in the valley of *Tophet* and *Hinnom*, eaſt of *Jeruſalem*, that ſuch idolatrous worſhip was paid, Jerem. xix. 5, 6, &c.

Some are of opinion, that they contented themſelves with making their children leap over a fire ſacred to *Moloch*; by this conſecrating them to that falſe deity; and by this luſtration purifying them: this being an uſual ceremony on other occaſions among the heathen. Others believe that they made them paſs between two fires oppoſite to each other; in the ſame intention. But others maintain that they really burnt their children, as ſacrifices to *Moloch*. See *Pſalm* cvi. 37. *Iſaiah* lvii. 5. *Ezek.* xvi. 20, 21. xxiii. 37, 39. where it is poſitively aſſerted, that the *Hebrews* ſacrificed their children to devils, to *Moloch*, and to ſtrange gods. And 2 Kings xvii. 31. it is ſaid, that the inhabitants of *Sepharvaim* burnt their children in the fire to *Anammelech* and *Adrammelech* their gods. However I would not be underſtood to aſſert, that they always really burnt to death their children; and perhaps when it is only ſaid they made them paſs through the fire, *luſtrare per ignem*, or *transferre per ignem*, this may mean in ſome places, the leaping over the flames, or paſſing nimbly between two fires. But we are perſuaded, that generally ſpeaking the worſhippers of *Moloch* immolated or ſacrificed their children to death in honour of this falſe deity. *Vide* FRAGMENT, No. LI. page 99.

The *Rabbins* aſſure us, that the idol *Moloch* was of braſs, ſitting on a throne of the ſame metal, adorned with a royal crown, having the head of a calf, and his arms extended as if to embrace any one. When they would offer any children to him, they heated the ſtatue within by a great fire; and when it was burning hot, they put the miſerable victim within his arms, where it was ſoon conſumed by the violence of the heat: and, that the cries of the children might not be heard, they made a great noiſe with drums, and other inſtruments, about the idol. Others ſay, that his arms were extended, and reaching toward the ground; ſo that when they put a child within his arms, it immediately fell into a great fire which was burning at the foot of the ſtatue. Others relate that it was hollow, and had internally ſeven partitions, the firſt of which was appointed for meal or flour; in the ſecond there were turtles, in the third an ewe, in the fourth a ram, in the fifth a calf, in the ſixth an ox, and in the ſeventh a child. All theſe were burned together, by heating the ſtatue on the inſide.

When *David* conquered the *Ammonites*, 1 *Chron.* xx. 2. he took the crown of their god *Milcom*, or more ſimply, he took the crown of their king, which weighed a talent of gold, and made a crown of it for himſelf. The *Hebrew* talent weighed three thouſand ſhekels, or one hundred and twenty-five *Roman* pounds. This is an exceſſive weight for a crown royal. Therefore it is thought this prince did not wear it on his head, but cauſed it to be hung upon his throne, over his head. Or laſtly, that the talent of gold here mentioned, does not expreſs the weight, but the value, of the crown. It was of gold, and ſet with precious ſtones, as is hinted in the

book of *Chronicles*. Theſe precious ſtones were a very conſiderable addition to the price; but its weight might be that of an ordinary royal crown. This is the opinion of ſome commentators on 2 *Sam.* xii. 30.

There are various ſentiments about *Moloch:* ſome believe that *Moloch* was *Saturn*, to whom it is well known that human ſacrifices were offered. Others think he was *Mercury*, others *Venus*, others *Mars* or *Mithra*. We have endeavoured to prove, that *Moloch* ſignified the ſun, or the king of heaven. See alſo *Selden de Diis Syris*, *Spencer*, *de legibus Hebræorum Ritualib.* lib. ii. cap. 10. And *Voſſius*, *de Origine & progreſſu Idolatriæ*, lib. ii. cap. 5.

MONEY. Scripture often ſpeaks of gold, ſilver, braſs, of certain ſums of money, of purchaſes made with money, of current money, of money of a certain weight; but I do not obſerve coined or ſtamped money till late, which induces me to believe, that the ancient *Hebrews* took gold and ſilver only by weight. That they only conſidered the purity of the metal, and not the ſtamp.

The moſt ancient manner of commerce, was by way of barter, or exchanging one ſort of merchandize for another. One man gave what he could ſpare to another, who gave him in return what he alſo did not want. Afterwards, the more precious metals were uſed in traffic, as things whoſe values were more generally known and ſtated. Laſtly, they contrived to give this metal a certain mark, a certain weight, and a certain degree of alloy, to fix its value, and to ſave buyers and ſellers the trouble of weighing and examining the metal.

At the ſiege of *Troy* in *Homer Iliad*, Σ. they make no mention of gold or ſilver coined; but the values of things are eſtimated by the number of oxen they were worth. *E. gr.* They bought wine, by giving oxen, ſlaves, ſkins, iron, *&c.* for it. *Iliad.* H. When the *Greeks* firſt uſed money, it was only little pieces of iron or copper, called *Oboli*, *Spits*, of which an handful was a *drachma*, *Plutarch. in Lyſandro.* *Herodotus*, lib. i. cap. 94. thinks, that the *Lydians* were the firſt that ſtamped money of gold or ſilver, and introduced it into commerce. Others ſay, it was *Iſhon* king of *Theſſaly*, and ſon of *Deucalion*, *Lucan. Pharſal*, lib. vi. Others aſcribe this honour to *Erichthonius*, who had been educated by the daughters of *Cecrops* king of *Athens: Strabo*, lib. viii. Others again to *Phidon* king of *Argos*.

Among the *Perſians* it is ſaid, that *Darius* ſon of *Hyſtaſpes*, firſt coined golden money, *Herodot.* lib. iii. cap. 89, *&c.* lib. iv. cap. 166. *Lycurgus* baniſhed gold and ſilver from his commonwealth of *Lacedæmon*, and only allowed a ſort of rude money, made of iron. *Janus*, or rather the kings of *Rome*, made a kind of groſs money of copper, having on one ſide the double face of *Janus*, on the other, the head of a ſhip.

I find nothing concerning the money of the *Egyptians*, the *Phœnicians*, the *Arabians*, or the *Syrians*, before *Alexander* the Great. In *China* to this day they ſtamp no money of gold or ſilver, but only of copper. Gold and ſilver paſs only as merchandize. If any one offers gold or ſilver, they take it and pay it by weight, as other goods. So that they are obliged to cut it into pieces with ſheers for that purpoſe, and they carry a ſteel-yard at their girdles to weigh it.

The people of *Albania*, and thoſe on the banks of the *Araxes*, had neither money, nor weights, nor meaſures, and did not reckon beyond an hundred: *Strab.* lib. xi. p. 352. Mr. *Tournefort* ſays, *Voyage*, lib. ii. p. 127. that to this day the *Georgians*, who ſucceeded that people, deſpiſe money, and would not ſell their proviſions; but would barter for them. All the trade of *Mingrelia* is carried on by barter. In *Ethiopia* and *Bengal* they uſe ſea-ſhells of the *Maldive* iſlands, inſtead of ſmall money: alſo in the *Maldives*, and ſeveral places of *India:* alſo on the coaſts of *Guinea*, and in the kingdoms of *Congo* and *Siam*.

Let us now return to the *Hebrews*. *Abraham* weighs out *four hundred ſhekels of ſilver*, to purchaſe *Sarah*'s tomb: Gen. xxiii. 15, 16. And Scripture obſerves, that he paid this in *current money with the merchant*. *Joſeph* was ſold by his brethren to the *Midianites* for *twenty pieces of ſilver*, Gen. xxxvii. 28. *Heb.* twenty ſhekels of ſilver. The brethren of *Joſeph* bring back with them into *Egypt* the money they found in their ſacks, in the ſame weight as they had given; Gen. xliii. 21. The bracelets that *Eliezer* gave to *Rebecca* weighed ten ſhekels, and the ear-rings two ſhekels. Gen. xxiv. 22. *Moſes* ordered that they ſhould take the weight of five hundred ſhekels of myrrh, and two hundred and fifty ſhekels of cinnamon, of the weight of the ſanctuary, to make the perfume which was to be burnt to the Lord on the golden altar, Ex. xxx. 24. He acquaints us in another place, that they offered for the works of the tabernacle, ſeventy-two thouſand talents of braſs, Exod. xxxviii. 29. We read in the books of *Samuel*, that the weight of *Abſalom*'s hair was two hundred ſhekels of the ordinary weight, or of the king's weight, 2 Sam. xiv. 26. *Iſaiah* deſcribes the wicked weighing ſilver in a balance, to make an idol thereof; Iſai. xlvi. 6. and *Jeremiah*, xxxii. 10. weighs ſeventeen pieces of ſilver in a pair of ſcales, to pay for

for a field, he had bought. *Iſaiah* ſays, *Come buy wine and milk without money, and without price. Wherefore do ye weigh money for that which is not bread?* *Amos* vii. 5. repreſents the merchants encouraging one another, *to make the ephah ſmall*, wherewith to ſell, *and the ſhekel great*, wherewith to buy, *and to falſify the balances by deceit.*

In all theſe paſſages there is only mentioned theſe three things. 1. The metal, *i. e.* gold or ſilver, and never copper, it not being uſed in traffic as money. 2. The weight, a talent, a ſhekel, a gerah or *obolus*; of the weight of the ſanctuary, and of the king's weight. 3. The alloy, of pure or fine gold and ſilver, and of good alloy, as received by the merchant. It is ſpoken no where of the impreſſion, or of the coinage; but it is ſaid, they weighed the ſilver, or other commodities by the ſhekel and the talent. This ſhekel therefore, and this talent, were not fixed and determined pieces of money, but weights that were applied to all things uſed in commerce. Hence thoſe deceitful balances of the merchants, who would increaſe the ſhekel, *i. e.* would augment the weight by which they weighed the gold and ſilver they were to receive, that they might have a greater quantity than was their due; hence in the weight of the ſanctuary, the ſtandard of which was laid up in the temple, to prevent fraud; hence thoſe prohibitions in the law, *Thou ſhalt not have in thy bag diverſe weights; a great and a ſmall*, Deut. xxv. 13. Hence thoſe ſcales that the *Hebrews* wore always at their girdles, Hoſea xii. 7. and the *Canaanites* in their hands; as the *Chineſe* ſtill wear them at their girdles, to weigh the gold and ſilver which they receive in payment.

And it is to be obſerved, that in the original text there is never any mention of money, or of any thing like it. The gold and ſilver offered to *Moſes* in the Deſert, for the uſe of the tabernacle;—that which was given to *Aaron* to make a golden calf;—that of which *Gideon* made an ephod; — that which tempted *Achan*; — that which *David* left *Solomon*; — and that which *Gehazi* received from *Naaman*; was only gold or ſilver made into rings, bracelets, pendants, veſſels, or ingots. Not a word of coined money, of a mark or impreſſion, nothing to ſhew the form of the money, or the figure repreſented upon it. For, generally, coined money has the name of ſome prince, ſome animal, flower, or ſome device on it. But nothing of this kind occurs among the *Hebrews*.

It is true that in the *Hebrew* of *Geneſis* xxxiii. 19, we find, that *Jacob* bought a field for an hundred *keſitah*'s; and that the friends of *Job*, chap. xlii. 11. after his recovery, gave to that model of patience each a *keſitah*, and a golden pendant for the ears. We alſo find there *daricks*, (in *Hebrew Darcmonim*, or *Adarcmonim.*) and *Minæ*, *Stateræ*, *Oboli*: but this laſt kind of money was foreign, and is put for other terms, which in the *Hebrew* only ſignify the weight of the metal. The *keſitah* is not well known to us; ſome take it for a ſheep or a lamb; others for a kind of money, having the impreſſion of a lamb or a ſheep. But we rather think it to be a purſe of money. See KESITAH.

The *Darcmonims* or *Daricks*, are money of the kings of *Perſia*; and it is agreed, that *Darius*, ſon of *Hyſtaſpes*, firſt began to coin golden money. *Ezekiel* tells us, xlv. 12. that the *mina* makes ſixty ſhekels; he reduces this foreign money to the weight of the *Hebrews*. The *mina* may probably be a *Perſian* money originally, and adopted by the *Greeks* and by the *Hebrews*. But under the dominion of the *Perſians*, the *Hebrews* were hardly at liberty to coin money of their own, being under the obedience of theſe princes, and very low in their own country. They were ſtill leſs able under the *Chaldæans*, during the *Babyloniſh* captivity, nor afterwards under the *Grecians*, to whom they were ſubject till the time of *Simon Maccabæus*, to whom *Antiochus Sidetes* king of *Syria* granted the privilege of coining money in *Judæa*, 1 Macc. xv. 6. And this is the firſt *Hebrew* money properly ſo called, that we know of. There were ſhekels and demi-ſhekels of ſilver. *Vide* FRAGMENTS, No. XXVIII. p. 51. No. . also, and plates of JEWISH COINS.

MONTH, in *Latin Menſis*, in *Greek Meen*, in *Hebrew Chodeſch* or *Jerach*. The ancient *Hebrews* had no particular names for their months. They ſaid, the firſt, ſecond, third, &c. In *Moſes*, *Exod.* xiii. 4. xxiii. 15. xxxiv. 18. *Deut.* xvi. 1. חדש אבוב, we find *Chodeſh Abib*, or the month of the young ears of corn, or of the new fruits: which is, probably, the *Egyptian* name of the month, which the *Hebrews* afterwards called *Niſan*, and which was the firſt of the holy year. Every where elſe this lawgiver marks out the months by their order of ſucceſſion. In *Joſhua*, *Judges* and *Samuel*, we ſee the ſame method. Under *Solomon* we read of the month *Sio* or *Zif*, which is the ſecond month of the holy year, and which anſwers to that afterwards called *Jiar*. In the ſame chapter we read of the month *Bul*, which is the eighth of the holy year, and anſwers to *Marſchevan*, or *October*. Laſtly, in chap. viii.

viii. 2. of the ſame book, we read of the month *Ethanim*, or the month of the valiant, which anſwers to *Tizri*, the ſeventh of the holy year.

Critics are not agreed about the origin of theſe names of the months. *Scaliger* thought *Solomon* borrowed them from the *Phœnicians*, with whom he had much intercourſe. *Grotius* believes they came from the *Chaldæans*, and *F. Hardouin* fetches them from the *Egyptians*. However this be, we ſee nothing of them, either before or after *Solomon*. But after the captivity of *Babylon*, they continued the names of the months as they had found them among the *Chaldæans* and *Perſians*.

The Names of the HEBREW *Months, according to the Order of the* HOLY YEAR.

1.	נסן	Niſan, anſwering to	*March.* O. S.
2.	איר	Jiar, - -	*April.*
3.	סיון	Sivan, -	*May.*
4.	תמוז	Thammuz, -	*June.*
5.	אב	Ab, - -	*July.*
6.	אלול	Elul, - -	*Auguſt.*
7.	השרו	Tizri, - -	*September.*
8.	מרחשון	Marſchevan, -	*October.*
9.	כסלו	Caſleu, - -	*November.*
10.	תבת	Thebet, -	*December.*
11.	שבת	Sebat, - -	*January.*
12.	אדר	Adar, - -	*February.*

The Names of the HEBREW *Months, according to the Order of the* CIVIL YEAR.

7	1.	Tizri, anſwering to	*September.* O. S.
8	2.	Marſchevan, - -	*October.*
9	3.	Caſleu, - -	*November.*
10	4.	Thebet, - -	*December.*
11	5.	Sebat, - -	*January.*
12	6.	Adar, - -	*February.*
1	7.	Niſan, - -	*March.*
2	8.	Jiar, - -	*April.*
3	9.	Sivan, - -	*May.*
4	10.	Thammuz, -	*June.*
5	11.	Ab, - - -	*July.*
6	12.	Elul, - -	*Auguſt.*

At firſt the *Hebrews* followed the ſame diſtribution of their year and months, as *Egypt*. Their year conſiſted of 365 days, and of twelve months each of thirty days. This appears by the enumeration of the days, of the year of the deluge, Gen. ch. vii. The twelfth month was to have thirty-five days, and they had no intercalary month, but at the end of one hundred and twenty years, when the beginning of the year following was out of its place thirty whole days.

After the *Exodus*, which happened in the month of *March*, God ordained that the holy year, *i. e.* the calendar of religious feaſts and ceremonies, ſhould begin at *Niſan*, the ſeventh month of the civil year (the civil year he did not change) which the *Hebrews* have always continued to begin at the month *Tizri*, anſwering to our *September*. After the *Babyloniſh* captivity, the *Jews* being but an handful of people in the midſt of others, ſurrounding them, complied with ſuch cuſtoms, and manners of dividing times and ſeaſons, as were uſed by the people that ruled over them; firſt, of the *Chaldæans*, afterwards of the *Perſians*, and laſtly, of the *Grecians*. They took the names of the months from the *Chaldæans* and *Perſians*, and perhaps their manner of dividing the year and months. However, we cannot be ſure of this, not exactly knowing the form of the *Chaldæan* months. But we ſee plainly by *Eccleſiaſticus*, xliii. 6. by the *Maccabees*, by *Joſephus*, *Antiq.* lib. iii. cap. 10. and by *Philo*, *vit. Moſ.* lib. iii. that in their time they followed the cuſtom of the *Grecians*: that is, that their months were lunar, and their years ſolar.

Theſe lunar months were each of twenty-nine days and an half, or, rather, one was of thirty days, the following of twenty-nine, and ſo on alternately: that which had thirty days was called a full or compleat month; that which had but twenty-nine days was called incompleat. The new moon was always the beginning of the month, and this day they called *Neomenia*, new-moon day, or new month. They did not begin it from that point of time, in which the moon is in conjunction with the ſun, but from the time at which ſhe firſt becomes viſible, after that conjunction. And to determine this moment, it is ſaid, they had people poſted on elevated places, to inform the *Sanhedrim* as ſoon as poſſible. Proclamation was then made, *the feaſt of the new moon, the feaſt of the new moon*; and the beginning of the month was proclaimed by ſound of trumpet. For fear of any failing in the obſervation of that command, which directed certain ceremonies at the beginning of each month, they continued the *Neomenia* two days, the firſt was called *the day of the moon's appearance*, the other *of the moon's diſappearance*. So ſay the *Rabbins*: but there is great probability, that if this was ever practiced, it was only in provinces diſtant from *Jeruſalem*, For in the temple, and in the capital city, there was always a fixed calendar, or at leaſt a fixed deciſion for feſtival days, determined by the houſe of judgment.

When we ſay that the months of the *Jews* anſwered to ours, *Niſan* to *March*, *Jiar* to *April*, &c.

&c. this muſt be underſtood with ſome latitude; for the lunar months cannot be reduced exactly to ſolar ones. The vernal equinox falls between the twentieth and twenty-firſt of *March*, according to the courſe of the ſolar year. But in the lunar year, the new moon will fall in the month of *March*, and the full moon in the month of *April*. So that the *Hebrew* months will commonly anſwer to two of our months, the end of one, and the beginning of the other.

Twelve lunar months making but three hundred fifty-four days and ſix hours, the *Jewiſh* year was ſhort of the *Roman* by twelve days. To recover the equinoctial points, from which this difference of the ſolar and lunar year would ſeparate the new moon of the firſt month, the *Jews* every three years intercalated a thirteenth month, which they called *Ve-adar*; the ſecond *Adar*. By this means their lunar year equalled the ſolar; becauſe in thirty-ſix ſolar months there would be thirty-ſeven lunar months. The *Sanhedrim* regulated this intercalation, and this thirteenth month was placed between *Adar* and *Niſan*; ſo that the paſſover was always celebrated the firſt full moon after the equinox. Conſult *F. Lamy*'s Introduction to the Scripture, and our Diſſertation on Chronology, at the beginning of our commentary on *Geneſis*; *Scaliger de emendatione temporum*; and *Calviſius*'s Introduction to Chronology.

MOON, *Luna*. The Lord created the ſun and the moon on the fourth day of the world, to preſide over day and night, and to diſtinguiſh times and ſeaſons, Gen. i. 15, 16. As the ſun preſides over day, ſo the moon preſides over night; the ſun regulates the courſe of a year, the moon the courſe of a month; the ſun is, as it were, king of the hoſt of heaven, the moon is queen. *Moſes* ſpeaks of the moon as of a luminous body, not much inferior to the ſun; yet it is certain, that the moon, when compared to the ſun, is but a very ſmall body. The moon's diameter is about 2184 *Engliſh* miles; her ſuperficial content is about one thirteenth part of the ſurface of the earth, whereas the ſun's diameter is 100 times that of the earth, and his ſuperficial content 10,000 times that of the earth's ſurface. But the ſacred authors ſpeak in a popular manner. They call that *a great light* which appears great to us: not meaning to determine its abſolute magnitude.

The moon was appointed for the diſtinction of ſeaſons, of feſtival days, and days of aſſembling, ſays Gen. i. 14. And the *Pſalmiſt* ſays, civ. 19. He made the moon for ſeaſons. So *Eccleſiaſticus*; *He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign of the world. From the moon is the ſign of feaſts, a light that decreaſeth in her perfection. The month is called after her name: increaſing wonderfully in her changing, being an inſtrument of the armies above, ſhining in the firmament of heaven. The beauty of heaven, the glory of the ſtars, an ornament giving light in the higheſt places of the Lord.* The *Hebrews* varied their manner of reckoning months and years. We think that in the time of *Moſes*, and long after, they kept to the ſolar year; but after their return from *Babylon*, they had only lunar years. This the author of *Eccleſiaſticus* inſinuates in the paſſage quoted. It is true, however, either way, that the moon marks the revolutions of ſeaſons, and that men divided the year into twelve months, by following the twelve revolutions of the moon, in the courſe of one year.

I do not know whether the *Hebrews* underſtood the cauſe of lunar eclipſes; but they always ſpeak of them in terms which intimate that they conſidered them as wonders, and as effects of the power, and wrath of God. When the prophets ſpeak of the deſtruction of empires, they often ſay, that the ſun ſhall be covered with darkneſs; the moon withdraw her light; and the ſtars fall from heaven. Iſai. xiii. 10. xxiv. 23. Ezek. xxxii. 7, 8. Joel ii. 10. iii. 15. But I cannot perceive that there is any direct mention of an eclipſe.

Among the Orientals in general, and the *Hebrews* in particular, the worſhip of the moon was more extenſive; and more famous, than that of the ſun. Deut. iv. 19. xvii. 3. *Moſes* bids the *Iſraelites* take care, that when they ſee the ſun, the moon, the ſtars, and the hoſt of heaven, not to pay them any ſuperſtitious worſhip, becauſe they were only creatures appointed for the ſervice of all nations that are under heaven. *Job*, xxxi. 26, 27. alſo ſpeaks of the ſame worſhip. *If I beheld the ſun when it ſhined, or the moon walking in brightneſs, and my heart has been ſecretly enticed, or my mouth hath kiſſed my hand*, as a token of adoration. The *Hebrews* worſhipped the moon by the name of *Meni*, of *Aſtarte*, of the goddeſs of the groves, of the queen of heaven, &c. The *Syrians* adored her, as *Aſtarte*, *Urania*, or *Cæleſtis*; the *Arabians* as *Alilat*; the *Egyptians* as *Iſis*; the *Greeks* as *Diana*, *Venus*, *Juno*, *Hecate*, *Bellona*, *Minerva*, &c.

Macrobius, *Saturnal*, lib. iii. cap. 8. and *Julius Firmicus* acquaint us, that men dreſſed like women, and women dreſſed like men, ſacrificed to the moon. And *Maimonides* thinks, *Moſe Nebochim*, part iii. cap. 38. that this is what *Moſes* intended to forbid, when he prohibited the ſexes from

from ſuch an exchange of habits. The moon was worſhipped as a god, and not a goddeſs, in *Syria*, *Meſopotamia*, and *Armenia*. The *Sepharvites* called her *Anamelech*, the gracious king. *Strabo* calls her *Men*: as does *Iſaiah* lxv. 11. She was repreſented clothed like a man; and there are medals extant, on which ſhe is repreſented in the habit and form of a man armed, having a cock at his feet, covered with a *Phrygian* or *Armenian* bonnet. *Spartian*, *in Caracalla*. aſſures us, that the people of *Charræ* in *Meſopotamia* believed, that ſuch as held the moon for a goddeſs, would be always in ſubjection to their wives. He adds, that though the *Greeks* and *Egyptians* ſometimes called her goddeſs, yet they always call her god in their myſteries. In Scripture we have no name for goddeſs, and *Aſtarte*, *i. e.* the moon, is called a god, as well as *Baal*, who is the ſun. *Vide* plate of BAAL, and the FRAGMENT, No. CVII, page.

They offered ſeveral ſorts of ſacrifices to the moon. We ſee in *Iſaiah* lxv. 11. and *Jeremiah* vii. 18. that they offered to her in the high ways, and upon the roofs of their houſes, ſacrifices of cakes, and ſimilar offerings. Thus the *Greeks* honoured *Hecate*, or *Trivia*, which is the moon. Elſewhere they offered to her human ſacrifices. *Strabo* relates, lib. xi. that in the countries bordering on the *Araxes*, they eſpecially worſhipped the moon, who had there a famous temple. The goddeſs had ſeveral ſlaves, and every year they offered one of them in ſacrifice to her, after having fed him daintily the whole year before. *Lucian*, *de Dea Syr*. ſpeaks of like ſacrifices, offered to the goddeſs of *Syria*, who was the *Dea cœleſtis*, *i. e.* the moon. Fathers carried their children, tied up in ſacks, to the top of the porch of the temple, from whence they threw them down upon the pavement; and when theſe unfortunate victims moaned, the fathers would anſwer, that they were not their children, but young calves.

The *Jews* aſcribed different effects to the moon. *Moſes* ſpeaks of the fruits of the ſun and the moon. Deut. xxxiii. 14. The ſun and moon are conſidered as the two cauſes which produce the fruits of the earth. The moon furniſhes them with moiſture and juices; the ſun concocts this moiſture, and exhales what is ſuperfluous, *Plin.* lib. ii. cap. 101. *Lunæ fœmineum ac molle ſidus atque nocturnum, ſolvere humorem & trahere, non auferre.* Some commentators think, that the fruits of the ſun are thoſe that come yearly, as wheat, grapes, *&c.* and the fruits of the moon are thoſe that may be gathered at different months of the year, as cucumbers, figs, &c.

MORASTHI, מורשתי, *heir*, or *inheritance*, or *of the inheritance*; from the prepoſition מ *am*, *of*, or *from*, and ירש *jaraſh*: otherwiſe, *of poverty*; from the ſame.

MORASTHI, the country of the prophet *Micah*. See MARESA.

MORDECAI, מרדכי, *contrition*, or *bitter bruiſing*; from דוך *duc*, *to bruiſe*, and מרר *marar*, *bitter*: or *myrrh bruiſed*; from מור *mor*, *myrrh*, and *duc*, *to bruiſe*: or *who teaches to bruiſe*; from *mara*, *maſter*, or *he that teaches*: otherwiſe, *very pure myrrh*, according to the *Hebrew* and *Syriac*. This name is not *Hebrew*, but *Chaldee*, compoſed of *Merodach*, or *Mordak*, a deity of the *Babylonians*.

MORDECAI, ſon of *Jair*, of the race of *Saul*, and a chief of the tribe of *Benjamin*. He was carried captive to *Babylon* by *Nebuchadnezzar*, with *Jehoiachin* (or *Jeconiah*) king of *Judah*, A. M. 3405, before A. D. 599. Eſther ii. 5, 6. He ſettled at *Shuſhan*, and there lived to the firſt year of *Cyrus*, when it is thought he returned to *Jeruſalem* with ſeveral other captives, *Vide* 1 *Eſdras* ii. 2. *Abenezra*, *Cornel. à lapide*, & *alios*. But afterwards he returned to *Shuſhan*. There is great probability that *Mordecai* was very young when taken into captivity. For from the tranſportation of *Jeconiah* by *Nebuchadnezzar*, to the third year of *Darius* ſon of *Hyſtaſpes*, or *Ahaſuerus*, who, this year took *Eſther* to wife, is above fourſcore years.

Some believe that *Mordecai* came to *Babylon* or *Shuſhan*, only in the perſon of his father, and that he was born in this country: but there is no need of this ſolution. For if we ſuppoſe *Mordecai* to be twelve years old at the tranſportation of *Jeconiah*, then at the time of *Ahaſuerus*'s marriage with *Eſther* he might be fourſcore and twelve. At this age he might diſcharge the duty of thoſe employments the king gave him, yet live a long time, ſuppoſing, as the *Jews* pretend, that he lived to be an hundred fourſcore and eighteen years old; or even if he lived to be only an hundred and ten, or an hundred and twenty. However this be, *Mordecai* had a niece called *Edeſſa*, or *Eſther*, the daughter of his brother, whom he had adopted and brought up as his own daughter, after the death of his brother.

Eſther became the ſpouſe of *Ahaſuerus*, (*vide* ESTHER:) *Mordecai* was very aſſiduous at the palace gate to learn news of the queen: during his attendance there he diſcovered the conſpiracy of two eunuchs to kill the king: this ſervice was regiſtered but not rewarded. The king *Ahaſuerus* raiſing *Haman* to be his favourite, *Mordecai* refuſed to honour him: *Haman* reſented this indignity by endeavouring to exterminate the whole

Jewiſh

Jewiſh people, for which purpoſe he obtained a decree from the king.

Mordecai acquainted *Eſther* with this decree, and urged her to prevail with the king to revoke it. In the mean time, the king not being able to ſleep one night, cauſed the annals of the preceding years to be read to him. Therein was read the conſpiracy of the two eunuchs againſt the king, diſcovered by *Mordecai*. The king aſked, if this man had been rewarded? being told he had not, he aſked who was in the antichamber? He was anſwered, *Haman:* who was then coming to the king, to ſolicit that *Mordecai* might be hanged on a gallows he had provided for him. *Ahaſuerus* aſked him, *What ſhould be done to the man whom the king delighted to honour? Haman* believing it was himſelf whom the king intended by this deſcription, anſwered, let him be clothed in a royal habit, be ſet upon the king's horſe, have a royal diadem on his head; and be it proclaimed before him in the public places of the city, *Thus ſhall it be done to the man whom the king delighteth to honour.* The king replied, haſte then, and do thus to *Mordecai:* which *Haman* was forced to do.

Eſther having prepared herſelf by faſting and prayer, preſented herſelf before the king, in hopes of averting that danger from her people, to which *Haman* had expoſed them. She diſcovered to him the wicked deſign of *Haman*, that *Mordecai* was her uncle, that ſhe was a *Jeweſs* by birth, and that her people were condemned to the ſlaughter. *Ahaſuerus* moderated his decree againſt the *Jews*, condemned *Haman* to be hanged on the gallows he had ſet up for *Mordecai*, gave his goods to the queen, and raiſed *Mordecai* to the honours that *Haman* had enjoyed. This was the fourteenth day of *Niſan*, which day became a ſolemn feſtival to the whole nation for ages. See ESTHER and PURIM.

The greater part of critics and commentators believe, that *Mordecai* was author of the book of *Eſther*. Certainly, he in conjunction with *Eſther* writ the letter, which ordains the celebration of the Feaſt of Lots, or *Purim*. But this letter is no other than the very book of *Eſther*, in which ſome ſlight alterations have been made, to give it the form of an hiſtory rather than of a letter.

MORDOCHÆUS, Μαρδοχαίος, ſon of *Jair*, Eſth. ii. 5. From the ſame.

MORIAH, מוריה, ἀμορία, *bitterneſs of the Lord*; from מרר *marar:* otherwiſe, *myrrh of the Lord*; from מור *mor:* otherwiſe, *doctrine, or fear of the Lord*; from ירא *jara, to fear*, or ירה *jarah, to teach*, and יה *jah, the Lord:* according to the *Syriac* and the *Hebrew, the dominion of the Lord.*

MORIAH, a mountain upon which the temple of *Jeruſalem* was built by king *Solomon*. 2 Chron. iii. 1. It is thought this was the place where *Abraham* was going to offer up his ſon *Iſaac*, Gen. xxii. 2, 14. though this ſuppoſition is attended with great difficulties. Inſtead of *Moriah* in *Geneſis*, the *Samaritans* read *Morek*, and pretend that God ſent *Abraham* near to *Sichem*, where certainly was *Moreh*, *Gen.* xii. 6. *Deut.* xi. 30. and that it was upon mount *Gerizim* that *Iſaac* was brought to be ſacrificed.

MORNING. This is ſometimes put for *quickly*. Thou ſhalt hear me in the morning, or quickly. The evening and the morning make the day, according to *Moſes*; becauſe the ancient *Hebrews* began their day in the evening, Gen. i. 5. The morning expreſſes the diligence with which any thing is done. The Lord ſays, that he aroſe early to invite his people to return to him, Jer. vii. 13. xi. 7. The *Pſalmiſt* ſays the ſame, that he praiſed God in the morning, that he was in haſte to pay his devotion to him, Pſal. lix. 16. xcii. 2.

Ezekiel ſays, xlvi. 14, 15. *Vulgate*, the prieſt of the week ſhall offer every morning to the Lord the ordinary ſacrifice of a lamb. *Cata manè manè*, is an expreſſion taken from the *Greek*, where the prepoſition *cata* being joined to a noun ſignifying a year, a day, or the hour of the day, denotes the action to be repeated every time at that hour, *cata manè*, every morning.

Zephaniah ſays, *manè, manè*, Zeph. iii. 5. *Every morning doth he bring his judgment to light. Manè, manè*, being repeated, expreſſes very early in the morning. *Amos* iv. 13. God changes the darkneſs into morning, the night into day. *Joel* ii. 2. *As the morning ſpread upon the mountains.* As at the break of day the light appears upon the mountains, ſo ſhall the locuſts ſpread in the country.

From morning to evening expreſſes a very ſhort time, *Job* iv. 20. And the *Pſalmiſt* comparing the life of man to a flower, ſays, that in the morning it flouriſheth, in the evening is withered and decayed, Pſal. xc. 6. The rain of the evening and of the morning, or rather of the ſpring and autumn. See RAIN.

The *Pſalmiſt* ſpeaking of the *Meſſiah*, cx. 3. ſays, that he was begot before the morning; or according to the *Hebrew*, that "his poſterity is as the dew, which is produced from the boſom of the morning." Our tranſlation renders it thus: *Thy people ſhall be willing in the day of thy power, in the beauties of holineſs, from the womb of the morning.*" This poſterity are the faithful believers in *Jeſus Chriſt*. Their multitude may be well compared to a plentiful dew that falls in the morning, and

which ſeems even to come out of the boſom of the morning.

The ſame *Pſalmiſt* expreſſes the rapidity of his flight, cxxxix. 9, 10. *If I take the wings of the morning, and dwell in the uttermoſt parts of the ſea; even there ſhall thy hand lead me, and thy right hand ſhall hold me.* We know no motion ſo rapid as the diffuſion of the beams of the ſun, at day-break.

Iſaiah ſays, viii. 20. that thoſe who do not keep the law and the ordinances of God, ſhall have no morning. They ſhall periſh without ſeeing the light, they ſhall not abide until morning.

Job, xli. 9. compares the eyes of the *Behemoth* to the brightneſs of the morning: they are as ſplendid as the morning.

MOSEROTH, מסרה, μοσερὰ, *erudition, diſcipline, bond*; from יסר *jaſar, to bind.*

MOSEROTH, or *Moſerah*, Numb. xxxiii. 30. probably the ſame as *Hazeroth*, or *Hazerah*, an encampment of *Iſrael* in the Wilderneſs. It was in the neighbourhood of *Kadeſh*, and near Mount *Hor*, where *Aaron* died.

MOSES, משה, *taken out of the water.*

MOSES, ſon of *Amram* and *Jocabed*, was born in *Egypt* A. M. 2433, *ante* A. D. 1571. His father and mother were of the tribe of *Levi*. He had a brother called *Aaron*, and a ſiſter named *Miriam*; *Aaron* was three years older than *Moſes*, and *Miriam* might be ſeven or eight years older than *Aaron*. Some time before the birth of *Moſes*, the king of *Egypt* decreed, that all the male children of the *Hebrews* ſhould be put to death as ſoon as born. The parents of *Moſes* could not obey this ſevere law; they concealed the child in their houſe three months. But, deſpairing of longer hiding him, they reſolved on expoſing him to the wide world, committing his preſervation to Providence. They put him into a kind of little veſſel made of ruſhes, and laid him on the banks of the *Nile*. His ſiſter *Miriam* ſtood to watch at a diſtance. The daughter of *Pharaoh*, king of *Egypt*, happening to come that way, to bathe in the river, perceiving the baſket, ordered it to be fetched to her, and ſhe opened it.

Miriam the ſiſter of little *Moſes*, aſked her if ſhe would pleaſe to have her fetch an *Hebrew* nurſe? She went, and brought *Jocabed*, her own and *Moſes*'s mother. The princeſs named the infant *Moſes*, which in the *Egyptian* language ſignifies one ſaved out of the water. *Mò* or *Moï* ſignifies water, and *Uſes* one that is drawn out; ſo ſay *Joſephus*, and *Clemens Alexandrinus*. But the abbot *Renaudot*, who ſtudied the *Egyptian* language, ſays, that *Mooou* ſignifies water, and *Si* to draw or take. According to *Joſephus*, the name of *Pharaoh*'s daughter was *Thermutis*. She adopted *Moſes*, and had him inſtructed in all the learning of *Egypt*. Acts vii. 22. But *Amram* and *Jocabed*, who brought him up, betimes informed him in the religion and hiſtory of his forefathers. So that when he grew up, he would not own for his mother the princeſs who had adopted him, chuſing rather to partake with his own people in their afflictions, than to ſhare in the pleaſures of a court, Heb. xi. 24, 25, 26.

Clemens Alexandrinus, lib. i. *Strom.* ſays, that *Moſes*'s parents had named him *Joachim*, at his circumciſion. *Pharaoh's* daughter named him *Moſes*, in memory of his being taken out of the water; and it was thought that in heaven he had the name of *Melchi*. *Clemens Alexandrinus* adds, that he had the ableſt maſters in *Egypt*, to teach him arithmetic, geometry, muſic, phyſic, the ſymbolic philoſophy, which was taught by means of hieroglyphic characters, and all that belonged to the language and writing of the *Egyptians*. *Philo, de Vitâ Moſis*, ſays pretty much the ſame thing. He adds, that *Grecians* were ſent for to inſtruct him in the liberal ſciences, that the *Aſſyrians* taught him their learning, and the *Egyptians* mathematics. *Eupolemus* ſays, that *Moſes* is the firſt of ſages, that he firſt gave to the *Hebrews* the art of grammar, from whom the *Phœnicians* received it, and from them the *Grecians*. *Eupolem. apud Clem. Alex.* lib. i. *Strom.* & *Euſeb. præp.* lib. ix. cap. 26.

Joſephus Antiq. lib. ii. cap. 5. has much adorned the hiſtory of *Moſes*, yet it is thought very probable, that he has delivered only what was believed among the *Jews*. He relates that, the king of *Egypt* had a daughter named *Thermutis*, who going to the banks of the river *Nile*, ſaw in the water a little box floating; having found in it a child of extraordinary beauty, ſhe ſent for ſome women to give it ſuck. But the child refuſing the breaſt from any of theſe women, *Miriam* the child's ſiſter approached as if by accident, and told the princeſs the child would not ſuck any but a *Hebrew* nurſe; at the ſame time ſhe offered to fetch one. She went, and brought *Jocabed* the child's mother, who having preſented the nipple to young *Moſes*, he inſtantly took it.

The beauty of young *Moſes* was ſo great, and he ſhewed ſo much wit and addreſs, that all were charmed with him, and were never ſatisfied with looking on him. The princeſs *Thermutis* not having any children adopted him, and when he was three years of age, ſhe preſented him to the king her father; telling him that ſhe had choſe him for her ſon on account of his rare qualities, and could wiſh that he might ſucceed to the

crown

crown of *Egypt*. And at the ſame time ſhe put the child into the hands of her father. The king received him into his arms, and, to pleaſe his daughter, in a way of mirth he put his diadem upon the child's head. But *Moſes* preſently ſnatched it off, and letting it fall on the ground, he trod it under foot. This was looked upon as no good omen, and a prieſt who had foretold the birth of this child ſhould be fatal to *Egypt*, was very urgent to have him put to death, ſaying that *Egypt* could not be in ſafety if he lived. *Thermutis* took him away, without any oppoſition from the king; and diſregarding the predictions of the fortune-teller, ſhe cauſed *Moſes* to be brought up in a manner befitting the dignity ſhe intended him.

When he was grown up, Providence preſented an opportunity of ſhewing his valour. The *Ethiopians* that inhabited South *Egypt*, greatly ravaged the country. The *Egyptians* with a great army, marched againſt the *Ethiopians*, but were defeated. The *Ethiopians*, proud of their ſucceſs, penetrated into *Egypt*, even to the ſea, laying all waſte before them. The *Egyptians* unable to oppoſe them by human means, had recourſe to an oracle, which told them to apply to an *Hebrew* for aſſiſtance. The king then deſired *Moſes* of *Thermutis*, to head his army. *Thermutis* made her father promiſe with an oath, that no injury ſhould be done to him. As ſoon as he took the command of the army, he contrived to cut off the enemy's retreat, and to attack them before they could know of his march. He took up a reſolution of leading his army, not along the *Nile*, which was the direct way, but within the country, where it was very dangerous to paſs, becauſe of the multitude of ſerpents, and other venomous beaſts, that infeſted thoſe quarters.

By this means he came upon the *Ethiopians* before they were aware. He cut them in pieces, invaded their country, took ſeveral of their cities, and ſhut them up in the city of *Saba*. He beſieged this town, but becauſe it was in an iſland, and well fortified, he could not carry the place ſo ſoon as he expected.

But in this interval *Tharbis*, daughter to the king of *Ethiopia*, having from the walls ſeen *Moſes* fighting bravely at the head of the *Egyptian* army, conceived a great affection for him. She ſecretly ſent to him propoſals of marriage. *Moſes* conſented, on condition ſhe ſhould deliver up the city. This ſhe performed; *Moſes* took poſſeſſion of *Meroe*, married *Tharbis*, and with his victorious army returned into *Egypt*. But there, inſtead of finding the acknowledgments he deſerved, he found himſelf expoſed to the envy of the courtiers, and accuſed to *Pharaoh* of having murdered an *Egyptian*. The king himſelf taking umbrage at the bravery and reputation of *Moſes*, reſolved to uſe this pretence to put him to death. *Moſes* having diſcovered theſe deſigns, retired through the deſart into the country of *Midian*, not finding it ſafe to go the ordinary road.

But *Moſes* himſelf relates none of theſe particulars; for he tells his own ſtory thus: *Exod.* ii. 11, 12, *&c.* A. M. 2473, *ante* A. D. 1531. *Moſes was then forty years old*, *Acts* vii. 23. *Moſes* being grown up viſited his brethren, and ſaw the hardſhips they ſuffered from the *Egyptian* taſk-maſters. Seeing an *Egyptian* oppreſſing an *Hebrew*, he vindicated his cauſe, ſlew the *Egyptian*, and hid his body in the ſand. The next day he found two *Hebrews* at variance, and being willing to reconcile them, he aſked the offender, why he ſtruck his brother? He anſwered with another queſtion, Who made you a ruler and judge over us? Will you kill me as you did the *Egyptian* yeſterday? *Moſes* hearing this, was afraid, and wondered how it was diſcovered: *Pharaoh* being informed of it, ſought for *Moſes* to put him to death. But he fled into the country of *Midian*, beyond the *Red Sea*, in *Arabia Petræa*, towards Mount *Sinai:* where he ſat down near a well. While he was ſitting there, the ſeven daughters of *Jethro* prieſt of *Midian* came thither, according to cuſtom, to draw water for their flocks; but ſhepherds coming with the ſame intention, drove them away. *Moſes* aſſiſted the damſels, drove off the ſhepherds, and himſelf watered *Jethro*'s flocks.

Moſes living for ſome time with *Jethro*, *Jethro* gave him his daughter *Zipporah* in marriage, who bore *Moſes* two ſons, *Gerſhom*, and *Eleazar*. After this, the king of *Egypt* died, and the children of *Iſrael* groaning under the weight of oppreſſions, ſent their cries to heaven, and the Lord heard them.

Moſes was employed in feeding the ſheep of *Jethro* his father-in-law; and one day came to the mountain of *Horeb*, where he obſerved a buſh that burned without being conſumed. *Moſes*, aſtoniſhed at this ſight, ſays within himſelf, I muſt go and examine how it is that this buſh is not conſumed. The Lord ſeeing him advance, ſpake to him out of the buſh, ſaying; *Moſes* approach no nearer, but put off your ſhoes, for the place whereon you ſtand is holy ground. Then he commiſſioned him, notwithſtanding the reluctance, and heſitation of *Moſes*, to deliver his people *Iſrael*. Foretelling the obſtinacy of *Pharaoh*, the intervention of miracles, &c.

Moſes ſtill intreating to be excuſed, the Lord com-

manded him to throw his rod on the ground; which was immediately changed into a ſerpent. God bid him take it up; it became a rod again. Then he bid him put his hand into his boſom, and when he drew it out, it was all over leprous. He bid him put it in again, and it returned to its former health. Theſe two miracles, ſays he, you ſhall perform before *Iſrael*. If after this they ſhall not believe you, take water out of the *Nile*, and pour it on the land; it ſhall be changed into blood. But *Moſes* not yet intirely acquieſcing, the Lord referred him to his brother *Aaron* as a man of ready utterance.

Moſes returning to *Jethro*, told him he muſt go to ſee his brethren in *Egypt*; he took his wife and children with him, and ſet forward. But when he was arrived at an inn, the angel of the Lord ſought to kill his ſecond ſon *Eleazar*, the occaſion of which was (as ſome think) becauſe he was not circumciſed. Therefore *Zipporah* with a ſharp ſtone, circumciſed her ſon; and throwing herſelf at *Moſes*'s feet, ſaid, you are a bloody huſband to me. After this they parted from each other, and ſhe returned to her father *Jethro*, and took her ſons with her. *The Hebrew text of* ver. 24, 25, 26. *is very obſcure, becauſe it does not expreſs who it is the angel would kill, nor at whoſe feet Zipporah caſt herſelf, nor what is the nominative caſe to* dimiſit eum *in the Vulgate. In* ver. 26. *we have followed the ſenſe, that to us appeared to be moſt rational.*

Being returned to *Egypt*, *Moſes* and *Aaron* went to *Pharaoh*, and told him, that the God of the *Hebrews* ordered them to go three days journey into the deſart of *Arabia*, to offer ſacrifices to him. *Pharaoh* refuſed; and gave orders, that the children of *Iſrael* ſhould no longer be allowed ſtraw, as before, for making of bricks. The people on this made their complaint to *Moſes*, and he to the Lord, who told him, you ſhall ſee the plagues which ſhall ſmite the *Egyptians*. *Moſes* and *Aaron* coming to *Pharaoh*, with the orders of the Lord, *Aaron* threw down his rod, which immediately was changed into a ſerpent. *Pharaoh* then ſent for his magicians, the chief of which were *Jannes* and *Jambres*, who by enchantments changed alſo their rods into ſerpents; but *Moſes*'s rod now changed into a ſerpent, devoured thoſe of the magicians.

After this the Lord ſmote *Egypt* with ten different ſorts of plagues, in the compaſs of a few days. *Some Rabbins believe, that they continued a whole year, not ſucceeding one another immediately, but by intervals.*

1. The plague of *blood*, *Moſes* changing the waters of the *Nile* into blood; on the eighteenth day of the ſixth month, afterwards called *Adar*; (*February*, O. S.) This plague continued about ſeven days.
2. The plague of *frogs*, was about the twenty-fifth of *Adar*; and continued but one day.
3. The plague of *lice*, on the twenty-ſeventh of *Adar*.
4. The plague of *flies*, the twenty-ninth, which at the earneſt intreaty of *Pharaoh* was taken away on the thirtieth of *Adar*.
5. The plague of the *peſtilence*, or *mortality among the cattle*, about the ſecond day of the ſeventh month, afterwards called *Niſan*. It ceaſed on the third day.
6. The plague of *boils* and *ulcers*, which ſeized all the *Egyptians*, and even hindered the magicians themſelves from appearing before *Pharaoh*. This plague continued the third and fourth days of *Niſan*, called *Abib* by *Moſes*.
7. The plague of *thunder and lightning*, *rain and hail*, on the fifth day of *Niſan*, continued but one day.
8. The plague of *locuſts* or *graſhoppers*, which devoured all that had eſcaped the hail, on the eighth of *Niſan*.
9. The plague of *darkneſs*, which covered all *Egypt* for three days, while the land of *Goſhen*, where the *Iſraelites* lived, was enlightened as uſual. While this plague laſted, *Pharaoh* ſent for *Moſes* and *Aaron*, and told them to ſacrifice to their God, provided they left behind them their flocks and their herds; but *Moſes* anſwered, they muſt take all their cattle with them. This day *Moſes* ordered the *Hebrews* to prepare a lamb for the paſſover.
10. The plague of the *death of the firſt-born* of the *Egyptians*, who were ſlain by the deſtroying angel on the night between the fourteenth and fifteenth of *Niſan*: on which ſame night the *Hebrews* came out of *Egypt*.

The fourteenth day of *Abib*, or *Niſan*, at evening, the *Hebrews* killed the lamb of the paſſover, or of the paſſage of the Lord, and with the blood they ſprinkled the two poſts and upper part of their doors; that the deſtroying angel paſſing over their houſes, might not enter to kill their firſt-born. About the middle of the night the Lord ſmote all the firſt-born of the *Egyptians*, from the firſt-born of *Pharaoh*, to the firſt-born of the meaneſt of his ſlaves; and there was a great outcry throughout *Egypt*. *Pharaoh* ſent in haſte to call *Moſes* and *Aaron*, and bid them go quickly and ſacrifice to their God, with their wives, children, cattle, and all that they had; and when they went, to pray for him alſo. The *Egyptians* alſo urged them to be gone.

Moſes took with him the bones of the patriarch *Joſeph*, who had laid this injunction on the *Iſraelites* before his death. Exod. xiii. 10. Gen. l. 25. The *Hebrews* departing from *Rameſes*, came firſt to *Succoth*, and thence to *Etham*. From *Etham* they turned towards *Pi-hahiroth*, which is between the ſea and *Migdol*, over againſt *Baal-zephon*. No ſooner were they arrived there, but *Pharaoh* advanced with a powerful army, thinking to force them back into *Egypt*. But the Lord put between the camp of *Iſrael* and that of the *Egyptians*, a miraculous cloud, which was luminous on the ſide towards the *Iſraelites*, and dark towards the *Egyptians*. *Vide* SEA-RED, and FRAGMENT, No. XXXIX.

The *Egyptians* perceiving that the *Hebrews* had fled through the ſeparated waters of the *Red-Sea*, they purſued them; but the Lord by a wind, brought back the waters, ſo that the whole army of the *Egyptians* was drowned. Then *Moſes* and the *Iſraelites* ſang a ſong of thankſgiving to the Lord. From hence they went on toward *Sinai*: at *Marah* they found water, but very bitter. *Moſes* crying to the Lord, he ſhewed him a certain kind of wood, which being thrown into the water took away the bitterneſs, and made it potable.

On the fifteenth day of the ſecond month, after they came out of *Egypt*, the *Hebrews* came into the wilderneſs of *Sin* or *Zin*, between *Elim* and *Sinai*. Here the multitude, tired with the length of their journey, began to murmur againſt *Moſes*, ſaying, Would to God we had died in *Egypt*, where we ſat at the fleſh-pots, and where we ate bread in abundance! The Lord ſpake to *Moſes*, and promiſed to rain food from heaven: of which *Moſes* informed the people. That very evening the camp of *Iſrael* was covered with quails, brought thither by the wind; and the next morning they ſaw all round the camp a kind of hoar-froſt, or like little grains, of the colour of *bdellium*, and of the ſhape of coriander-ſeeds: the manna. See MANNA. *Moſes* bid *Aaron* to fill an omer with manna, and to lay it up before the Lord; to remain as a monument to future generations.

From the deſart of *Sin*, the *Hebrews* proceeded to *Alluſh*, and to *Rephidim*; where the people in want of water, murmured againſt *Moſes*. But the Lord, by the miniſtry of *Moſes*, drew them water out of the rock of *Horeb*. At this time the *Amalekites* attacking *Iſrael*, *Moſes* ſent *Joſhua* againſt them; he himſelf at the ſame time, with *Aaron* and *Hur*, being on an eminence, from whence they could ſee the engagement. While *Moſes* held up his hands toward heaven, *Joſhua* had the advantage over the enemy; but no ſooner did he hold them down when weary, but the *Amalekites* prevailed. Wherefore *Aaron* and *Hur* put ſtones under him, that he might ſit down, while each of them ſupported his arms, that he might not be tired. So the *Amalekites* were intirely defeated. And the Lord ſaid to *Moſes*, write an account of this action in a book, and inſtruct *Joſhua* in it; for I will utterly deſtroy the memory of *Amalek* from under heaven.

The third day of the third month from their coming out of *Egypt*, they arrived at the foot of Mount *Sinai*, where they continued one whole year. God had told *Moſes*, that here they ſhould offer ſacrifices to him after they came forth out of *Egypt*: and here *Moſes* was the mediator of a covenant between God and this people. *Vide* LAW, &c. and ſee the hiſtory, Exod. xx. &c.

Then coming down from the mountain, *Moſes* declared to the people the laws he had received, and the articles of the covenant the Lord would make with them. The people anſwering, that they would perform whatever the Lord ſhould enjoin them, *Moſes* erected an altar of unhewn ſtone, at the foot of the mountain, and twelve monuments, or twelve other altars, in the name of the twelve tribes of *Iſrael*. He offered ſacrifices and peace-offerings; and taking the blood of the victims, he poured half upon the altar, and the other half into cups: and having read to the people the ordinances he had received from the Lord, and which he had wrote in a book, he ſprinkled all the people with the blood that was in the cups. Thus was concluded this ſolemn and celebrated covenant, between the Lord and the children of *Iſrael*.

Then the Lord bid *Moſes* come up again into the mountain, and bring with him *Joſhua* his ſervant, that he might inſtruct him in all the particulars of thoſe laws and regulations, that he would have obſerved by the prieſts or people, in the public exerciſe of religion; all the parts of which he diſtinctly appointed him. After which God informed him, that the people whom he had brought out of *Egypt*, had ſoon forgotten all their promiſes and engagements; for at that very time they had made a molten image, and were worſhipping a golden calf; adding, that he had a mind utterly to exterminate this headſtrong and untractable people; and would make *Moſes* the father and chief of a great nation: but *Moſes* interceded for the people.

Deſcending from the Mount, *Joſhua* heard the ſhouts and rejoicings of the people. He ſaid to *Moſes*, that he heard a noiſe in the camp, as if of an engagement with an enemy. But *Moſes* told him, that it was not the ſound of an alarm,

but

but cries of joy. When they approached the camp, they ſaw the golden calf, and the people ſinging and dancing about it; *Moſes* for indignation threw down the tables of ſtone he held in his hands, and broke them. Taking the calf they had made, he reduced it to powder, and ſcattered the powder into the water, and ſo made all the congregation drink of it. See GOLDEN CALF. *Moſes* ſeverely rebuked *Aaron*; *Aaron* excuſed himſelf as well as he could; and *Moſes* ſtanding at the entrance of the camp, proclaimed, Whoever is for the Lord, let him join himſelf to me. All the children of *Levi* aſſembling about him, he ſaid; Thus ſaith the Lord, let every one of you take his ſword, and let him go from gate to gate acroſs the camp, and ſlay even to his brother, his friend, or his kinſman. That day there were ſlain about three thouſand people.

The next day *Moſes* remonſtrated to the people on the heinouſneſs of their ſin, and told them, he would go up again into the mountain, and endeavour to obtain forgiveneſs for them. He went up, and intreated the Lord to pardon them; or, otherwiſe, he begged that he himſelf might be blotted out of the book of the Lord. The Lord anſwered, That only he who offended ſhould be blotted out of his book; but that he would chaſtiſe the criminals in the day of his vengeance. And that as to himſelf, he would not go along with them, but would ſend his angel before them. Farther to ſhew the diſpleaſure of the Lord, *Moſes* carried the tabernacle out of the camp, where the Lord had been uſed to give his orders. But *Moſes* not deſiſting to pray the Lord to continue his conduct of his people to the Land of Promiſe, he at length promiſed not to forſake them. *Moſes* deſired another favour from the Lord, which was, that he might ſee his glory. The Lord anſwered him, that he could not ſee his face, for no man could ſupport that ſight; but that he would paſs before the opening of the rock, where *Moſes* might hear his name, and ſee his hinder parts [train] as he paſſed along.

Afterwards *Moſes* went up into the mountain, and carried new tables of ſtone. There God gave him the decalogue anew, and ſeveral other commandments: after forty days and forty nights he came down, bringing the two tables of teſtimony with him. He was not aware that his face emitted rays of light, which remained upon it after his communication with the Lord: So that *Moſes* while he ſpake to *Aaron* and *Iſrael* put a veil over his face.

Then he cauſed proclamation to be made, that whoever had any valuable metals, or precious ſtones, thread, wool, furrs, or fine wood fit for the tabernacle, might offer them to the Lord. The *Iſraelites* inflamed by a holy zeal, brought with great alacrity more than was neceſſary.

The Lord commanded alſo, that each *Iſraelite* ſhould contribute half a ſhekel, (about thirteen pence half-penny of our money.) And that this contribution might be regularly raiſed, he took an account of the people, from twenty years old and upwards; and there were found 603,550, each of which paying a *bekah* or half *ſhekel*, the ſum amounted to 100 talents of ſilver, (about 34,219l.) and 1775 ſhekels, (about 202l. 9s.) Six whole months they worked at the tabernacle, *i. e.* from the ſixth month of the holy year, after their coming out of *Egypt*, A. M. 2513, to the firſt day of the firſt month of the following year 2514, *ante* A. D. 1490. On the firſt day of *Niſan*, *April* 21. according to *Uſher*, the tabernacle of the covenant was ſet up, and filled with the glory of the Lord. The fourteenth of *Niſan* the *Iſraelites* celebrated the ſecond paſſover from their coming out of *Egypt*; and about this time *Moſes* publiſhed the laws contained in the ſeven firſt chapters of *Leviticus*: he conſecrated *Aaron* and his ſons, and dedicated the tabernacle, and all its veſſels.

The firſt day of the ſecond month of this year, *Moſes* took a ſecond account of the people, in which the *Levites* were reckoned apart, and appointed to the ſervice of the tabernacle. *Moſes* regulated their functions, and the offices of each. Alſo the order of every tribe in their marches and encampments, to prevent confuſion. The princes of the tribes made their offerings to the tabernacle, each according to his rank, and upon his day, during the twelve days of the dedication and conſecration of this holy place. Laſtly, about this time *Moſes* made ſeveral ordinances, relating to the purity to be obſerved in holy things, the uncleanneſſes to be avoided, and the manner of approaching the tabernacle.

About the end of the year, *Jethro* the father-in-law of *Moſes* brought him his wife *Zipporah*, and his two ſons *Gerſhom* and *Eliezer*. *Moſes* received him with all reſpect, and by his perſuaſion commiſſioned judges to aſſiſt in accommodating differences, and cauſes of leſſer conſequence.

Soon after, the pillar of clouds riſing, the *Iſraelites* decamped from *Sinai* to go towards *Paran*. *Vide* TABERAH and KIBROTH HATTAAVAH.

On account of the arrival of *Zipporah* in the camp, *Aaron* and *Miriam* his ſiſter ſpoke againſt *Moſes*, becauſe his wife was an *Ethiopian*; the particulars of this diſpute we do not know; but Scripture

ture tells us, that the Lord interpoſed in behalf of *Moſes*, who was the meekeſt man upon earth. See AARON and MIRIAM.

It is not eaſy to determine, whether the ſedition of *Korah*, *Dathan*, and *Abiram*, happened after the arrival of the *Hebrews* at *Kadeſh-barnea*, or before: *Korah* was of the tribe of *Levi*, as well as *Moſes* and *Aaron*; *Dathan*, *Abiram*, and *On*, were of *Reuben*. Being diſguſted at *Moſes* and *Aaron*, they raiſed a mutiny againſt them, ſupported by two hundred and fifty others of the chief of the people: ſaying, *Ye take too much upon you, ſeeing all the congregation are holy every one of them, and the Lord is among them: wherefore then lift ye up yourſelves above the congregation of the Lord?* *Moſes* fell upon his face, and told them, Let every one of you take his cenſer, and preſent himſelf to-morrow before the Lord; and the Lord will then cauſe it to be known whom he hath choſen. *Moſes* in the mean time having ſent for *Dathan* and *Abiram*, they ſent him word they would not come to him. *Wilt thou put out the eyes of theſe men? We will not come up.*

The day following *Moſes* having aſſembled all the people at the door of the tabernacle, the glory of the Lord appeared; and in the iſſue the revolters were ſwallowed up by the earth. Yet the very next day the people began again to murmur againſt *Moſes* and *Aaron* on the ſame occaſion, ſaying, *Ye have killed the people of the Lord.* The Lord cauſed a ſudden fire, or plague, to go forth, in the camp, but *Aaron* with his cenſer placing himſelf between the living and the dead, offered his incenſe, and intreated the Lord; upon which the plague ceaſed.

From the encampment called the *Graves of Luſt*, the people went to *Hazeroth*, and thence to *Kadeſh-barnea*, where they continued a good while: from hence *Moſes* ſent twelve choſen men to take a view of the land of *Canaan*. Theſe meſſengers were forty days on their ſearch, and at their return they brought back ſome of the fruits of the country, of an extraordinary largeneſs and fairneſs; they very much commended the land for its beauty and fertility, but added, that the inhabitants were of gigantic ſtature, and had many ſtrong and populous cities; ſo that there were but little hopes that this country could be conquered by them. This report put all the camp into a mutiny. Nothing would ſatisfy them, but they would return into *Egypt*. Then the Lord in his anger threatened to deſtroy all the people, but *Moſes* interpoſed by his prayers. However ſentence was paſſed againſt theſe murmurers, that all from the age of twenty years and upwards ſhould die in the deſart. The ten ſpies were puniſhed by a ſudden death. Only *Joſhua* and *Caleb* were preſerved, and God declared that they alone of the whole multitude ſhould enter into the Land of promiſe.

Being come to *Kadeſh*, *Miriam* the ſiſter of *Moſes* died there. In this encampment the people murmured for want of water, which *Moſes* and *Aaron* ſupplied them with, by cauſing it to guſh out of a rock. But as they ſhewed ſome diſtruſt in the Lord, he condemned them to die in the wilderneſs, without entering the Land of Promiſe. This made them give this encampment the name of *Meribah*, or *the waters of contradiction.*

They went then to Mount *Hor*, where *Aaron* died. From hence they went to *Zalmonah*, where it is thought *Moſes* erected the brazen ſerpent, to heal thoſe who had been bitten by the fiery ſerpents in the camp. *Numb.* xxi. 6. See SERPENT. Being come to Mount *Piſgah* in the deſart of *Kedemoth*, they diſpatched ambaſſadors to *Sihon*, king of the *Amorites*, to demand a paſſage through his country, which being refuſed, *Moſes* gave him battle, overcame him, and took all his territories. Some time afterwards, *Og* king of *Baſhan* marched againſt *Moſes*, and fought with him; but *Moſes* conquered him, and made himſelf maſter of his country.

After this *Moſes* encamped in the plains of *Moab*, at *Shittim*, where the *Iſraelites* continued till they paſſed over *Jordan*, under *Joſhua*. While they abode in this encampment, *Balak* king of *Moab* invited *Balaam* to come and curſe *Iſrael*. But the ſorcerer, having rather bleſſed than curſed them, he ſent the daughters of *Moab* into the camp, to tempt the *Iſraelites* to idolatry and fornication. This wicked counſel had the deſired effect; but *Moſes* put to death all thoſe who had given themſelves to the worſhip of *Baal-peor*, to the number of 23,000, beſides 1000 others executed by the judges.

After this the Lord commanded *Moſes* to make war againſt the *Midianites*, who had ſent their daughters, along with thoſe of *Moab* to debauch *Iſrael*. *Phinehas* was appointed captain of this expedition, for which *Moſes* gave him twelve thouſand choſen men. He routed the *Midianites*.

The tribes of *Reuben*, *Gad*, and the half tribe of *Manaſſeh* having aſked of *Moſes* for their inheritance the country they had conquered from the *Amorites*, *Moſes* conſented, on condition that they would go along with their brethren over *Jordan*, to aſſiſt them in the conqueſt of the country poſſeſſed by the *Canaanites*.

The firſt day of the eleventh month of the fortieth year after the coming out of *Egypt*, *Moſes* being in the fields of *Moab*, knowing that he was not

to

to paſs over *Jordan*, and that his laſt hour was not far off; he made a long diſcourſe to the people, recapitulating all he had done, and all that had happened from the coming out of *Egypt*. He ſet before them the happineſs that would attend their conſtancy and fidelity, and the calamities which would puniſh their prevarication. He put into the hands of the prieſts and elders a copy of the law, with an injunction to have it read ſolemnly every ſeventh year in a general aſſembly of the nation. He compoſed an excellent canticle or poem, in which he exclaims againſt their future infidelities, and threatens them with all the evils that in after ages came upon them. Laſtly, a little before his death he gave to each of the tribes a particular bleſſing, in which he mingles ſeveral prophecies and predictions.

The Lord commanded *Moſes*, at the beginning of the twelfth month, to aſcend Mount *Nebo*, where he gave him a view of the country, both on this ſide and beyond *Jordan*; ſaying to him, *This is the land which I ſware unto Abraham, and unto Iſaac, and unto Jacob, ſaying, I will give it unto thy ſeed. I have cauſed thee to ſee it with thine eyes, but thou ſhalt not go over thither. So Moſes the ſervant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab, over againſt Beth-peor; but no man knoweth of his ſepulchre unto this day. And Moſes was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated. And the children of Iſrael wept for Moſes in the plain of Moab thirty days.* It is added, *There aroſe not a prophet ſince like unto Moſes, whom the Lord knew face to face: in all the ſigns and the wonders which the Lord ſent him to do in the land of Egypt, to Pharaoh, and to all his ſervants, and to all his land: and in all that mighty hand, and in all the great terror which Moſes ſhewed in the ſight of all Iſrael.*

The Scripture is full of the praiſes of this great man; *Jeſus*, ſon of *Sirach*, author of *Eccleſiaſticus*, applauds him, Ecclus. xlv. 1, 2, 3.

Moſes is the moſt ancient writer, of whom there remains any authentic works. He has left us the *Pentateuch*, or the five firſt books of the *Old Teſtament*, *Geneſis*, *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*. Probably theſe books were not originally ſeparate works, as we find them now. *Moſes* compoſed but one ſingle work, of which the law was, as it were, the body, and *Geneſis* was the preface. Afterwards they were divided for convenience in reading. Theſe books are acknowledged as authentic and inſpired, by general conſent both of *Jews* and *Chriſtians*. Some difficulties have been ſtarted about the author of theſe books, becauſe ſome paſſages have been obſerved therein, that ſeem not to agree to *Moſes*. And indeed it muſt be owned, that ſome ſmall additions have been made. But theſe additions make no alteration in the ſenſe, but are by way of illuſtration only.

Beſides the Pentateuch, the *Jews* aſcribe to *Moſes* eleven *Pſalms*, from *Pſalm* XC. to C. But there is no ſufficient proof that theſe *Pſalms* had *Moſes* for their author. For the title of the ninetieth *Pſalm*, *a prayer of Moſes the man of God*, which they pretend muſt be applied alſo to the ten following *Pſalms*, is not ſufficient. The greater part of the titles of the *Pſalms* are not original, nor indeed very ancient; and ſome of them are wrong placed. Beſides, in theſe *Pſalms* we find the names of perſons, and other marks, that by no means can agree with *Moſes*. *Vide* PSALMS.

Some ancients thought that *Moſes* was the author of the book of *Job*. *Origen on Job* pretends, that he tranſlated it out of *Syriac* into *Hebrew*. But this opinion is rejected both by *Jews* and *Chriſtians*; and if this book had truly belonged to *Moſes*, would the *Jews* have ſeparated it from the *Pentateuch?*

There is alſo quoted an apocalypſe or revelation of *Moſes*, a leſſer *Geneſis*, the aſcenſion of *Moſes*, the aſſumption of *Moſes*, the teſtament of *Moſes*, the myſterious books of *Moſes*. It is thought that from the apocalypſe of *Moſes* St. *Paul* quoted *Gal.* v. 6. *For in Jeſus Chriſt, neither circumciſion availeth any thing, nor uncircumciſion, but faith which worketh by love.* And vi. 15. *For in Chriſt Jeſus, neither circumciſion availeth any thing, nor uncircumciſion, but a new creatnre.* It is imagined alſo, that what is ſaid in the epiſtle of St. *Jude*, ver. 9. concerning the contention of *Michael* the archangel with the devil, about the body of *Moſes*, is taken from the aſſumption of *Moſes*. *Vide Fabricius, Apoc. Vet. Teſt.*

As to the death and burial of *Moſes*, many difficulties have been raiſed. The Scripture tells us expreſsly, that *Moſes* died, according to the word of the Lord, Deut. ult. 5, 6. But as the *Hebrew* words על־פי יהוה literally import *upon the mouth of the Lord*, the *Rabbins* have imagined, that the Lord took away his ſoul by a kiſs. Others have maintained that he did not die; and others have pretended that he was tranſported into heaven. *Our maſters have aſſured us*, ſays *Maimonides, that our maſter Moſes is not dead, but aſcended into heaven, where he ſerves God to all eternity, Maimonid. Præfat. in Thalmud. En. Iſrael.* p. 2. p. 39. *Joſephus* ſays, *Antiq.* lib. iv. cap. ult. that

that he diſappeared; but that it was he himſelf who gave an account of his own death, for fear that the *Jews* aſtoniſhed at his exalted virtue, ſhould imagine that he had made approaches to Deity itſelf. And ſince no body could tell where his place of burial was, and ſince he appeared with *Elias* in the transfiguration of *Jeſus Chriſt*; and laſtly ſince St. *Jude* ſays, that there was a diſpute between *Michael* and the devil about his body, ſome have concluded that he did not really die, but aſcended body and ſoul into heaven.

The *Rabbins*, in their accounts of the life of *Moſes*, do not content themſelves with the miracles that the Scripture relates of him, but ſay, for example, that he was born circumciſed; that the daughter of *Pharaoh*, who found him upon the banks of the *Nile*, was leprous, and that as ſoon as ſhe touched the ark in which the infant lay, ſhe was immediately cured. *Bathia*, (for ſo they call this princeſs) having brought *Moſes* to *Pharaoh*, at the age of three years, *Moſes* took his crown, and put it upon his own head. *Balaam*, the famous wizard mentioned in Scripture, being then at *Pharaoh*'s court, adviſed him to put the child to death. But *Pharaoh*'s magicians deſiring to try if *Moſes* had done this out of knowledge and deſign, or by mere chance, put diamonds and coals of fire before him. *Moſes* was reaching out his hand to the diamonds, but the angel *Gabriel* pulled it back, and put it to the coals of fire, He put them upon his tongue, and burned himſelf, which made him heſitate in his ſpeech ever after. This action was the ſaving of his life. When it was known to *Pharaoh* that he had killed an *Egyptian*, he condemned him to loſe his head; but God permitted that his neck ſhould become as hard as a pillar of marble, and the rebound of the ſword killed the executioner. *Moſes* fled away, and no body could ſtop him; for *Pharaoh* became dumb that minute, and all the reſt either deaf, dumb, or blind.

Moſes withdrew to *Korkon*, king of *Ethiopia*, who was then in *Armenia*. *Balaam* being alſo then in *Ethiopia*, excited the people to an inſurrection againſt their prince; but *Moſes* in the defence of *Korkon* at the head of his army, beſieged *Balaam* in the capital city of *Ethiopia*. To make the approach to the city more difficult, he brought an infinite multitude of ſerpents round about. But *Moſes* charmed the ſerpents, and made himſelf maſter of the town. He married the queen, then widow to the king, who died during the war, and reigned forty years over *Ethiopia*: the queen complained that *Moſes* did not uſe her as his wife; at which the people mutinied, and *Moſes* was conſtrained to retire to *Jethro*, where he found a famous rod or twig, that God had at firſt created for *Adam*. It paſſed afterwards to *Abraham*, then to the kings of *Egypt*, from whom *Jethro* took it, when he left that court. He planted it in his garden, and promiſed his daughter to any one that would pluck it up. The name of God was engraved upon this twig, which was the cauſe of its being ſo miraculous. He married *Zipporah*, who ſoon brought him a ſon. But *Jethro* having covenanted that his firſt-born ſon ſhould not be circumciſed, God immediately ſent two angels, who ſo far ſwallowed up *Moſes*, as that there only remained his feet. But no ſooner had *Zipporah* circumciſed her ſon, than *Moſes* was delivered from this danger. The *Jews* relate a thouſand miracles about the manner of *Moſes*'s receiving the law. According to them it is not enough to ſay, that *Moſes* aſcended into Mount *Sinai*; they will have it that he aſcended into heaven; that being come to the top of *Sinai*, a cloud took him up, and carried him into heaven. Upon his way he met the angel *Remuel*, chief of twelve thouſand angels, who was deſirous to accompany him. But pronouncing the name of God, compoſed of twelve letters, he made him fly away to the diſtance of twelve thouſand furlongs. Purſuing his way, he found the angel *Adarniel*, who put him into a great fright. For this angel had a terrible voice, which he cauſed to be heard in the two hundred thouſand ſpheres encompaſſed with a white fire. *Moſes* being diſmayed would have fled away, but the Lord encouraged him; and pronouncing the name of God compoſed of ſeventy-two letters, he terrified the angel in his turn, who fled away, crying out as he went, Happy art thou *Moſes*, who knoweſt that of which the angels are ignorant. They believe the tables were of ſapphire, on which the law was written; and that *Moſes* was made rich by the fragments only, that were taken from theſe tables when they were poliſhed, *Exod.* xxxiv. 1. They ſay moreover, that *Moſes* put to death the accomplices of *Korah*, by putting a deadly poiſon into their cenſers, the fume of which killed them.

The hiſtory of *Moſes* was ſo famous for many ages, in almoſt all the countries of the world, that it is no wonder that writers of different nations have each repreſented it after his own manner The Orientals, the ancient *Grecians*, the *Egyptians*, the *Chaldeans*, the *Romans*, have all made additions to his hiſtory. Some of them have improved upon the miracles that the Scripture re-

lates concerning his life; others have diſguiſed his ſtory, by adding to it not only falſe, but mean and trifling circumſtances. The reader has had a taſte in what we have extracted from the *Rabbins*.

As the *Jews* and Orientals generally have enlarged the number of *Moſes*'s miracles, and magnified his exploits, ſo the *Greek* and *Latin* authors have extenuated them, or made them doubtful by a mixture of fable. *Manetho* ſays, *apud Joſeph. cont. App.* lib. i. p. 1052, &c. that *Moſes* was a prieſt of *Heliopolis*, called *Oſarſiph*, who being at the head of a company of lepers, and other diſeaſed perſons, whom king *Amenophis* wiſhed to expel from his kingdom, he revolted againſt the king, and fortified himſelf with his people in the city of *Avaris*, or *Typhon*. This new commander made a beginning by making his followers ſwear obedience to him; then he gave them laws, which conſiſted chiefly of ſuch points as theſe; that they ſhould not worſhip the gods, that they ſhould not refrain from eating ſuch things as paſſed for ſacred in *Egypt*, and that they ſhould not make any alliance with any other people, but only with ſuch as would eſpouſe their cauſe. After this *Oſarſiph* changed his name for that of *Moſes*.

He ſent ambaſſadors to the ſhepherds whom king *Thermutis* had drove out of *Egypt*, and who were withdrawn to *Jeruſalem*, to perſuade them to enter into confederacy with them, and to join their forces together againſt king *Amenophis*. The ſhepherds were very well pleaſed at this invitation, and with great diligence repaired to the city *Avaris*, to the number of two hundred thouſand men. King *Amenophis* got together an army of three hundred thouſand men, but inſtead of fighting with the rebels, he retired into *Ethiopia*, where he found a protection, the king of that country being in alliance with him. The rebels having no longer any thing to fear, diſperſed themſelves all over *Egypt*, and there committed a thouſand outrages, not only againſt the men, but alſo againſt the ſacred animals, killing, burning, and deſtroying wherever they came. At the end of thirteen years, king *Amenophis* joining his troops with thoſe of the king of *Ethiopia*, he poured at once upon the rebels, and drove them as far as to the frontiers of *Syria*.

Juſtin was no better informed. He tells us, lib. xxxvi. that when *Joſeph* was ſold by his brethren, and carried into *Egypt*, he there ſoon inſinuated himſelf into the king's favour, by means of the magic art, in which he was very expert. Beſides which he had the knack of interpreting dreams, and had it not been for him, all *Egypt* had died for hunger. For he foretold a great famine that happened, the diſtreſs of which was prevented, by hoarding up all the corn of *Egypt* for ſeveral years, by his advice. *Moſes* was his ſon, and inheriter of all his ſecrets. But beſides his knowledge, he was valued likewiſe for the extraordinary beauty of his perſon. But the *Egyptians* being much vexed with leproſies, and fearing this evil might be farther communicated, they conſulted the gods about it, who commanded that all thoſe ſhould be driven out of the country who were infected with this diſtemper; *Moſes* therefore was driven out, and all the other lepers. At going away, they ſtole the gods of the *Egyptians*; who being deſirous to recover them again, purſued the lepers with weapons in their hands. But they were ſoon obliged by tempeſts to return home again.

Moſes therefore being at the head of the exiles, conducted them to the country of *Damaſcus*, which was the country of their anceſtors *Abraham* and *Iſrael*. They made themſelves maſters of Mount *Sinai*, after ſeven days marching and faſting. In memory of this ſeventh day they obſerved the *Sabbath*, and dedicated it to faſting. And fearing leſt the leproſy, which ſtill infeſted them, ſhould make them odious to the neighbouring people, they reſolved to have no correſpondence with any other nation, which by degrees became a principle of their religion. After *Moſes*, his ſon *Arrat*, who was prieſt of the *Egyptian* gods, was created king of the *Jews*; from which time the royalty and the prieſthood have always been united in the ſame perſon. *Vide* MANETHO, JEWS, &c.

MOTHER. Is ſometimes uſed for a metropolis, the capital city of a country, or of a tribe; and ſometimes for a whole people. 2 Sam. xx. 19. The ſynagogue is the mother of the *Jews*, as the church is of the *Chriſtians*. *Iſaiah* ſays, l. 1: *Where is the bill of your mother's divorcement whom I have put away? i. e.* of the ſynagogue. And St. *Paul*, *Galat.* iv. 26. *Jeruſalem which is above, is free, which is the mother of us all.* The great *Babylon*, the heathen city of *Rome*, is called in the *Revelations*, *the mother of harlots and abominations of the earth*, that is, of idolatry, Rev. xvii. 5.

A mother in *Iſrael* ſignifies a brave woman, whom God uſes to deliver his people. This name the Scripture gives to *Deborah*. Judg. v. 7. Wiſdom calls herſelf *Mater pulchræ dilectionis*, the mother of chaſte love. The earth, to which at our death we muſt all return, is called the mother of all men: *To the day that they return to the mother of all things*, Ecclus. xl. 1.

MOUNTAINS. *Judæa* was a mountainous country,

try, but the mountains were generally beautiful, fruitful, and cultivated: producing fruits, olives, vines, and paſturage. *Moſes* ſays, Deut. xxxii. 13. that the rocks of its mountains produce oil and honey, by a figure of ſpeech, which elegantly ſhews their fertility. He ſays, Deut. viii. 7, 9, that in the mountains of *Paleſtine* ſpring excellent fountains, and that their bowels yield iron and braſs. And indeed we are informed by hiſtory, that there were mines in *Paleſtine* and Mount *Libanus*. *Ariſteas* in the hiſtory of the ſeventy interpreters aſſures us, that theſe mines were in being down to the empire of the *Perſians*, and that then the governors of this province acquainting the king, that the charges of working the mines exceeded the profit, they were left off. *Moſes* deſires earneſtly of the Lord, that he might ſee theſe fine mountains of *Judæa* and *Libanus*, *Deut.* iii. 25.

The moſt famous MOUNTAINS *mentioned in* SCRIPTURE.

Seir, in *Idumæa*, *Gen.* xiv. 6.
Horeb, near to *Sinai*, in *Arabia Petræa*, *Deut.* i. 2.
Sinai, in *Arabia Petræa*, *Deut.* xxxiii. 2.
Hor, in *Idumæa*, *Numb.* xx. 22.
Gilboa, ſouth of the valley of *Iſrael*, 2 *Sam.* i. 21.
Nebo, part of the mountains of *Abarim*, *Numb.* xxxii. 3.
Tabor, in lower *Galilee*, *Judg.* iv. 6.
En-gedi, near the *Dead-Sea*, *Joſh.* xv. 62.
Libanus and *Anti-libanus*, *Deut.* iii. 25.
Gerizim, whereon was afterwards the temple of the *Samaritans*, *Judg.* ix. 7.
Ebal, near to *Gerizim*, *Joſh.* viii. 30.
Gilead, beyond *Jordan*, *Gen.* xxxi. 21, 23, 25.
Amalek, in *Ephraim*, *Judg.* xii. 15.
Moriah, where the temple was built, 2 *Chr.* iii. 1.
Paran, in *Arabia Petræa*. *Gen.* xiv. 6. *Deut.* i. 1.
Gahaſh, in *Ephraim*, *Joſh.*
Olivet, *Luke* xxi. 37.
Piſgah, beyond *Jordan*, *Numb.* xxi. 20. *Deut.* xxxiv. 1.
Hermon, beyond *Jordan*, near *Libanus*, *Joſh.* xi. 3.
Carmel, near the *Mediterranean* Sea, between *Dora* and *Ptolemais*, *Joſh.* xix. 26.

There are many other mountains, famous only for having cities on them; as *Hebron*, *Samaria*, *Nazareth*, *Gibeon*, *Shophim*, *Shilo*, *&c.*

The mountains of *Judah* are chiefly ſouth of the country belonging to that tribe, inclining towards *Idumæa*.

The mountains of *Ephraim* are ſpread through the whole extent of that tribe, except what are ſituated on *Jordan* to the eaſt, and on the *Mediterranean* ſea to the weſt.

The mountains of *Gilead* ſtretch out north and ſouth, from *Libanus*, or Mount Hermon, as far as the mountains of *Seir*, or of *Idumæa*.

The mountains *Abarim*, *Piſgah*, and *Nebo*, make but one chain of mountains, ſtretching from eaſt to weſt, from the mountains of *Gilead* or *Seir*, far into the plains of *Moab*, to the eaſt of *Jordan*.

The *Hebrews* frequently give to the mountains the epithet of *eternal*, becauſe they are as old as the world itſelf, Gen. xlix. 26. Deut. xxxiii. 15.

Some philoſophers have doubted, whether there were any mountains before the Deluge. They pretend that mountains were produced by ſinkings of the earth, cauſed by openings made by the waters under the earth. *Vide* DELUGE.

MOURNING. The *Hebrews*, at the death of their friends and relations, gave all poſſible demonſtrations of grief and mourning. They wept, tore their clothes, ſmote their breaſts, faſted and lay upon the ground, went barefooted, pulled off their hair and beards, or cut them, and made inciſions on their breaſts, or tore them with their nails. Levit. xix. 28. xxi. 5. Jer. xvi. 6. The time of mourning was commonly ſeven days; but this was lengthened or ſhortened, according to circumſtances. *Jeſus* the ſon of *Sirach* ſays, *the days of mourning are ſeven*; Ecclus. xxviii. 16, 17. and elſewhere, *My ſon, let tears fall down over the dead, and begin to lament, as if thou hadſt ſuffered great harm thyſelf; and then cover his body according to the cuſtom, and neglect not his burial. Weep bitterly, and make great moan, and uſe lamentation as he is worthy, and that a day or two, leſt thou be evil ſpoken of; and then comfort thyſelf for thy heavineſs.* The *Rabbins* admit of ſeveral degrees in their grief and mourning. For the three firſt days it was allowed to give up themſelves to tears, and to the moſt ſenſible grief: which the ſeven days following was more moderate. But if the time of mourning was extended to a whole month, it was managed with moderation. The mournings for *Saul*, *Judith*, and *Herod* the Great, laſted but ſeven days. Thoſe for *Moſes* and *Aaron* were prolonged to thirty days. *Joſephus* ſays, that a thirty days mourning ought to be ſufficient for any wiſe man, in the loſs of his neareſt relation, or his deareſt friend.

During the whole time of their mourning the near relations of the deceaſed, as father, mother, huſband, brother, ſiſter, children, continued ſitting in their houſes, and ate on the ground. The food they took was thought unclean, and even themſelves were judged impure; *their ſacrifices ſhall be unto them as the bread of mourners; all that eat thereof ſhall be polluted*, ſays *Hoſea*, ix. 4.

Their faces were covered, and in all that time they could not apply themſelves to any labour, nor read the book of the law, nor ſay their uſual prayers. They did not dreſs themſelves, nor make their beds, nor uncover their heads, nor ſhave themſelves, nor cut their nails, nor go into the bath, nor ſalute any body. No body ſpoke to them unleſs they ſpoke firſt. Their friends commonly went to viſit and comfort them, bringing them food, according to that of the *Proverbs*, xxxi. 6, 7. *Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts. Let him drink and forget his poverty*, (or affliction) *and remember his miſery no more.*

Leo of *Modena* ſays, that after they come back from the funeral, the relations of the deceaſed ſit down on the ground, and after they have taken off their ſhoes, they have bread, wine, and hard eggs ſet before them. In ſome places they make a great entertainment for the relations, and thoſe that aſſiſted at the funeral. *Joſephus* ſays, *de Bello*, lib. ii. cap. 1. that after *Archelaus* had kept a mourning of ſeven days, for his father *Herod* the Great, he made a magnificent treat for the people; and that it was a cuſtom among the *Jews* on theſe occaſions, to make great feaſts for the relations; which was very inconvenient to many perſons, who could not well bear that expence. Anciently they ſet bread and meat at the tombs of the dead, that the poor might have the benefit of it, Tob. iv. 18. Eccleſ. xxx. 18. Baruch. vi. 26, 31.

Anciently, in times of public mourning, the *Hebrews* went up to the roof, or upon the platforms of their houſes, there to bewail their misfortune. *Through all the cities of Moab*, ſays *Iſaiah*, *they ſhall gird themſelves with ſackcloth: on the tops of their houſes, and in their ſtreets, every one ſhall howl, weeping abundantly*, Iſai. xv. 3. And elſewhere, ſpeaking to *Jeruſalem*, he ſays; *What aileth thee now, that thou art wholly gone up to the houſe-tops?* Iſai. xxii. 1.

They hired women to weep and mourn, and players on inſtruments, as well at the funerals of the *Hebrews*, as anciently among the *Romans*. But this cuſtom is not obſervable in the Eaſt, till after the *Romans* introduced it. Perſons in years were carried to their graves by ſound of trumpet, as *Servius* ſays, and younger people by the ſound of flutes. In Matth. ix. 23. we obſerve a company of players on the flute, at the funeral of a girl of twelve years of age. Among the *Romans* the kings had fixed the number of players on the flute at funerals; more than ten was forbidden. The *Rabbins* have determined among the *Hebrews*, that a huſband muſt have two at the burial of his wife, not reckoning the two he-mourners and the ſhe-mourner that were hired. If a woman of condition ſhould marry a man of inferior quality, he was to bury her according to her condition. For according to the *Rabbins*, the wife aſcends with her huſband, but ſhe deſcends not with him, even at her death.

All that met a funeral proceſſion, or a company of mourners, out of civility were to join them, and to mingle their tears with thoſe that wept, *Joſeph.* lib. ii. *cont. Appion.* p. 1075. a. St. *Paul* ſeems to allude to this cuſtom, when he ſays; *Rejoice with them that do rejoice, and weep with them that weep*, Rom. xii. 15. And our Saviour in the goſpel; *The men of this generation are like unto children ſitting in the market-place, and calling one to another, and ſaying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept*, Luke vii. 32. Matth. xi. 17.

When *Jeſus Chriſt* was led away to his crucifixion, the women of *Jeruſalem* followed him, and made great lamentations: Luke xxiii. 27. When the daughter of *Jephthah* was devoted by her father, ſhe went with her companions upon the mountains, to lament her death, and her being obliged to leave the world before ſhe was married, Judg. xi. 38. In *Paleſtine* and *Syria*, the women go out alſo into the burying places at certain times, there to mourn for the death of their near relations.

The habit of mourning among the *Hebrews* was not fixed either by the law or cuſtom. We only find in Scripture, that they uſed to tear their garments. A cuſtom ſtill obſerved, but they only tear a ſmall part of it, and only for form's ſake. Anciently in times of mourning they cloathed themſelves in ſackcloth, or hair-cloth, *i. e.* in coarſe or ill made clothes, of brown or black ſtuff. At this day, that they may not appear ridiculous, they wear mourning after the faſhion of the countries where they live, without being conſtrained to it by any law.

MOUSE, or Rat. In *Greek* Μῦς, *Latin*, *Mus*, in *Hebrew* עכבר *Gnachbar*, or *Acbar*. *Moſes*, Levit. xi. 29. declared it unclean, which inſinuates that it was eaten ſometimes. The *Jews* were ſo oppreſſed with famine during the ſiege of *Jeruſalem* by the *Romans*, that they were compelled to eat dogs, mice, and rats, *Hiſt. Hebr. templi ſecundi*, p. 241. *Iſaiah*, lxvi. 17. reproaches the *Jews* with eating *mice*, and other impure food. The *Rabbins*, *Beth. Jacob. Fol.* 181, ſay, that one reaſon why the law forbad the eating of mice, is, becauſe their fleſh cauſes the loſs of memory. Mice made great ſpoil in the fields of the *Philiſtines*, after that people had taken

taken the ark of the Lord, 1 Sam. v. 6, 7, &c. The lords of the *Philiſtines* ſent back the ark with mice and emerods of gold, as an atonement for irreverence committed, and to avert the vengeance that purſued them. The *Aſſyrians* that beſieged *Bethulia*, when they ſaw the *Hebrews* come out of the city in order of battle, compared them to mice, ſaying, *See the mice are coming forth out of their holes*, *Judith* xiv. 12. *Vulgate*.

MOUTH. We obſerved on the article ADORE, that to kiſs one's hand, and to put it to one's mouth, was a ſign of adoration. The *Hebrews*, by way of *pleonaſm*, often ſay; he opened his mouth, and ſpoke, ſung, curſed, &c. Alſo, that God opens the mouth of the prophets, puts words into their mouth, bids them ſpeak what he inſpires to them. To inquire of the mouth of the Lord, is to conſult him, Joſh. ix. 14. God ſays, that he will be the mouth of *Moſes* and of *Aaron*, Exod. iv. 15. *We will call the damſel, and enquire at her mouth*; let us know *Rebecca*'s ſentiments of the matter, Gen. xxiv. 57. *Let us hear what is in the mouth of* Achitophel, 2 Sam. xvii. let us conſult him about this affair.

To open the mouth, is often uſed *emphatically*, for ſpeaking aloud, boldly, freely, 1 *Sam.* ii. 1. *my mouth is enlarged*—opened—*over my enemies*, ſays *Hannah* the mother of *Samuel*. *Ezek.* xxiv. 27. And *Iſaiah* lvii. 4. In a contrary ſenſe, to ſhut the mouth, to ſilence, is a mark of humiliation and affliction, Pſal. cvii. 42. And *Pſal.* xxxviii. 14. *To ſet their mouth againſt the heavens*, Pſal. lxxiii. 9. is when they ſpeak arrogantly, inſolently, and without the fear of God.

God directs that his law ſhould be always in the mouth of his people, that the *Iſraelites* commune frequently with one another about it. He forbids them ſo much as to pronounce the name of ſtrange gods; Exod. xxiii. 13. God ſays, that the earth opened her mouth, to receive the blood of *Abel*, Gen. iv. 11. The *Hebrews* generally ſay; to cauſe to paſs under the mouth of the ſword, whereas we ſay, the edge of the ſword. To ſpeak mouth to mouth, is an *Hebraiſm*, which we render by face to face, Numb. xii. 8. Heb. To lay one's hand on one's mouth, ſignifies to keep ſilence out of reſpect, admiration, or fear. To fill from one mouth to the other, from one extremity to the other; as a ſack that is full from the bottom to the top. *Shut not up the mouths of thoſe that praiſe thee*; let them not be oppreſſed, or prevented from publiſhing thy praiſe. The Scripture often ſays, that God does what he barely permits, or even what he foretels ſhall be done. *With one mouth*, is with common conſent, Dan. iii. 51. To obſerve the mouth of the king, is to hear his words with attention, Eccles. viii. 2. To walk by the mouth of any one, is to obey his orders. To tranſgreſs againſt the mouth of the Lord, is to diſobey his commands. You ſhall be juſtified by your own mouth, you ſhall be condemned out of your own mouth: by the good or ill uſe of your own tongue.

Hoſea ſays, vi. 5. that the Lord has put the people to death by the words of his mouth. That is to ſay, that he foretold death or captivity to them by his prophets. *Iſaiah* ſays of the *Meſſiah*, xi. 4. *He ſhall ſmite the earth with the rod of his mouth, and with the breath of his lips ſhall he ſlay the wicked*. Theſe expreſſions denote the abſolute power of God, and that it requires only one breath to deſtroy his enemies. The ſame prophet ſays; xlix. 2. *He hath made my mouth like a ſharp ſword*. All theſe ways of ſpeaking energetically expreſs the ſovereign authority of God. *From the abundance of the heart the mouth ſpeaketh*, ſays *Jeſus Chriſt*, Matth. xii. 34. Our diſcourſes are the echo of the ſentiments of our hearts. It is not what enters into the mouth that defileth the man; it is neither meat nor drink that makes us unclean in the ſight of God: *in ore*, or *ad os*, often ſignifies, *pro ratione*, *proportione ſervatâ*.

MOZA, מוצא, μωσή, *unleavened bread*; from מצה *matzah*: otherwiſe, *to find*, or *who has ſucceeded*; from מצא *matza*: otherwiſe, *turned out*; from יצא *jatza*, *to go out*.

I. MOZA, or *Moſa*, ſon of *Caleb* and his concubine *Ephah*, 1 *Chron.* ii. 46.

II. MOZA, ſon of *Zimri*, and father of *Binea*, of *Benjamin*, 1 *Chron.* viii. 36.

MOZAH, המוצה, *unleavened bread*; from מצה *matzah*: or *that ſqueezes*: otherwiſe, *diſpute*, *quarrel*. See נצץ *natzatz*.

MULBERRY-TREE, in *Latin Morus*, *Pſalm* lxxviii. 47, ſays, that among other plagues with which the Lord viſited *Egypt*, *he deſtroyed their vines with hail, and their mulberry-trees with froſt*. [Vulgate; the *Engliſh* tranſlation reads *ſycamore-trees*.] The *Hebrew* word שקמותם בחנמל, according to the generality of interpreters, ſignifies *ſycamores*. *He killed their ſycamore-trees with froſt, or great hail-ſtones*. The *ſycamore* is frequent in *Egypt*, and has a leaf nearly reſembling that of a mulberry-tree, and fruit ſomething like figs; hence the word *ſycamore*, from *ſycos*, a fig or fig-tree, and *morus*, a mulberry-tree. The *Hebrew* word *Shikamah* is evidently the *radix* of *ſycaminus*, which ſignifies alſo a *ſycamore*. *Vide* FRAGMENT, No. , page .

It is ſaid, 1 Macc. vi. 34, that *Antiochus Eupator* coming into *Judæa* with a powerful army, and many elephants, thoſe who had the care of theſe animals *ſhewed them the blood of grapes and mulberries, that they might provoke them to fight.* The elephant of its own nature is not cruel; to render him fierce he muſt be vexed, urged, made drunk, or ſhewed ſome blood, or ſomething like blood. Experience ſhews, that many animals are provoked at the ſight of blood, or of any lively red colour, as *Valleſius* affirms; why not elephants alſo?

MULE, the offſpring of two animals of different ſpecies, a horſe and a ſhe-aſs, or an he-aſs and a mare.

There is great likelihood that the *Jews* did not breed mules, becauſe it was forbid to couple creatures of different ſpecies, *Levit.* xix. 19. But they were not forbid to uſe them. Thus we may obſerve, eſpecially ſince *David*'s time, that he and ſhe-mules were common among the *Hebrews:* formerly they uſed only he and ſhe-aſſes. 2 Sam. xiii. 29. xviii. 9. 1 Kings i. 33, 38, 44, x. 25. xviii. 5, *&c.*

Some have thought, that *Anah* ſon of *Zibeon*, of the poſterity of *Seir*, being in the Deſart, found out the manner of breeding mules, by coupling together animals of different kinds. This opinion was much eſpouſed by the ancients. But St. *Jerome*, who notices it in his *Hebraical* queſtions on *Geneſis*, tranſlates, *that* Anah *found hot waters.* The *Syriac* ſays, a *fountain*; but rather it ſignifies a people whom *Anah* ſet upon and defeated. See ANAH.

MUPPIM, מפים, *μανφιν, of the mouth*; from the prepoſition מ *am*, and פה *pe, the mouth.*

MUPPIM, or *Mophim*, ſon of *Benjamin*, Gen. xlvi. 21. called *Shupham*, *Numb.* xxvi. 39.

MURDER, Murder among the *Hebrews* was always puniſhed with death, but involuntary homicide was only puniſhed by baniſhment. Cities of refuge were appointed for involuntary manſlaughter, whither the ſlayer might retire, and continue in ſafety, till the death of the high-prieſt, Numb. xxxv. 28. Then the offender was at liberty to return to his own houſe, if he pleaſed. A murderer was put to death without remiſſion, and the kinſman of the murdered perſon might kill him with impunity. Money could not redeem his life, he was dragged away even from the altar, if he had taken refuge there.

When a dead body was found in the fields, of a perſon ſlain by a murderer unknown, *Moſes* commanded, that the elders and judges of the neighbouring places ſhould reſort to the ſpot, Deut. xxi. 1, 2—8. The elders of the city neareſt to it were to take a heifer, which had never yet bore the yoke, and were to lead it into ſome rude and uncultivated place, which had not been ploughed or ſowed, where they were to cut its throat; the prieſts of the Lord, with the elders and magiſtrates of the city, were to come near the dead body, and waſhing their hands over the heifer that had been ſlain, they were to ſay: "Our hands have not ſhed this blood, nor have our eyes ſeen it ſhed. Lord be favourable to thy people *Iſrael*, and impute not to us this blood, which has been ſhed in the midſt of our country." This ceremony may inform us, what idea they had of the heinouſneſs of murder, and how much horror they conceived at this crime; and alſo their fear that God might avenge it on the whole country: and the pollution that the country was ſuppoſed to contract, by the blood ſpilt in it, unleſs it were expiated, or avenged on him who had occaſioned it; if he could be diſcovered.

MURMURING. A complaint made for wrong pretended to have been received. St. *Paul* forbids murmuring. *Neither murmur ye, as ſome of them murmured, and were deſtroyed of the deſtroyer,* 1 Cor. x. 10. And the wiſe man, Wiſdom i. 11. *Therefore beware of murmuring, which is unprofitable, and refrain your tongue from backbiting; for there is no word ſo ſecret that ſhall go for nought, and the mouth that belyeth ſlayeth the ſoul.* And indeed God ſeverely puniſhed the *Hebrews* that murmured in the Deſart. He was more than once upon the point of forſaking them, and even of deſtroying them, had not *Moſes* appeaſed his anger by earneſt prayer. *Vide* Numb. xi. 33, 34. Pſ. lxxviii. 30. Numb. xiv. 30, 31, *&c.* Numb. xxi. 4, 5, 6, *&c.* xii. 1, 2, 3, *&c.* xvi. 3, *&c.*

MUSACH, מוסך, *καθέδρα*, from נסך *naſac, to cover:* otherwiſe, *unction, libation,* or *mixing of liquors*; from מסך *maſac.*

MUSACH. This term ſignifies literally *a veil or covering*, or a work of caſt metal. There are many various opinions concerning the ſignification of *Muſach of Judah*, that *Manaſſeh* cauſed to be uncovered at the approach of the king of *Babylon*; and of the *Muſach of the Sabbath* that *Ahaz* cauſed to be turned towards the temple, for fear of the king of *Aſſyria.* Some have thought it was a veil, that covered the courts of the temple; others that it was a tent, wherein the prieſts reſted themſelves in the temple, when their week was out; others that it was a cheſt wherein they threw their offerings for the repairs of the temple. Our opinion is, that it was the ſcaffold of braſs made by *Solomon*, 2 Chr. vi. 13. and placed in the temple, upon which he ſtood on feſtival days. The ſame name was given to the

the ſcaffold upon which a prieſt aſcended on great ſolemnities, to read the law to the people.

Ahaz fearing that king *Tiglath-pileſer* ſhould come to *Jeruſalem*, and take away this ſcaffold, which was very valuable both for its matter and form, he cauſed it to be taken away from its place, and put into ſome ſecret part of the temple. *Manaſſeh* on a like occaſion tore off the plates of braſs with which it was covered. In 2 Kings xi. 14. the high-prieſt *Jehoiada*, deſiring to have young *Joaſh* acknowledged as king, cauſed guards to be ſet about him in the *muſach* that was in the temple. The prince was ſeated upon the ſcaffold, and the guards placed round about. *Vide* FRAGMENT, No. CLVIII, page 152.

MUSHI, מושי, *he that touches, that withdraws himſelf, that takes away*; from מוש *muſh*.

MUSHI, or *Muſi*, ſon of *Merari*, chief of a family of *Levites*, 1 *Chron.* vi. 19. *Numb.* iii. 33.

MUSIC. The ancient *Hebrews* had a ſtrong inclination to muſic and muſical inſtruments. They uſed it in their religious ſervices, in their public and private rejoicings, at their feaſts, and even in their mournings. We have in ſcripture canticles of joy, of thankſgiving, of praiſe, of mourning; *epithalamiums*, or ſongs compoſed on occaſion of marriages; as the Song of Songs, and *Pſalm* xlv. which are thought to have been compoſed to celebrate the marriage of king *Solomon*. Alſo mournful ſongs, as thoſe that *David* compoſed on the death of *Saul* and *Abner*, and the Lamentations of *Jeremiah* on the death of *Joſiah*. Alſo Pſalms to celebrate the acceſſion of a prince to his crown, as *Pſalm* lxxii. Songs of victory, triumph, and thankſgiving, as that which *Moſes* ſung after paſſing the *Red-Sea*, that of *Deborah* and *Barak*, and others. The book of *Pſalms* is an ample collection of different pieces for muſic, compoſed on all ſorts of ſubjects by inſpired authors. See POETRY.

Muſic is very ancient. *Moſes* ſays of *Jubal*, who lived before the Deluge, he was the father of thoſe who played on the *kinnor*, and the *hugab*, Gen. iv. 21. Now *kinnor* manifeſtly ſignifies the harp, and *hugab* the ancient organ, *i. e.* a kind of flute compoſed of ſeveral pipes of different ſizes, joined together. *Laban* complains that his ſon-in-law *Jacob* had left him, without bidding him farewell, and without giving him an opportunity of ſending him away, *with mirth and with ſongs, with tabret and with harp*. *Moſes* having paſſed over the *Red Sea*, compoſed a ſong, and ſung it with the *Iſraelite* men, while *Miriam* his ſiſter ſung it with dancing, and playing on inſtruments, at the head of the women. This legiſlator cauſed ſilver trumpets to be made, to be ſounded upon ſolemn ſacrifices, and on religious feſtivals. *David*, who had a great taſte for muſic, ſeeing that the *Levites* were numerous, and not employed as formerly, in carrying the boards, veils, and veſſels of the tabernacle, its abode being fixed at *Jeruſalem*; he appointed a great part of them to ſing and play on inſtruments in the temple.

Aſaph, *Heman*, and *Jeduthun* were chiefs of the muſic of the tabernacle under *David*, and of the temple under *Solomon*. *Aſaph* had four ſons, *Jeduthun* ſix, and *Heman* fourteen. Theſe twenty-four *Levites*, ſons of the three great maſters of the temple muſic, were at the head of twenty-four bands of muſicians, which ſerved in the temple by turns. Their number there was always great, but eſpecially at the great ſolemnities. They were ranged in order about the altar of burnt ſacrifices. Thoſe of the family of *Kohath* were in the middle, thoſe of *Merari* at the left, and thoſe of *Gerſhom* on the right hand. As the whole buſineſs of their lives was to learn and to practiſe muſic, it muſt be ſuppoſed that they underſtood it well; whether it were vocal or inſtrumental muſic. The Lord had abundantly provided for their maintenance, and nothing could hinder them from being perfect in their art.

The kings alſo had their particular muſic. *Aſaph* was chief maſter of muſic to king *David*. He was, as the Scripture ſays, *a prophet at the king's hand*. And *Barzillai* ſaid to *David*, *Can I hear any more the voice of ſinging men and ſinging women*? Even in the temple, and in the ceremonies of religion, female muſicians were admitted as well as male, who generally were the daughters of the *Levites*. *Heman* had fourteen ſons and three daughters, who underſtood muſic. The ninth *Pſalm* is addreſſed to *Benaiah*, chief of the band of young women who ſang in the temple. *Ezra* in his enumeration of thoſe whom he brought back with him from the captivity, reckons up two hundred ſinging men and ſinging women. The *Chaldee* praphraſt on chap. ii. 8. of *Eccleſiaſtes*, where *Solomon* ſays that he *gat ſinging-men and ſinging-women*, underſtands it of ſinging women of the temple. In 1 *Chronicles* xv. 20. it is ſaid, in the *Hebrew*, that *Zechariah*, *Aziel*, and *Shemiramoth*, preſided over the ſeventh band of muſic, which was that of the young women.

As to the nature of their muſic, we can judge of it only by conjecture, becauſe it has been long loſt. But probably, it was only a mixture of ſeveral voices, of which all ſung together in the ſame tune, each according to his ſtrength and ſkill; and that there was not among them thoſe different

rent parts, and that combination of ſeveral voices and tunes, which conſtitute our concerts, or compounded muſic. Probably alſo, the voices were generally accompanied by the inſtrumental muſic. But if we may draw any concluſions in favour of their muſic, from its effects, its magnificence, majeſty, and the fine ſentiments contained in their ſongs; we muſt allow that their muſic was excellent. Every one knows, that *David* by his ſkill on the harp diſpelled the melancholy vapours of *Saul*. The ſame *Saul* having ſent meſſengers to apprehend *David* at *Naioth* in *Ramah;* the meſſengers no ſooner heard the ſound of the inſtruments of the prophets, who were there ſinging and playing, but they were immediately tranſported (as it were) by a divine enthuſiaſm, to do the ſame. *Saul* ſent a ſecond and a third company after them, who did the ſame. Laſtly this prince came thither himſelf, was ſeized in the ſame manner by the divine Spirit, and began to have all the motions of thoſe that are inſpired, even before he came to the place where the prophets were aſſembled. The prophet *Eliſha* finding himſelf a little agitated, cauſed a minſtrel to play before him to calm his ſpirits, into a temper fit to receive the divine Spirit.

The muſical inſtruments of the ancient *Hebrews* are, perhaps, what has been hitherto leaſt known, of any thing in the holy Scriptures. The *Rabbins* themſelves know no more in this matter, than other commentators who are leaſt acquainted with *Jewiſh* affairs. One cannot read without contempt, what is ſaid by moſt of them, reſpecting certain terms, whoſe meaning is not aſcertained, which occur in the titles to the Pſalms; and which they take, at a venture, for inſtruments of muſic: ſuch as *neginoth*, *hanechiloth*, *naſhemmith*, *ſiggaion*, *gittith*, *halamoth*, *michtam*, *haialoth haſhahar*, *ſhuſhanim*, &c.

If we examine attentively, we ſhall find, that the *Hebrews* had by no means a great variety of muſical inſtruments. We ſhall conſider them under three claſſes: (1) Stringed inſtruments. (2) Wind inſtruments, or divers kinds of flutes. (3) Different kinds of drums.

Of ſtringed inſtruments, are the *nabl*, (נבל) the *pſaltery*, or *pſanneterim:* Dan. iii. 5. theſe three names apparently ſignify nearly, or altogether, the ſame thing. They have conſiderable reſemblance to the harp; the ancient *cythara;* or the *hazur* (עשור) or ten ſtringed inſtrument: both were nearly of the figure Δ: but the *nablum*, or *pſaltery*, was hollow toward the top, was played on (touched) toward the bottom: whereas, the *cythara*, or ten-ſtringed inſtrument, was played on on the upper part, and was hollow below: both were touched with a ſmall bow, or fret, or the fingers.

The *cinnor* כנור, or ancient lyre, had ſometimes ſix, ſometimes nine, ſtrings. Theſe ſtrings were ſtrung from top to bottom; and ſounded by means of a hollow belly, over which they paſſed: theſe were touched with a ſmall bow, or fret, or the finger.

The ancient *ſymphony*, was nearly the ſame as our viol.

The *ſambuc*, was a ſtringed inſtrument, which we gueſs was nearly the ſame as the modern pſaltery.

We diſcover in Scripture divers ſorts of trumpets, and flutes; of which it is difficult to aſcertain the forms.

The moſt remarkable of this kind is the ancient organ, in *Hebrew huggab* (עגב) which, ſeemingly, was one of thoſe kinds of flutes compoſed of ſeveral pipes of unequal length and perforation, which gave a muſical ſound, when paſſed ſucceſſively over the lips, and blown into while paſſing. [This is the ancient pipe of Pan.]

Drums were of many kinds. The *Hebrew* word *taph* (תוף) from whence comes the word *tympanum*, is taken for all kinds of drums, or timbrels. The *zalzelim* (צלצלים, *cymbal*, or *cyſtra*) is commonly tranſlated by the LXX. and the Vulgate *cymbala:* now the cymbals were inſtruments of braſs, of a very clattering ſound, made in the form of a cap, or hat, and ſtruck one againſt the other, while held one in each hand. Later interpreters by *galgelim* underſtand the *ſiſtrum*; an inſtrument formerly very common in *Egypt*. It was nearly of an oval figure, and croſſed by braſs wires, which being ſhaken jingled, while their ends were ſecured from falling out of the frame, by their heads being larger than the orifice which contained the wires.

The *Hebrew* text ſpeaks of an inſtrument called *ſhaliſhim* (שלשים) which the LXX. have tranſlated *cymbala;* but *Jerom*, *ſiſtra:* it is found only 1 Sam. xviii. 6. the term *ſhaliſhim*, hints that it was of three ſides (triangular) and it might be that ancient triangular inſtrument, which carrying on each ſide ſeveral rings, they were jingled together by a ſtick; and gave a ſharp rattling ſound. The original alſo mentions *mezilothaim*, מצלותים, which were of braſs, and of a ſharp ſound. This word is uſually tranſlated *cymbala:* ſome however render it *tintinabula*, little bells. *Zechariah* ſays, xiv. 20. the time ſhall come, when on the *mezilots* of the horſes, ſhall be written, "Holineſs to the Lord!" this inclines to the ſuppoſition that this word ſignifies bells; ſince we know that anciently, bells were worn

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by horſes trained for war, to accuſtom them to noiſe.

The bells which were placed at the bottom of the robe of the high-prieſt, are called פעמון *phaamun*. LXX. Κώδων, *tintinabulum*.

MYNDUS, Μύνδος, *dumb*; from the *Greek* μύδος.

MYNDUS, a maritime city of *Caria*, 1 Macc. xv. 23.

MYRA, a town of *Lycia*, where St. *Paul* embarked for *Rome*, on board a ſhip of *Alexandria*, Acts xxvii. 5.

MYRRH, *Myrrha*, in *Heb.* מור, *Mur*. Exod. xxx. 25. is a gum yielded by a tree which is common in *Arabia:* and which is about five cubits high: its wood hard, and its trunk thorny. Scripture notices two kinds (1) *myrrha electa*, literally, free myrrh: what runs of itſelf without inciſion; this is the beſt of all. *Pliny* ſpeaking of the tree which yields myrrh, ſays, *Sudant ſpontè priuſquam incidantur, ſtactem dictam, cui mella præfertur.* This is the myrrh called alſo *ſtacte*. (2) The other kind of myrrh is ſimple and ordinary. It was employed in perfumes, and in embalming, to preſerve the body from corruption. The *Magi* who came from the Eaſt to worſhip *Jeſus Chriſt*, offered to him myrrh, Matth. ii. 11.

In the Goſpel, Mark. xv. 23, is mentioned myrrh and wine; wine mingled with myrrh; which was offered to *Jeſus Chriſt*, previous to his crucifixion, intended to deaden in him the anguiſh of his ſufferings. It was a cuſtom among the *Hebrews* to give ſuch kind of ſtupifying liquors to perſons who were about to be capitally puniſhed, *Prov.* xxxvi. 6. *Talmud, Tract. Sanhed.* cap. 6. Some have thought that the myrrhed wine of St. *Mark*, is the ſame as the "wine mingled with gall," of St. *Matthew:* but others diſtinguiſh them. The myrrhed wine was given to our Lord, from a ſentiment of ſympathy, to prevent him from feeling too ſenſibly the pain of his ſufferings; but the ſoldiers, from cruelty, gave him their potation, mingled with gall, of which *Jeſus* would not drink. Or, perhaps, St. *Matthew*, writing in *Syriac*, uſed the word *marra*, which ſignifies either myrrh, bitterneſs, or gall. The *Greek* tranſlator took it in the ſenſe of gall, and St. *Mark* in the ſenſe of myrrh. Wine mingled with myrrh was highly eſteemed by the ancients: *Pliny* ſays, lib. xiv. cap. 13. *Lantiſſima apud priſcos vina erant, myrrhæ odore condita.* The law of the twelve tables forbids the ſprinkling of it on the dead: *Ne murrhata potio mortuo inderetur.*

MYRTLE. *Myrthus, Hebrew*, הדס, *Chadas;* this expreſſes ſometimes the ſhrub which bears the myrtle flowers; Zach. i. 8, 10, 11. alſo the flower itſelf; alſo the perfume, or eſſence, extracted from the flowers. *Myrthetum* is a place planted with myrtles. This ſhrub was common in *Judæa*. *Eſdras* ſends the people to procure in the country, myrtles, branches of olives, and palms, to make booths for the Feaſt of Tabernacles. Eſdras viii. 15.

MYSIA, Μυσία, *criminal*, or *abominable*; from the *Greek* μύσος, *crime*.

MYSIA, a province of *Aſia Minor:* having *Bythinia* north; the *Troad* ſouth; *Phrygia* eaſt; and the *Helleſpont* weſt. St. *Paul* preached in this country, Acts xvi. 7, 8.

MYSTERY. This word is from the *Greek myſterion*, which in that language properly ſignifies, a ſecret; from *myo*, I ſhut, *ſtoma*, a mouth: *i. e.* a ſubject on which I ſhut my mouth, I decline to ſpeak: or from the *Hebrew* סתר *ſatar*, מסתר *meſatar*, a thing concealed. *Denudare amici myſteria, deſperatio animæ*, ſays *Eccleſiaſticus* xxvii. 16. When a man has betrayed the ſecret of his friend, he is unworthy of credit. *Ei, qui revelat myſteria, & ambulat fraudulenter,—ne commiſcearis.* Have no correſpondence with him who betrays the ſecrets of his friends, and who walks deceitfully, *Prov.* xx. 19.

All religions true or falſe have their myſteries, *i. e.* certain things kept private, not to be divulged, or expoſed indifferently to every body; but known only to the initiated. The Pagans had their myſteries, but they were myſteries of iniquity, ſhameful myſteries, concealed only becauſe their expoſure would have rendered their religion contemptible, ridiculous, and odious. If men of ſenſe and honour had known what was practiſed in the myſteries of certain falſe deities, they would have abhorred them. Scripture often ſpeaks of the infamous myſteries of *Aſtarte, Adonis, Priapus*, wherein a thouſand infamous actions were concealed under the veil of religion. *Baruch* ſpeaks of the proſtitutions practiſed in honour of *Venus* at *Babylon*, Baruch vi. 42, 43. The whole religion of the *Egyptians* was myſterious. But theſe pretended myſteries were invented afterwards, to conceal the folly and vanity of it. They could not vindicate, for example, the adoration they paid to brutes, but by ſaying, that the gods had ſometimes concealed themſelves under theſe ſhapes. In the *Maccabees* mention is made of the myſteries of *Bacchus*, and of the ivy imprinted on every one that was initiated therein, and of the garlands of ivy worn by thoſe who aſſiſted at theſe ceremonies, 1 Macc. vi. 7. 2 Macc. vi. 7. *Aſa* king of *Judah*, would not ſuffer the queen his mother to continue to

 preſide

preſide over the myſteries of *Priapus*. 1 Kings xv. 13. No doubt but they gave myſterious and ſecret reaſons for the worſhip of *Moloch*, and human ſacrifices offered to him. It was perhaps a perverſe imitation of *Abraham*'s intended ſacrifice of his ſon *Iſaac*. The *Phœnicians* aſſigned a reaſon not unlike this, for their cruel ſacrifices to *Hercules* and to *Saturn*. See *Porphyry* in *Euſebius*'s *Preparatio Evangelica*.

The religion of the *Jews* was full of myſteries. The whole nation was a myſtery, according to St. *Auſtin*. It repreſented the people of *Chriſt*, and the *Chriſtian* religion. Whatever happened to them, whatever they practiſed, all that was commanded, or forbidden them, was figurative according to St. *Paul*. Their ſacrifices, their prieſthood, their purifications, their refraining from certain ſorts of food, included myſteries which have been explained by *Jeſus Chriſt* and his apoſtles. The paſſage over the *Red Sea* was a ſymbol of baptiſm. The brazen ſerpent was a myſtery prefiguring the croſs and death of *Chriſt*. *Sarah* and *Hagar*, *Iſaac* and *Iſhmael*, denoted the two covenants. The tabernacle and its veſſels hinted at the worſhip of God in the *Chriſtian* church. The prieſthood of *Aaron* has been admirably explained by St. *Paul* of the prieſthood of *Jeſus Chriſt*. *Barnabas* has unfolded the ſecrets contained in the prohibition of certain foods. *Jeſus Chriſt* diſcovered the myſtery, of *Jonah*'s being confined three days in the whale's belly: and that of lifting up the brazen ſerpent in the wilderneſs: that of manna which repreſented his body and blood: that of the union of *Adam* and *Eve*. The reprobation of the *Jews*, and the adoption of the Gentiles, was intimated in an hundred paſſages of Scripture; by *Agar* and *Sarah*, by *Iſhmael* and *Iſaac*, by *Ephraim* and *Manaſſeh*, by *Saul* and *David*, by *Abſalom* and *Solomon*, and even by *Moſes* and *Aaron*, who were not permitted to enter the Land of Promiſe.

The prophecies concerning the perſon, the coming, the characters, the death and paſſion of the *Meſſiah*, appear in a multitude of places in the Old Teſtament,—but figuratively and myſteriouſly. The actions, the words, the life of the prophets, were a continual and general prophecy, concealed from the people, and ſometimes from the prophets themſelves, and not explained and diſcovered, till after the birth and death of *Jeſus Chriſt*; and theſe myſteries were diſpenſed ſo wiſely, that the firſt ſerved as a foundation for the ſecond, and the ſucceeding illuſtrated thoſe that preceded. *Daniel* is more explicit than the prophets before him; *Haggai*, *Zechariah*, and *Malachi*, ſpeak of the coming, of the death, and of the prieſthood of *Jeſus Chriſt*, and of the calling of the Gentiles, more diſtinctly than the prophets before them.

The myſteries of the *Chriſtian* religion, as the incarnation of the word, his hypoſtatical union with his human nature, his miraculous birth, his death, reſurrection, aſcenſion, the grace of *Jeſus Chriſt*, and the manner of its operation in our hearts, the reſurrection of the dead, &c. are objects of faith to all true *Chriſtians*.

The word *myſtery* is alſo taken for ſecrets of an higher order, and ſupernatural; as thoſe whoſe knowledge God has reſerved to himſelf, or has ſometimes communicated to his prophets and friends. Thus *Daniel* gives to God the name of *revealer of myſteries*: he tells king *Nebuchadnezzar*, that only God who reigns in heaven, can reveal hidden myſteries, and things to come. And our Saviour ſays to his diſciples, *Matthew* vi. 7. that they are happy becauſe God has revealed to them the myſteries of the kingdom of heaven. St. *Paul* often ſpeaks of the myſtery of the goſpel, of the myſtery of the croſs of *Chriſt*, of the myſtery of *Chriſt* which was unknown to former ages, of the myſtery of the reſurrection, &c. Myſtic *Babylon*, the great harlot, had written upon her forehead, *myſtery*, to ſhew that ſhe repreſented not any particular woman, but a corrupted and idolatrous people.

The word *myſtery* in the *Greek* is expreſſed by *ſacramentum* in *Latin:* expreſſing the ſacraments and myſteries of the *Chriſtian* church. *God has made known unto us the myſtery of his will*; his incarnation, his coming, his goſpel.

Theſe then were called myſteries, the doctrine of the goſpel, the tenets of Chriſtianity, and the Chriſtian ſacraments: not only becauſe they included ſecrets which had not been known, if the Son of God and his Holy Spirit had not revealed them; but alſo becauſe they were not opened indifferently to every body; according to the advice of *Jeſus Chriſt* to his apoſtles, *Give not that which is holy unto the dogs, neither caſt ye your pearls before ſwine*. Preachers in their ſermons, and eccleſiaſtical writers in their books, did not fully expreſs themſelves on all the myſteries. They ſaid enough to be underſtood by the faithful, while to the Pagans they were ſecrets—privacies. This precaution continued long in the church.

ADDITION.

The word *myſtery* has been ſo repeatedly canvaſſed, and the import of it, as it appears to me, ſo often perverted, that I cannot refrain from adding a few remarks upon it.

I never hear the word *myſtery*, without thinking of the

the old Engliſh term MAISTERIES, *maſteries*, as —the *maiſterie* of the Merchant Taylors,—of the Cordonniers (Cordwainers) and of other arts, and trades. In fact, the term is ſtill uſed in the city of London, "the art and myſtery of"—occurs in the indentures of apprenticeſhip, as uſed in moſt branches of buſineſs: meaning, that which may be a *difficulty*, or even an *impoſſibility*, to be underſtood, by a novice—by a perſon only beginning to conſider the ſubject—but which is perfectly eaſy, and intelligible to a maſter of the buſineſs; whoſe practice, and whoſe underſtanding, have been long cultivated, by uſe in it.

Or, *myſtery*, may be defined a SECRET: now a *ſecret*, will always remain ſo, to a perſon who uſes no endeavours to diſcover it:—oftentimes we ſay, ſuch a perſon holds ſuch a mode of accompliſhing ſuch a buſineſs a *ſecret*. Now, imagine one who wiſhes to know this ſecret; he labours, ſtrives, &c. but, unleſs he proceed in the right mode, the proceſs deſired continues ſtill a ſecret: ſuppoſe the poſſeſſor of this ſecret ſhews him the proceſs, teaches him, gives him information, &c. then this ſecret (myſtery) is no longer myſterious to him; but he enjoys the diſcovery, and profits accordingly: while another perſon, not ſo favored, is as much in the dark reſpecting this ſecret, as ever he was.

Secrets may be conſidered as of various kinds: ſome are known to a few, but are unknown to the many; ſome are kept cloſely a long time, but are revealed in proper ſeaſon; ſome are kept intirely, totally, and never are revealed; ſome are of a nature not to be inveſtigated by us; and ſome, ſo far ſurpaſs our powers, that, however familiar their effects may be to our obſervation, yet their principles, acting cauſes, progreſſes, and diſtributions, exceedingly perplex our underſtandings, and reduce us to the neceſſity of inference, ſuppoſition, and conjecture.

I entreat that this familiar illuſtration of the word *myſtery*, may not be deſpiſed becauſe of its familiarity;—as, I incline to think, that it is not far from a ſcriptural acceptation of the term. Let us ſee what its effect may be when applied to ſcripture examples, 1 Tim. iii. 16. *Great is the myſtery*—ſecret—*of godlineſs*.—*i. e.* a thing not to be comprehended at firſt ſight; nor until after many reflections, and much conſideration.

Rom. xi. 25. *I would not have you ignorant of this myſtery*—ſecret—*that blindneſs in part hath happened to Iſrael*;—ſtrange indeed! if myſtery denoted ſomething utterly *incomprehenſible* and *inexplicable*, that the apoſtle ſhould wiſh them not to be ignorant of it! that he ſhould inſtantly open to them what this myſtery is!—To the *Jews*, indeed, it was ſtill a ſecret; and they did not believe the fact, that they laboured under any blindneſs at all:—while to the apoſtle, and to his fellow Chriſtians, the myſtery was clear, and it was well underſtood by them.

1 Cor. xv. 16. *Behold, I ſhew you a myſtery—we ſhall not all ſleep*—change the phraſeology: "behold, I tell you a ſecret, we ſhall not all ſleep"—could the apoſtle mean to *ſhew* them a thing utterly incomprehenſible?

1 Cor. xiii. 2. The apoſtle ſpeaks of a man's underſtanding *all myſteries*—*i. e.* they were eaſy to him, though not ſo to others. Alſo, 1 Cor. xiv. 2. where he alludes to a man, who diſcourſing in a language foreign to his auditors, may *in the Spirit ſpeak myſteries*: he may tell all manner of ſecrets, in a foreign language, but while he himſelf underſtands perfectly well his own meaning, and what he ſays, yet his ſubjects of diſcourſe will continue ſecrets to thoſe who are ignorant of the language he uſes.

We ſpeak the wiſdom of God in a myſtery, ſays the apoſtle, 1 Cor. ii. 6. *i. e.* the wiſdom hitherto kept ſecret: but now the ſecret is explained—is opened—is *let out*—not indeed, to the princes of the world; to them it is as much a ſecret as ever, but God by his Spirit hath given us information reſpecting it, and by that we know and underſtand it.

Stewards of the myſteries of God—*i. e.* perſons intruſted with ſome of the ſecrets of God—for the benefit of his church, 1 Cor. iv. 1.

So the calling of the Gentiles ſeparately from the *Jews*, was a myſtery—a ſecret—which no *Jew* would have thought of, or have believed, had not God opened, and explained, and enforced it, by his Spirit, &c. Eph. iii. 3—6.

MYSTERY ſignifies alſo an *allegory*, *i. e.* a mode of information under which there is a partial inſtruction given, a partial diſcovery made, but there is ſtill a cover of ſome kind, which preſerves ſomewhat of ſecrecy:—but this, the perſon who deſires to know the ſecret thoroughly, muſt endeavour to remove. So, the myſtery of the ſeven ſtars, Rev. i. 20. is, an *allegory* repreſenting the ſeven *Aſiatic* churches under the figure or ſymbol of ſeven burning lamps. So the myſtery, *Babylon the Great*—is an allegorical repreſentation of a ſpiritual *Babylon*, ſpiritual idotatry, ſpiritual fornication, &c. and to this agrees the expreſſion afterwards, *I will tell thee the myſtery of the woman*;—*i. e.* I will explain to thee the allegory of this figure, Rev. xvii. 5, 7.

I apprehend that, originally, the fathers underſtood the

the word in this ſenſe; ſo, the myſtery of the ſacrament of the Lord's body and blood,—is the figurative repreſentation of the Lord's body. But the myſteries among the heathen, in time perverted this, and the true idea of the word myſtery, into ſentiments not merely unſcriptural, but unwarrantable, and unwiſe.

Nevertheleſs, I do not mean to deny, that there are myſteries in the higheſt ſenſe of the word, in Nature, Providence, and Grace. The union of the human ſoul and body, is a profound ſecret: the origin of life, is a profound ſecret:—the cauſe, manner, &c. of thought, is a deep ſecret. So are many diſpenſations of Providence: why goodneſs ſhould ſuffer, and evil proſper, is a ſecret: and, why one is called and another left, is a ſecret of ſecrets, a myſtery of Grace!

If the ways and works of God are myſteries, we may juſtly expect to find his attributes, his eſſence, his perfections, his nature, are myſteries to us, poor worms of mankind! Could we ſuppoſe, pardon the ſuppoſition, that God was inclined to inſtruct us in this, it would be (as we are conſtituted, at preſent) teaching us a *maiſterie*, which we have no faculties capable of learning; it would be ſpeaking to us, in a language of which we ſhould never be able to comprehend a word; it would be overwhelming us with too mighty, too extenſive, too profound, too exalted diſcoveries, for us to receive, or conceive; unleſs we were previouſly endued with the attributes and qualities of the divine nature: with immenſity, infinity, ubiquity, omniſcience, eternity, and, in ſhort, with DEITY!

Now, ſince none denies the exiſtence of God, becauſe he cannot comprehend his nature and eſſence, which is a myſtery; ſo none ought to deny exertions of his power, goodneſs, wiſdom, &c. becauſe they imply the exerciſe of what is ſecret to mankind in general: and this principle, which is undeniable in nature, ought to be equally undeniable in religion.—In ſhort, what relates to God *may*, rather *muſt*, always have ſomewhat of myſtery in it. Even the moſt direct and profound intercourſe between the human powers, and their ineffable Creator, prayer and praiſe, may be ſecrets, *i. e.* myſterious ſervices, but not therefore leſs devout, or leſs acceptable.

MYSTIC. The myſtical ſenſe of Scripture is that which is gathered from the terms or letter of the Scripture, beyond their literal ſignification. For example, *Babylon* ſignifies literally a city of *Chaldæa*, the habitation of kings who perſecuted the *Hebrews*, and who were overwhelmed in idolatry and wickedneſs. But St. *John* in the *Revelations* gives the name of *Babylon* myſtically to the city of *Rome*. So *Jeruſalem* is literally, *Jeruſalem* a city of *Judæa*; but myſtically, the heavenly *Jeruſalem*; the habitation of the ſaints. The word ſerpent as to the letter, ſignifies a venomous reptile; myſtically the devil, the old ſerpent, &c. &c.

N.

NAAM, נעם, νοὲμ, *beautiful, pretty:* otherwiſe, *that moves them*; from נוע *nuah, to remove*, and the pronoun מ *am, them.*

NAAM, or *Naham*, ſon of *Caleb*, 1 *Chron.* iv. 15.

NAAMAH, נעמה, νομὰ, *beautiful, agreeable*; from נעם *naham:* otherwiſe, *that moves violently*; from נוע *nuah, to ſtir*, and מאה *mah, much.*

I. NAAMAH, or *Noema*, daughter of *Lamech* and *Zillah*, and ſiſter of *Tubal-cain*, Gen. iv. 22. It is believed that ſhe found out the art of ſpinning wool, and of making cloth and ſtuffs.

II. NAAMAH, an *Ammoniteſs*, wife of *Solomon*, and mother of *Rehoboam*, 1 *Kings* xiv. 21.

III. NAAMAH, a city of *Judah*, *Joſh.* xv. 41.

IV. NAAMAH, or *Naamath*, a city from whence came *Zophar*, one of *Job*'s friends, *Job* ii. 11.

NAAMAN, נעמן, νοεμὰν, *beautiful*; ſee *Naamah:* otherwiſe, *who prepares himſelf to motion*; from נוע *nuah, motion*, and מנה *manah, preparation.*

I. NAAMAN, ſon of *Benjamin*, *Gen.* xlvi. 21.

II. NAAMAN, ſon of *Bela*, and grandſon of *Benjamin*, 1 *Chron.* viii. 4. He was head of a family, *Numb.* xxvi. 40.

III. NAAMAN, general of the army of *Ben-hadad*, king of *Syria*; he was in great credit with the king his maſter, becauſe by his means the Lord had ſaved *Syria*, but he was a leper. *Naaman* had in his houſe a young *Iſraelitiſh* girl, a captive, who ſaid, there was a prophet in *Iſrael*, who could cure any diſorder. *Naaman* having heard theſe words, went immediately to *Ben-hadad*, and deſired leave to go to *Samaria*, to the prophet *Eliſha*. The king wrote to the king of *Iſrael*, that he ſhould cure *Naaman*, who exclaimed in aſtoniſhment, "Am I a God, that I can kill and make alive;" 2 Kings v. 1, 2, &c.

But *Eliſha* ſent word to *Jehoram*; "Let this man come to me; and he ſhall know that there is a prophet in *Iſrael*." *Naaman* came therefore with his chariot and horſes, and ſtopped at the door of *Eliſha*'s houſe; whether out of reſpect to him, or, that having the leproſy he was impure. *Eliſha* ſent to tell him, to waſh himſelf ſeven times in *Jordan*. *Naaman* being very angry at this mode of cure, and at the prophet's apparent ſtiffneſs, was turning away in great wrath, when his ſervants ſaid to him; "Had the prophet enjoined you ſome hard thing, you would readily have obeyed him; how much rather ſhould you do it, when he only bids you waſh and be clean?" *Naaman* was perſuaded, went to *Jordan*, waſhed ſeven times, and was perfectly cured.

He came back again to the man of God, and told him; "Now I know certainly that there is no God but the Lord. I intreat you to receive a preſent at my hand." But *Eliſha* would not. *Naaman* ſeeing that he could not prevail with him, ſaid, I beſeech you then to permit me to carry home with me, two mules lading of the earth of this country; for from henceforward I ſhall offer ſacrifice to no God, but the God of *Iſrael*. *Eliſha* readily permitted him, ſeeing his regard for the Lord, which made him think that he could not offer any ſacrifices agreeable to God, but upon earth that was holy, and taken out of the land of *Iſrael*. This piece of devotion is ancient among the *Jews*, and even among *Chriſtians*. *Benjamin de Tudela* ſays, that the *Jews* of *Nahardea*, in the kingdom of *Perſia*, built their ſynagogue with earth and ſtones, fetched on purpoſe from *Jeruſalem*. We are aſſured that the empreſs *Helena*, mother of *Conſtantine* the Great, cauſed a great quantity to be brought to *Rome*, which ſhe put in the church of the *Holy Croſs*, ſurnamed *in Jeruſalem*. St. *Auſtin*, and *Gregory* of *Tours*, ſupply ſeveral other examples. *Vide* FRAGMENT, No. CIII, page 5.

To return to *Naaman*; ſpeaking to *Eliſha*, he added theſe words: *In this thing the Lord pardon thy ſervant, that when my maſter goeth into the houſe of* Rimmon *to worſhip there, and he leaneth on my hand, and I bow myſelf in the houſe of* Rimmon: *when I bow down myſelf in the houſe of* Rimmon, *the Lord pardon thy ſervant in this thing. And he ſaid unto him, go in peace.* This paſſage has given riſe to many ſcruples. The greater part of commentators think, that *Naaman* only aſks leave from *Eliſha* to continue thoſe external ſervices to his maſter *Ben-hadad*, that he had been uſed to render him, when he entered

tered the temple of *Rimmon*; but not to adore *Rimmon*: and that *Eliſha* ſuffered him to accompany the king his maſter into the temple of this idol, provided that he paid it no worſhip.

Others, in great numbers, tranſlate the *Hebrew* by the time paſt; *in this thing the Lord pardon thy ſervant, that when my maſter went into the houſe of* Rimmon *to worſhip there, and he leaned on my hand, and I bowed myſelf in the houſe of* Rimmon: *when I bowed down myſelf in the houſe of* Rimmon, *the Lord pardon thy ſervant in this thing. And he ſaid unto him, go in peace. Naaman* mentions only this paſt ſin, and aſks pardon for it, becauſe idolatry in ſome meaſure includes all other crimes; and he chiefly inſiſts on this, in his declaration to the prophet, that from henceforward he would only worſhip the God of *Iſrael*.

Naaman was returning into his own country very joyful, but had hardly gone fifty yards, when, *Gehazi* diſpleaſed that *Eliſha* his maſter took nothing from *Naaman*, runs after him to aſk for ſomething; and in the name of his maſter, by a lye, begged a talent, and two changes of raiment. The talent (of ſilver) is worth of our money about £ 342. *Naaman* anſwered him, "take two talents," and conſtrained him to receive them, and alſo ſent two of his ſervants to carry them for him. See GEHAZI. The leproſy of *Naaman* was inflicted as a puniſhment on *Gehazi*. The Scripture after this makes no mention of *Naaman*.

NAAMATHITE, נעמתי, *beauty*, or *motion of death*; from נעם *naham*, *beauty*, or נוע *nuah*, *to move*, and מות *muth*, *death*.

NAARAI, נערי, *ναραὶ*, *my young children*, or *my watchers*, or *my ſpillers*; from *nahar*, or *hara*, or *hur*, and the pronoun י *i*, *my*.

NAARAI, or *Hezrai*, a valiant man of *David*'s army, 1 *Chron.* xi. 37.

NAARAN, נערן, *Vulgate*, *Noran*, *young child*; from נער *nohar*: otherwiſe, *that awakes*; from עיר *hur*.

NAARAN, or *Naarath*, or *Noran*, a city of *Ephraim*, 1 *Chron.* vii. 28.

NAARATH, נערה, נערתה, *νοερὰ*, *youth*, or *child*; from נער *nahar*: otherwiſe, *to ſpill*; from ערה *harah*: otherwiſe, *that watches*; from עיר *hur*.

NAARATH, a city of *Ephraim*, *Joſh.* xvi. 7. *Euſebius* places *Naarath* about five miles from *Jericho*. This is probably the ſame as *Neara*, mentioned by *Joſephus*, and from whence he ſays they brought the waters which watered the palm trees of *Jericho*. Perhaps this alſo may be the *Naaran* above.

NAASHON, נחשון, *that foretels*, *that conjectures*: or *ſerpent*; from נחש *nicheſh*: otherwiſe, *their auguries*; from the ſame, and the pronoun ן *an*, *their*.

NABAL, נבל, *fool*, or *ſenſeleſs*.

NABAL, a very rich but very churliſh man, of but little underſtanding, of the tribe of *Judah*, and the race of *Caleb*, whoſe ordinary dwelling was probably at *Maon*, one of the moſt ſouthern cities of *Judah*, and who had a great number of flocks on Mount *Carmel*, not far from *Maon*. This *Carmel* is very different from the Mount *Carmel*, on the coaſt of the *Mediterranean* ſea, between *Dora* and *Ptolemais*. While *David*, fearing *Saul*, was obliged to hide in the wilderneſs of *Paran*, and near to *Carmel*, he always took care that none of his followers ſhould injure *Nabal*, but rather ſhould aſſiſt his ſhepherds and herdſmen. Being therefore informed that *Nabal* was come thither to ſhear his ſheep, he ſent ten young men of his company, to make his compliments to him, and to aſk him civilly for ſomething to refreſh himſelf and followers. But *Nabal* anſwered them, "Who is *David*, and who is the ſon of *Jeſſe*? We are peſtered every day with ſervants that run away from their maſters. Shall I take the fleſh of my ſheep, and the proviſions I have brought for my own ſervants, and ſhall I give them away to ſtrangers?" The men that *David* had ſent went back, and acquainted him with *Nabal*'s churliſh anſwer.

Then *David* in anger cauſed four hundred of his people to arm themſelves, and went with a reſolution to put *Nabal* and all his family to the ſword. But in the *interim* one of *Nabal*'s ſervants having acquainted his wife *Abigail* with what had paſſed, who was a wiſe and prudent woman, and having juſtified alſo *David*'s people, ſhe preſently prepared proviſions and refreſhments, with which ſhe met and appeaſed *David*. *Abigail* then returned to *Nabal*, and found him in his houſe making a feaſt as it were for a prince. His heart ſwelled with joy, and he was quite drunk. *Abigail* ſaid nothing to him till morning; but after he had ſlept, ſhe told him of the danger he had been in. This account had ſuch effect upon him, that he became as immovable as a ſtone, and his heart was ſo ſtruck with fear, that he died in ten days. *Nabal* in the original ſignifies a fool or madman. 1 Sam. xxv. 25, &c.

NABATHEANS, *Ναβαταῖοι*, *that propheſy*, *that ſpeak*, or *bring forth fruit*. See NEBAJOTH.

NABATHEANS, or *Nabathenians*, *Arabians* deſcendants from *Næbajoth*. Their country is called *Nabathæa*, and extends from the *Euphrates* to the *Red-Sea*. Not that the *Nabatheans* are the only inhabitants of this vaſt tract of land, but they are the principal. Their chief cities are,

are, *Petra*, the capital of *Arabia Deſerta*, *Medaba*, and ſome others. The wandering manner of life that they lead, with their wives, children and cattle, and the liberty they enjoy, without being accountable to any body, appears to them to be the greateſt bleſſing of life. Their chief ſubſtance conſiſts in cattle. *Iſaiah* promiſes *Jeruſalem*, that the fat rams of *Kedar* and *Nebaioth* ſhould be brought into the temple of the Lord, and offered upon his altar,

The *Nabatheans* are hardly known in Scripture, but ſince the time of the *Maccabees*. During the wars of the *Jews* againſt the *Syrians*, and while almoſt all other nations about them were againſt the *Hebrews*, the *Nabatheans* alone ſhewed them friendſhip. *Judas Maccabæus* going to the aſſiſtance of his brethren in the country of *Gilead*, was very well received by the *Nabathites*. Some time after *Jonathan Maccabæus* ſent his brother *John* to the *Nabatheans*, to conduct and depoſit with them the heavy baggage of his army; but the inhabitants of *Medaba*, or *Nadabatha*, took *John* as he went, ſlew him, and ſeized his carriages. *Diodorus Siculus* places among the *Nabatheans* the lake *Aſphaltites*, the palm-trees and gardens of balm that are near there, and the city of *Petra*. Their country extended northward as far as *Libanus*. *Dionyſius* the geographer places the *Nabatheates* at the foot of *Libanus*. *Joſephus* ſays that *Jonathan Maccabæus* being in the country of *Emath*, and having driven his enemies beyond the river *Eleuthera*, he penetrated into *Arabia*, beat the *Nabatheans*, and came to *Damaſcus*. *Epiphanius* ſays, that the *Ebionites* came chiefly out of the country of the *Nabatheans*, and from *Paneas*.

NABLUM, in *Hebrew*, *Nebel*. *Vide* MUSIC.

NABONASSAR, king of *Babylon*, the ſame as *Baladan*, *Berodach*, or *Merodach-baladan*, *Iſai.* xxxix. 1. and 2 *Kings* xx. 12. alſo called *Beleſis*, or *Beleſſus*, in *Agathias* and *Alexander Polyhiſtor*. But is moſt known by the name of *Nabonaſſar*, given him by *Hipparchus*, *Ptolemy*, and *Cenſorinus*. He reigned fourteen years at *Babylon*, from A. M. 3257, to 3272, and had *Nabius* for his ſucceſſor. The *epocha* or *æra* of *Nabonaſſar*, ſo famous among chronologers, falls on A. M. 3967 of the *Julian* period, 3257 from the creation, 747 years before A. D. See BALADAN.

NABONADIUS, or *Nabonides*, called *Labynetus* by *Herodotus*, *Nabannidoch* by *Abydenus*, and *Belſhazzar* by *Daniel*. He ſucceeded *Laboroſoarchod*, who is probably the ſame as *Evilmerodach*, king of *Babylon*, A. M. 3449, *ante* A. D. 555. He reigned ſeventeen years according to *Beroſus*, and according to the canon of *Ptolemy*. Under him *Babylon* was taken by *Cyrus*, A. M. 3466, *ante* A. D. 538. *Vide* BELSHAZZAR and NERIGLISSOR.

NABOPOLASSAR. See NEBUCHADNEZZAR II.

NABOTH, נבת. See NEBAJOTH.

NABOTH, an *Iſraelite* of *Jezreel*, who lived under *Ahab* king of *Iſrael*, and had a fine vineyard in *Jezreel*, near the king's palace. This prince required of him, either to ſell him his vineyard, in order to make a kitchen garden of it, or to exchange it for a better. But *Naboth* declined the offer. *Ahab* returning into his houſe, threw himſelf on his bed, and refuſed to eat. *Jezebel* his wife took on herſelf to procure this vineyard; ſhe writ letters in *Ahab*'s name, ſealed them with the king's ſeal, and ſent them to the elders of *Jezreel*, directing them to publiſh a faſt, make *Naboth* ſit among the chief of the people, ſuborn againſt him two ſons of *Belial*, or two falſe witneſſes, who may depoſe, that *Naboth* has blaſphemed againſt God and the king. (The text has it, that *Naboth* hath *bleſſed* God and the king; but it is agreed, that *to bleſs* is here put for *to curſe*, as in ſeveral other paſſages. See *Job* i. 5. ii. 9. The holy text, out of reſpect, avoids even the mention of the word *curſe*, when applied to God.) [*query*, "the Gods, even *Moloch*"] Accordingly, *Naboth* was condemned and ſtoned for the ſuppoſed crime. 1 Kings xxi.

Jezebel immediately went to the king, and bid him take and enjoy *Naboth*'s vineyard. *Ahab* inſtantly departed from *Samaria*, and came to *Jezreel* to take poſſeſſion of *Naboth*'s eſtate. But the Lord commanded the prophet *Elijah* to threaten him and *Jezebel* with the moſt ignominious deaths, and treatment after death. See AHAB, JEZEBEL, and 2 *Kings* ix. 10.

NACHON, נכן, *prepared*; from כון *cun*: otherwiſe, *certain*, *ſolid*; from כן *cen*.

NACHON. Mention is made of the floor of *Nachon*, 2 *Samuel* vi. 6. So that *Nachon* muſt be the name of a man, who is known by no other paſſage of Scripture. When the oxen which brought the ark arrived at his threſhing-floor, they began to ſtumble; which put the ark in danger of being overturned. Others tranſlate the *Hebrew* by *the prepared floor*, *i. e.* the floor of *Obed-edom*, which was near, prepared to place the ark therein. 1 *Chronicles*, xiii. 9. reads *the floor of Chidon*, inſtead of *the floor of Nachon*. The *Chaldee* has only *in the place prepared*. This place, wherever it was, either was in *Jeruſalem*, or very near to *Jeruſalem*, and to the houſe of *Obed-edom*, which was in this city.

NADAB, נדב, *free and voluntary gift*; from נדב *nadab*: otherwiſe, *prince*; from נדיב *nadib*.

I. NADAB, ſon of *Aaron*, and brother of *Abihu*. He offered incenſe to the Lord with ſtrange, *i. e.* common, fire; not with that which had been miraculouſly lighted on the altar of burnt-offerings. Therefore he was ſlain by the Lord, together with his brother. Lev. x. 2. It is gueſſed, that perhaps theſe two brothers had ſuffered themſelves to be ſurprized by wine. *Vide* ABIHU.

II. NADAB, ſon of *Jeroboam* I. king of *Iſrael*. He ſucceeded his father in the kingdom of the ten tribes, A. M. 5050, *ante* A. D. 954. He reigned but two years. He was aſſaſſinated while beſieging *Gibbethon*, by *Baaſha* ſon of *Ahijah*, of the tribe of *Iſſachar*, who uſurped his kingdom. The Scripture ſays of *Nadab*, that he did evil in the ſight of the Lord. 1 Kings xv. 25.

III. NADAB, ſon of *Shammai*, and father of *Seled* and *Appaim*, 1 *Chron.* ii. 30.

NAGGE, Ναγγαὶ, *brightneſs:* from נגה *nagah.*

NAHALAL, נהלל, נהלל, *he that is praiſed*, or *that glitters*; from הלל *hillul:* or otherwiſe, *that becomes ſtrong*; from הלל *halal.*

NAHALAL, or *Naalol*, or *Nachalal*, a city of *Zebulon*, *Joſh.* xix. 15. yielded to the *Levites*, and given to the family of *Merari*, *Joſh.* xxi. 35. The children of *Zebulon* did not make themſelves compleat maſters of it, but permitted the *Canaanites* to dwell in it, *Judg.* i. 30. Its ſituation is not exactly known.

NAHALIEL, נחליאל, ναθαναὲλ, *brook, vale, or inheritance of God*, or *God is my brook:* from נחל *nahal, a brook*, &c. and from אל *el, God.*

NAHALIEL, an encampment of the *Iſraelites* in the wilderneſs. From *Mattanah* they went to *Nahaliel*, and thence to *Bamoth*, *Numb.* xxi. 19. *Euſebius* ſays, that *Nahaliel* is upon the *Arnon*, and that *Mattanah* is beyond the *Arnon* towards the eaſt, twelve miles from *Medaba*. *Nahaliel* ſignifies, *My river is the Lord.*

NAHAM, נחם, ναὲμ, *conſolation*, or *repentance*; from נחם *nacham:* otherwiſe, *who guides them*; from נחה *nachah, to guide:* or *their reſt;* from נוח *nuach, to reſt*, and the pronoun מ *am, them*, or *their.*

NAHAMANI, נחמני, ναιμανὶ, *comforter*, or *that comforts me*, or *that ſpreads;* from נחם *nacham.*

NAHARAI, נחרי, ἀραὶ, *my noſtrils, my noſe:* otherwiſe, *hoarſe, dry, hot, angry;* from חרר *charar:* or, according to the *Syriac*, *choaked.*

NAHARAI, a native of *Beeroth*, a man of great valour, and armour-bearer to *Joab*, 2 *Sam.* xxiii. 37.

NAHASH, נחש, *ſnake*, or *ſerpent*, or *that foretels*, or *braſs:* from נחש *nicheſh.*

I. NAHASH, or *Naas*, king of the *Ammonites*. He attacked *Jabeſh-Gilead* a month after the election of *Saul* as king of *Iſrael*. The *Hebrews* of *Jabeſh* finding themſelves not ſtrong enough to reſiſt *Nahaſh*, offered to capitulate. *Nahaſh* propoſed to pull out every one's right eye, and to make it a reproach in *Iſrael*. The elders of *Jabeſh* deſired a truce of ſeven days. They ſent therefore to *Gibeah*, where *Saul* reſided, and their meſſengers declared their diſtreſs: *Saul* happening to return juſt then out of the fields, ſeeing the people weep, inquired the reaſon of it. They then acquainted him with the meſſage they had received from the inhabitants of *Jabeſh*, at which, being moved by the Spirit of God, he cut two of his oxen in pieces, and ſent them expreſs throughout *Iſrael*; proclaiming, that ſo ſhould the cattle of all thoſe be treated, who did not come preſently to follow *Saul* and *Samuel.* The people ſtruck with conſternation, appeared all at the place appointed: *Saul* ſent back the meſſengers to *Jabeſh-Gilead*, and bid them expect relief on the morrow. As ſoon as it was evening, *Saul* took all his army over *Jordan*; and marching all night, by break of day attacked the camp of the *Ammonites*; (this might be about the fourth day of the ceſſation granted to *Jabeſh*) with ſo much fury, that he intirely routed them. Thus was this war finiſhed at once, and *Joſephus* ſays, that *Nahaſh* himſelf was killed in the battle. 1 Sam. xi.

II. NAHASH, king of the *Ammonites*, and a friend to *David*; probably ſon to the above. We know nothing of the circumſtances of his life, nor on what occaſion a friendſhip commenced between him and *David*. It is likely however, that this might happen during *Saul*'s perſecution of *David*, when he was forced to abſcond on the other ſide *Jordan*. Probably *Shobi*, ſon of *Nahaſh*, of *Rabbah* the capital of the *Ammonites*, is a ſon of the ſame *Nahaſh*. 2 Sam. xvii. 27. xxii. For the imprudence of his ſon *Hanun*, See HANUN.

III. NAHASH, father of *Abigail* and *Zeruiah:* is thought to be the ſame as *Jeſſe*, father of *David*. Compare 2 *Sam.* xvii. 25. and 1 *Chron.* ii. 13, 15, 16. *Nahaſh*, or *Nachaſh*, ſignifies a ſerpent, a crafty fellow. This perhaps might be the ſurname of *Jeſſe* the father of *David*. Others think that *Nahaſh* is the name of *Jeſſe*'s wife; but the firſt explication ſeems to be beſt.

IV. NAHASH, father of *Shobi*, friend of *David*, 2 *Sam.* xvii. 27. Probably the ſame as *Nahaſh* II. above.

V. NAHASH, or *Ir-nahaſh*, a city of *Judah*, peopled by the deſcendants of *Tehinnah*.

NAHATH, נחת, ναχὼθ, *reſt*; from נוח *nuach:* otherwiſe, *guide;* from נחה *nachah, to conduct:* otherwiſe, *deſcent*, according to the *Syriac.*

NAHATH,

NAHATH, ſon of *Ruel*, and grandſon of *Eſau*, *Gen.* xxxvi. 13.

NAHBI, נחבי, *my well-beloved;* from חבה *chabah*, *well-beloved*, and the pronoun י *i*, *my:* otherwiſe, *my guide*, or *my reſt*; from נוח *nuach*, *to reſt*, or from נחה *nachah*, *to guide*, and the conjunction ב *with*, and the pronoun י *i*, *my*.

NAHBI, or *Nahabi*, ſon of *Vophſi*, one of the ſpies ſent by *Moſes*, *Numb.* xiii. 14.

NAHLAT, the name of the wife of *Ham*, ſon of *Noah*, according to the Orientals.

NAHOR, נחור, *hoarſe*, *dry*, *hot*, *angry;* from חרר *charar*; or *choaked*, according to the *Syriac*.

I. NAHOR, or *Nachor*, ſon of *Serug*, born A. M. 1849, *ante* A. D. 2155. He died aged one hundred and forty-eight years; his ſon was *Terah*, the father of *Abraham*, whom he begat at the age of twenty-nine years, *Gen.* xi. 22, 24.

II. NAHOR, ſon of *Terah*, and brother of *Abraham*, *Gen.* xi. 26. The year of his birth is not exactly known, nor that of his death. *Nahor* married *Milcah* the daughter of *Haran*, by whom he had ſeveral ſons, *Huz*, *Buz*, *Kemuel*, *Keſed*, *Hazo*, *Pildaſh*, *Jidlaph*, and *Bethuel*. *Nahor* fixed his habitation at *Haran*, which is therefore called the city of *Nahor*, *Gen.* xxiv. 10.

NAHASSON, or *Naſhon*, ſon of *Aminadab*; head of the tribe of *Judah*, at the *Exodus*. He was the firſt that made his offering to the tabernacle of the Lord, in the ſecond year from their leaving *Egypt*. He offered a baſon, the weight of which was one hundred and thirty ſhekels of ſilver, a plate weighing ſeventy ſhekels, and a cup of ten ſhekels of ſilver. He offered alſo a bull, a ram, and a lamb, for burnt-offerings; a goat for a ſin-offering, two bulls, five ſheep, five kids, and five lambs, for a peace-offering. Numb. vii. 12, 13.

NAHUM, נחום, *ναὸμ*, *comforter*, *penitent*, or *their guide*. See NAHAM.

NAHUM, the ſeventh of the twelve minor prophets, native of *Elkoſhai*, a little village of *Galilee*, whoſe ruins were in being in the time of St. *Jerome*. However ſome think *Elkoſhai* is rather the name of his father, and that the place of his birth was *Begabor*, or *Bethabara*, beyond *Jordan*. Heretofore they uſed to ſhew the tomb of this prophet at a village called *Bethogabre*, now called *Giblin*, near *Emmaus*. The *Chaldee* calls him *Nahum* of *Beth-koſhi*, or of *Beth ketzi:* but the ſituation of this place is as much unknown as that of *Elkoſhai*. The particular circumſtances of *Nahum's* life are altogether unknown. His prophecy conſiſts of three chapters, which make up but one diſcourſe, wherein he foretels the deſtruction of *Nineveh*. He deſcribes it in ſo lively and pathetic a manner, that he ſeems to have been on the very ſpot.

Opinions are divided as to the time in which he propheſied. *Joſephus* ſays, he foretold the fall of *Nineveh* one hundred and fifteen years before it happened, which will bring the time of *Nahum* under king *Ahaz*. The *Jews* ſay, that he propheſied under *Manaſſeh*. *Clemens Alexandrinus* puts him between *Daniel* and *Ezekiel*, and conſequently during the captivity. But we incline to St. *Jerome*'s opinion, that he foretold the deſtruction of *Nineveh* in the time of *Hezekiah*, and after the war of *Sennacherib* in *Egypt*, mentioned by *Beroſus*. *Nahum* ſpeaks plainly of the taking of *Noamon*, a city of *Egypt*, of the haughtineſs of *Rabſhakeh*, of the defeat of *Sennacherib*; and he ſpeaks of them as things that were paſſed. He ſuppoſes that *Judah* was ſtill in their own country, and that they there celebrated their feſtivals. He ſpeaks of the captivity, and of the diſperſion of the ten tribes. All theſe marks convince us, that *Nahum* cannot be placed before the fifteenth year of *Hezekiah*, ſince the expedition of *Sennacherib* againſt that prince was in the fourteenth year of his reign.

And as the taking of *Nineveh* foretold by him, cannot be the firſt ſiege of that place, under *Sardanapalus* long before; (*i. e.* A. M. 3257) it muſt be neceſſarily underſtood of the ſecond ſiege of that city, by *Nabopolaſſar* and *Aſtyages*, A. M. 3378, *ante* A. D. 626, which comes to the ſixteenth year of king *Joſiah*, under whom St. *Jerome* places the deſtruction of *Nineveh*. *Tobit* ſays, that this city was taken by *Nebuchadnezzar* and *Ahaſuerus*, giving the name of *Nebuchadnezzar* to *Nabopolaſſar*, and to *Aſtyages* that of *Ahaſuerus*.

This prophet gives us a fine deſcription of the deſtruction of *Nineveh*. He ſays that this city ſhould be ruined by a deluge of waters, which ſhould overflow it, and demoliſh its walls. *Diodorus Siculus* and *Athenæus* relate, that during the time this city was beſieged by *Beleſis*, and by *Arbaces*, under *Sardanapalus*, the river *Tigris* ſwelled in ſuch a manner, that it overthrew twenty furlongs of the walls of *Nineveh*. But as the ſiege here mentioned by *Nahum* happened after the taking of *Nineveh* under *Sardanapalus*, the ſame thing might happen to *Nineveh* at the ſecond and laſt ſiege under *Nebuchadnezzar* and *Aſtyages*. Probably the beſiegers directed the courſe of the waters, to the ſame effect as before. See NINEVEH.

The time of his death is not known. The *Greek* meneologies, and the *Latin* martyrologies, place his

his feſtival *December* 1. *Petrus Natalis* however places it *December* 24. which he ſays was the day of his death; without acquainting us from whence he had learned that circumſtance.

NAIM, Ναὶμ, or *Nain*, Luke vii. 11. *beauty*, &c. See NAHAM.

I. NAIN, or *Naim*, a city of *Paleſtine*, where *Jeſus Chriſt* reſtored the widow's ſon to life, as they were carrying him out to be buried. *Euſebius* ſays, this city was in the neighbourhood of *Endor* and *Scythopolis*. Elſewhere he ſays, it was two miles from *Tabor*, ſouth. The brook *Kiſhon* ran between *Tabor* and *Nain*.

II. NAIN, a city or town of *Idumea*, where *Simon*, ſon of *Gioras* fortified himſelf. *Joſeph de Bello*, lib. v. cap. 7.

NAIOTH, ניות, ναβὰθ, *beauties*; from נאה *naah*: otherwiſe, *habitations*, *abodes*; from נוה *navah*.

NAIOTH, or *Najoth*, near to *Ramah*, where *David* withdrew to avoid the violence of *Saul*. Here *Samuel* with the ſons of the prophets dwelt, 1 *Sam.* xix. 23.

NAIS, a city in the great plain, probably the ſame as *Nain*. *Joſeph. Antiq.* lib. xx. cap. 5.

NAKEDNESS, *Nudity*. Theſe terms, beſides their ordinary and literal meaning, ſometimes ſignify void of ſuccour, diſarmed. So, after the worſhipping of the golden calf, the *Iſraelites* found themſelves naked in the midſt of their enemies.

Nakedneſs of the feet was a token of reſpect. *Moſes* put off his ſhoes when he approached the burning buſh. Moſt commentators are of opinion, that the prieſts ſerved in the tabernacle with their feet naked, and afterwards in the temple. In the enumeration that *Moſes* makes of the habit and ornaments of the prieſts, he no where mentions any dreſs for the feet. The *Talmudiſts* teach, that if they had but ſtepped with their feet upon a cloth, a ſkin, or even upon the foot of one of their companions, their ſervice would have been unlawful. That as the pavement of the temple was of marble, the prieſts uſed to incur ſeveral inconveniencies, becauſe of the nakedneſs of their feet; to prevent which in the ſecond temple, there was a room in which the pavement was warm, that they might there warm their feet. Alſo the frequent ablutions appointed them in the temple ſeem to imply, that their feet were naked.

Some alſo maintain, that the common *Iſraelites* might not enter this holy place, till they had put off their ſhoes, and cleaned their feet. To this purpoſe are applied theſe words of *Eccleſiaſtes*, v. 1. *Keep thy foot when thou goeſt to the houſe of God.* Take care that your feet be clean. *Rabbi Solomon*, upon theſe words of *Leviticus* xix. 30. *Ye ſhall keep my ſabbaths, and reverence my ſanctuary*, underſtands the obligation of appearing before the Lord with naked feet. *Maimonides* ſays expreſsly, that it was never allowed to enter the houſe of God on the holy mountain with ſhoes on, or with a ſtaff, or with their ordinary cloaths on, or with dirty feet. Some think our Saviour alludes to this cuſtom, when he ſays to his diſciples, *Provide neither two coats, neither ſhoes, nor yet ſtaves*, Matth. x. 9, 10.

The *Turks* at this day do not enter their moſques, till after they have waſhed their feet, and their hands, and have put off the outward covering of their legs. The *Chriſtians* of *Ethiopia* enter not into their churches except with their feet bare. The *Indian* Brachmans have the ſame reſpect for their pagodas. *Solinus* ſays, cap. 19. that no one can enter the temple of *Diana* of *Crete*, till he has made his legs bare. *Juvenal* ſays, Sat. vi. that even the kings of the *Jews* kept their *Sabbaths* with naked feet.

Exercent ubi feſta mero pede Sabbatha Reges.

The nakedneſs of the feet is ſometimes put in Scripture for that nakedneſs which modeſty forbids. *With-hold thy feet from being unſhod*, ſays *Jeremiah*, ii. 25. Take care of diſcovering your feet, or of falling into any ſhameful action. And Jerem. xiii. 26. *Therefore will I diſcover thy ſkirts upon thy face, that thy ſhame may appear.* The feet expreſs what delicacy would conceal. Lam. i. 9. *Sordes ejus in pedibus ejus, & aqua pedum. Vide* FEET.

To uncover the nakedneſs of any one, is commonly put for a ſhameful and unlawful conjunction, or an inceſtuous marriage. *Ignominiam carnis ſuæ nudavit.* Levit. xx. 19. And *Ezekiel* xvi. 37. *Nudabo ignominiam tuam.* And again, *Eras nuda & confuſione plena.*

Nakedneſs is ſometimes put for being ill clad. *Saul* continued naked among the prophets; *i. e.* having only his under cloaths on. *Iſaiah* receives orders from the Lord to go naked; *i. e.* cloathed as a ſlave, half clad. Thus it is recommended to cloath the naked, *i. e.* ſuch as are ill cloathed. St. *Paul* ſays, that he was in cold, in nakedneſs; *i. e.* in poverty, and want of raiment.

Naked is put for *diſcovered*, *known*, *manifeſt*. So *Job*, xxvi. 6. *Hell is naked before him.* The ſepulchre, the unſeen ſtate, is open to the eyes of God. St. *Paul* ſays in the ſame ſenſe; *Neither is there any creature that is not manifeſt in his ſight; but all things are naked and opened unto the eyes of him with whom we have to do.* Heb. iv. 13.

The nakedneſs of *Adam* and *Eve* was unknown, [*i. e.* unfelt] by them before they ſinned. They were not aſhamed at it, becauſe concupiſcence and

and irregular desires had not yet excited the flesh against the Spirit. They were exempt from whatever indecency might happen among us, on occasion of nakedness.

Some interpreters translate the text of *Moses*, *Adam* and *Eve* were wise, or crafty; for the *Hebrew* word *Harom* has sometimes this signification. But it is plain from the sequel of *Moses*'s discourse, that he meant it of bodily nakedness; for he says, that to hide their nakedness they made themselves aprons of fig-leaves. The Pagans believe that in the golden age all men went naked, *Plato in Politic*, p. 272.

NAME. The name of God. See JEHOVAH. The name without any other addition, signifies the name of the Lord, which was not pronounced out of respect. *The Israelitish woman's son blasphemed the Name*, Levit. xxiv. 11. If any one blasphemed the sacred name, he was taken out of the camp, and all who heard him laid their hands upon his head, and the people stoned him.

The name of God often stands for God himself, his power, or majesty. Our assistance, or strength and hope is in the name of God, in his goodness, power, &c. The *Hebrews* believe that *Moses*, that *Jesus Christ*, and the prophets, performed their miracles by pronouncing the name of God, the true pronunciation of which was known to them, though at this day (they say) it is intirely forgot.

To invoke the name of God, to serve in the name of God, to bless in the name of the Lord, to build an house in the name of the Lord; in all these expressions the name is put for the Lord himself. *Vide* FRAGMENT, No. CLXVIII.

To take the name of God in vain, Exod. xx. 7. is to swear falsely, or without occasion, or to mingle the name of God in our discourses, or oaths, either falsely, rashly, wantonly, unnecessarily, or presumptuously. God forbids to *make mention of the names of other gods*, Exod. xxiii. 13. It is doing them too much honour to swear by their names, to take them as witnesses of what we say, or affirm, as if they were really something. The *Hebrews* hardly ever pronounced the name *Baal*; they disfigured it, by saying *Mephiboseth*, or *Meriboseth*, instead of *Mephibaal*, or *Meribaal*; where *Boseth* signifies something shameful or contemptible: instead of saying *Elohim*, they said *Elilim*, gods of filthiness.

To give a name is a token of command and authority. A father gives names to his children, a master to his slaves, to his brute creatures. It is said *Gen.* ii. 23. that *Adam* gave name to his wife, and to all the animals, and that the names he gave them became their true name. God changed

the name of *Abram*, *Jacob*, and *Sarai*. This expresses his absolute dominion over all men, and his particular benevolence towards those, whom he receives more especially into the number of his own. Hence it was that he gave a name, even before their birth, to some persons whom he appointed, and who belonged to him in a particular manner. So he gave a name to *Jedediah*, or *Solomon* son of *David*, to the *Messiah*, to *John* the Baptist, &c.

God speaking to *Moses*, promises he will send his angel before him; and says, *my name is in him*. Exod. xxiii. 21. He shall act, he shall speak, he shall punish in my name; he shall bear my name, he shall be my ambassador, he shall receive the same honours as belong to me. And in effect, the angel that spake to *Moses*, that appeared to him in the bush, that gave him the law on Mount *Sinai*, speaks and acts always as God himself; and *Moses* always gives him the name of God. *Thus says the Lord*, and *the Lord spake to* Moses, *saying*,

To know any one by his name, *I know thee by name*, Exod. xxxiii. 12. expresses a distinction, a friendship, a particular familiarity. The kings of the East had little communication with their subjects; and hardly ever appeared in public. So that when they knew their servants by name, vouchsafed to speak to them, to call them, and to admit them into their presence, it was a great mark of favour.

Those that in the assemblies were called by their names, *per nomina vocabantur*, Numb. xvi. 2. were the principal of the people, the heads of tribes; or who had some great employment, or particular dignity.

On these occasions they called thus; *Aaron* and his posterity, *Hur* and his family, *Caleb* and those under him, &c. They called by their name only the first and chief of the people. *I have called thee by thy name*, Isai. xliii. 1. xlv. 4. may also signify, I have appointed thee by name to this office; I have changed your name, to shew that I took you into my service; so *Nebuchadnezzar* gave new names to *Daniel* and his companions. God speaking of the fixed place where his temple should be built, calls it *The place which the Lord shall choose to place his name there*. Deut. xiv. 23. xvi. 2. That there his name should be called on. That this place should have the honour of bearing the name of the Lord, of being consecrated to his service, and worship. These expressions shew the veneration of the *Hebrews* for whatever in any wise belonged to God.

Name is often put for renown or reputation. The

name

name of *Joſhua* became famous over all the country, Joſh. vi. 27. And God ſaid to *David*, when he reproached him with the crime he had committed with *Bathſheba*, *I have made thee a great name, like unto the name of the great men that are in the earth.* 2 Sam. vii. 9. I have given you honour and reputation, equal to that of the greateſt of monarchs.

To raiſe up the name of the dead, Ruth iv. 5, 10, *&c.* is ſaid of the brother of a man who died without children, when this brother marries the widow of the deceaſed, and revives his name in *Iſrael*, by means of the children which he may beget: theſe are deemed to be children of the deceaſed. In a contrary ſenſe to this, to blot out the name of any one, is to exterminate his memory; to extirpate his race, his children, works or houſes, and in general whatever may continue his name on the earth. *Thou haſt deſtroyed the wicked, thou haſt put out their name for ever and ever.* Pſal. ix. 5. *The name of the wicked ſhall rot.* Prov. x. 7. It ſhall ſtink, and if it be at all remembered, it ſhall be only with abhorrence and deteſtation.

Iſaiah iv. 1. deſcribes a time of calamity and diſgrace in *Iſrael*, wherein men ſhould be very ſcarce: he ſays, *In that day ſeven women ſhall take hold of one man, ſaying, we will eat our own bread, and wear our own apparel; only let us be called by thy name, to take away our reproach.* Take us for wives, and let us be called your ſpouſes. The Lord complains in *Ezekiel*, that his ſpouſes (*Judah* and *Iſrael*) are become proſtitutes, though they bore his name; that they have defiled his holy name, which they bore as his ſpouſes, by abominations, and by idolatry.

God often complains that the falſe prophets propheſied in his name, Jerem. xiv. 14, 15. xxvii. 15, *&c.* *Jeſus Chriſt* ſays, Matth. vii. 22. that in the day of judgment many ſhall ſay, *Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out devils, and in thy name done many wonderful works?* he ſays, Mark ix. 41. whoſoever ſhall give a cup of cold water in his name, ſhall not loſe his reward; and he that receives a prophet or a juſt man, in the name of a prophet or juſt man, ſhall receive a recompence in proportion to his good intention. Matth. x. 41. In all theſe inſtances the word *name* is put for the perſon, for his ſervice, his ſake, his authority.

So *names of men* is ſometimes put for heads or perſons. Rev. iii. 4. *Thou haſt a few names even in* Sardis, *which have not defiled their garments.* And Rev. xi. 13. Vulg. *Occiſi ſunt in terræ motu nomina hominum ſeptem millia.* Seven thouſand men periſhed in the earthquake,—names of men: *Gr.* perhaps this ſhould be conſidered as implying men of name, perſons of conſequence, nobles, *titulados*, &c.

NAOMI, נעמי, *beautiful, agreeable.*

NAOMI, or *Noemi*, wife of *Elimelech*; who retired into the land of *Moab* on occaſion of a famine in *Judæa*; where *Elimelech* dying, *Naomi* ſettled her two ſons in marriage, *Mahlon* to *Ruth*, and *Chilion* to *Orpah*. Theſe two young men dying alſo, without children, *Naomi* reſolved to return into *Judæa*. Her two daughters-in-law were deſirous of returning with her, but ſhe diſſuaded them. *Orpah* remained behind, but *Ruth* would accompany *Naomi* to *Bethlehem*. Ruth i. 1, 2, 3, *&c.* When they came thither, the report was ſoon ſpread in the neighbourhood, and the people came to welcome her. She told them, that they muſt no longer call her *Naomi, i. e. fair*; but *Mara, i. e. bitterneſs. For the Lord*, ſays ſhe, *has heaped trouble upon me. I went away full, but the Lord has brought me back empty and deſolate.*

One day as *Ruth* went out to glean in the fields, ſhe happened to enter that of *Boaz*, who encouraged her to follow his reapers, and made her eat among his harveſters. At her return home, *Naomi* informed her, that *Boaz* was her near kinſman: and ſhe adviſed the procedure of *Ruth* ſo warily, that ſhe brought it about at laſt, that *Boaz* married *Ruth*. *Vide* BOAZ and RUTH.

By this marriage *Ruth* had a ſon called *Obed*; on which the women of *Bethlehem* congratulated *Naomi*. The exact time is not known, in which this hiſtory of *Ruth* and *Naomi* happened; but we know that between the time of the marriage of *Salmon* with *Rahab* of *Jericho*, and the birth of *David*, are three hundred and ſixty-ſix years, which are filled up only with four perſons, *Salmon*, *Boaz*, *Obed*, and *Jeſſe*. So that each of theſe muſt have lived long.

NAPHISH, נפיש, *the ſoul:* from נפש *napheſh:* otherwiſe, *he that reſts*, or *refreſhes himſelf, that reſpires:* according to the *Syriac*, *that multiplies.*

NAPHISH, or *Naphis*, ſon of *Iſhmael*. *Gen.* xxv. 15. and 1 *Chron.* i. 31.

NAPHTHA, a ſort of *Bitumen* found about *Babylon*. *Daniel* ſays, Dan. iii. 46. Vulg. that they heated the furnace, in which *Shadrach*, *Meſhach*, and *Abednego* were to be caſt, with *naphtha*, pitch and other combuſtible matter. It is thought *Noah* uſed *naphtha* or *bitumen*, to coat the outſide of the ark, Gen. vi. 14. and that the walls of the tower of *Babel* were cemented with a ſort of mortar, in which *naphtha* was a chief ingredient. Gen. xi. 3. We are aſſured that *naphtha*

is

is ſo ſubtle and inflammable, that it even attracts the fire to it, when it (*i. e.* its vapour) comes within a certain diſtance. *Strabo* ſays, lib. 15. it cannot be quenched by common water. *Pliny* relates, that *Medea* burnt a woman of whom ſhe had conceived a jealouſy, by giving her a crown dipped in *naphtha*, which took fire as ſhe approached the altar, to ſacrifice.

Naphtha is a kind of petroleum, or rock-oil, found in ſeveral parts of the world, ſometimes of one colour, ſometimes of another, according to the nature of the rock, or of the ſoil that produces it; ſometimes more liquid, ſometimes leſs, always very inflammable, ſulphureous, and clammy. The word *Naphtha* is derived from the *Chaldee* or *Hebrew Noph* or *Naph*, to drop or diſtil. It is procured in great quantities from certain ſprings, near the city *Hit* in *Chaldæa*, *Herbelot. Diction. Orient.* p. 452, 656, 740. Alſo in the mountains of *Farganah*, in the province of *Trantoxane*. To diſtinguiſh *naphtha* from pitch, the *Turks* call it black maſtick. There is a *naphtha petræa*, which diſtils from rocks: it is found in the duchy of *Modena*. There is ſome alſo about *Raguſa*, and even in ſeveral provinces of *France*, as *Auvergne*, &c. The *naphtha* of *France* is ſoft as pitch, liquid, black, of an ungrateful ſcent. That of *Italy* is a kind of petroleum, or a clear oil, ſometimes white, ſometimes red, ſometimes yellow, ſometimes green, and ſometimes black. *Iſaac Voſſius* has a Diſſertation on *Naphtha*. [In *England*, the common *naphtha* is *Barbadoes* tar, which is a rock oil brought from that iſland: I have never been able to procure the true *naphtha*.]

NAPHTALI, נפתלי, *compariſon*, *likeneſs*: otherwiſe, *that ſtruggles*, or *fights*: or *to twine*, *wrench*; from פתל *pathal*.

NAPHTALI, or *Nephtali*, ſixth ſon of *Jacob*, by *Bilhah*, *Rachel*'s handmaid. *Rachel* ſaid, *with great wreſtlings have I wreſtled with my ſiſter, and I have prevailed.* Gen. xxx. 8. "I have ſtrove with her like wreſtlers, who endeavour to throw one another down; I have made great efforts and at laſt have obtained the victory." We know but few particulars of the life of *Naphtali*. His ſons were *Jahzeel*, *Guni*, *Jezer*, and *Shillem*. Gen. xlvi. 24. The patriarch *Jacob*, when he gave his bleſſing to his ſon *Naphtali*, ſaid to him; Naphtali *is a hind let looſe*; *he giveth goodly words*. Gen. xlix. 21. Moſt of the *Rabbins* and commentators apply this to *Barak*, who was of the tribe of *Naphtali*, and who at firſt ſhewed the fear of a hind, by refuſing to march againſt the *Canaanites*, unleſs the propheteſs *Deborah* would go with him; but he afterwards ſhewed that he imitated the ſwiftneſs of a hind in purſuit of the enemy. Judg. iv. 6. He ſignalized his eloquence alſo in that ſublime canticle he compoſed with *Deborah*, to give thanks to God for their victory.

The LXX. give another rendering to this text; Naphtali *is as a tree that puts forth young branches, the ſhoots of which are fine*. This ſenſe ſeems to me as good, at leaſt, as the former. *Jacob* commends the fertility of *Naphtali*, and the beauty of his race. *Naphtali* had but four ſons, yet at the Exodus his tribe made up 53,400 men able to bear arms. *Moſes* in bleſſing the ſame tribe, ſays, Deut. xxxiii. 23. *O* Naphtali, *ſatisfied with favour, and full with the bleſſing of the Lord, poſſeſs thou the weſt and the ſouth*. [Vulgate, *The ſea and the ſouth*; which the *Hebrew* will admit.] *i. e.* the ſea of *Genneſaret*, which was ſouth of the inheritance of this tribe. His ſoil was very fruitful in corn and oil. His limits were extended into upper and lower *Galilee*, having *Jordan* eaſt, *Aſher* and *Zebulun* weſt, *Libanus* north, and *Iſſachar* ſouth.

The tribe of *Naphtali* encamped in the wilderneſs on the north-ſide of the tabernacle, between *Dan* and *Manaſſeh*. Numb. ii. 25, 26, 27, &c. After the diviſion, by *Joſhua*, of the Land of Promiſe, the children of *Naphtali* did not deſtroy all the *Canaanites* in their country, but contented themſelves with making them tributary. Judg. i. 33. The *Naphtalites* being on the frontiers to the north, were firſt invaded, and firſt made captives by the kings of *Aſſyria*. 2 *Kings* xv. 29. A. M. 3345, *ante* A. D. 659. *Iſaiah* ix. 1. foretold to them, that they ſhould ſee the light of the *Meſſiah*, and ſhould be firſt illuminated by the light of the goſpel. And indeed our Saviour preached oftener and longer in *Galilee*, and particularly in the tribe of *Naphtali*, than in any other part of *Judea*, Matt. iv. 13, 15.

NAPHTUHIM, נפתוחים, νεφθαείμ, *openings*.

NAPHTUHIM, or *Nephſuim*, fourth ſon of *Mizraim*, Gen. x. 13. He dwelt in *Egypt*, and probably peopled that part of *Ethiopia*, between *Siene* and *Meroe*, and of which *Napata* or *Napatea* was the capital.

NARCISSUS, Ναρκίσσος, *aſtoniſhment*, *ſtupidity*, *ſurprize*; from the *Greek* νάρκησις.

NARCISSUS. St. *Paul*, Rom. xvi. 11. ſays, *Greet them of the houſhold of* Narciſſus, *which are in the Lord*. This paſſage cannot prove that *Narciſſus* was a *Chriſtian*, any more than Phil. iv. 22. in which he ſends ſalutes from *Cæſar*'s houſhold, *i. e.* probably, thoſe of *Nero*'s family. *Origen* pretends, that this expreſſion, *the houſhold of* Narciſſus, proves that this family was not all *Chriſtians*. *Grotius* thinks that *Narciſſus* was a

Pagan, but others will have him to have been a *Chriſtian*. But as theſe maintain him to have been *Narciſſus*, the famous freed-man of the emperor *Claudius*, they muſt certainly be miſtaken, ſince this *Narciſſus* never was a *Chriſtian*; and beſides, he was dead ſome years before St. *Paul* wrote this epiſtle. The *Pſeudo-Ambroſius* ſays, that ſome copies make *Narciſſus* to have been a prieſt, and that if St. *Paul* does not ſalute him, it is becauſe perhaps he then happened to be abſent. The *Greeks* ſay he was biſhop of *Athens*, and a martyr, give him the title of an apoſtle, and place him in the number of the ſeventy diſciples. *Baronius* has accordingly inſerted him in the *Roman* martyrology, *October* 31.

NASBAS, Ναβὰτ. See NEBAT.

NASBAS, or *Nabath*, a kinſman of *Tobit*. *Tob.* ix. 18.

NASI, נשׂי, *a prince*.

NASI, or *Naſhi*, *i. e. prince*. The *Hebrews* give this name to the heads of the tribes of the great families, and even to the princes of the people. At this day it is in a manner appropriated to ſignify the chief, the preſident of the *Sanhedrim*. *Simon Maccabeus* was honoured with this title, after he had become independent of the *Greeks*. He has the name of *Naſi* on his medals. The prince, or the *Naſi*, of the *Sanhedrim*, was the depoſitary of the oral law or tradition, which *Moſes*, according to the *Rabbins*, intruſted with the ſeventy elders, who made up that aſſembly. Thoſe who are of opinion, that the *Sanhedrim* has always ſubſiſted ſince its firſt inſtitution by *Moſes*, muſt alſo make the dignity of *Naſi* equally ancient: but thoſe who maintain the *Sanhedrim* to be much more modern, hold alſo the ſame of the office of *Naſi*. Some will have *Eſdras* to have firſt introduced this office, and that he annexed it to the family of *David*. When *Hillel* came from *Babylon*, under the reign of *Herod*, about thirty years before *Jeſus Chriſt*, he exerciſed this function with great ſplendour. After the deſtruction of *Jeruſalem*, this name of prince was changed into that of patriarch, or head of the captivity. It is neceſſary to know their titles, in order to underſtand the language of the *Rabbins*, and of ſuch authors as have treated of the republic, or other affairs, of the *Jews*.

NATHAN, נתן, *who gives*, or *is given*.

I. NATHAN, ſon of *David* and *Bathſheba*, 2 Sam. v. 14. 1 Chr. iii 5. Father of *Mattatha*. *Luke* iii. 31.

II. NATHAN, a famous prophet of the Lord, who lived under king *David*, and had a great ſhare in the confidence of that prince. His country is unknown, as alſo the time in which he began to propheſy. The firſt time the Scripture ſpeaks of him, is on occaſion of the deſign of *David*, to build a temple to the Lord. That prince diſcovered his intention to *Nathan*, who, not queſtioning but ſo pious a reſolution muſt proceed from God, bid him execute what his heart prompted him to. But the night following the Lord ordered *Nathan* to acquaint *David*, that this honour did not belong to *David*, but was reſerved for his ſon and ſucceſſor.

Several years after, when *David* had tranſgreſſed with *Bathſheba*, and had ſlain *Uriah*, by the ſword of the children of *Ammon*; the Lord ſent *Nathan* to reprove him. *Nathan* acquitted himſelf of this duty in a very prudent manner, by a parabolical ſtory of a rich man, who having many flocks and herds of his own, yet for the entertainment of a friend who was come to viſit him, would force a lamb from a poor man, which was the only one he had; *David* had hardly heard *Nathan*'s ſtory, 'ere he exclaimed, the man is worthy of death! he ſhall reſtore the lamb fourfold. Then *Nathan* applied his parable to *David* himſelf, "thou art the man, &c. You have taken by force the wife of *Uriah* the *Hittite*, and him have you ſlain by the ſword of the *Ammonites*. Therefore the ſword ſhall not depart from thy houſe," &c. 2 Sam. xi. xii.

David acknowledged his ſin to the prophet, crying out, I have ſinned againſt the Lord. *Nathan* to comfort him, aſſured him, that the Lord had mitigated his puniſhment, and that he himſelf ſhould not die. But becauſe he had given occaſion to the enemies of the Lord to blaſpheme, his ſon that was born of *Bathſheba* ſhould ſurely die. *Bathſheba* had a ſecond ſon, called *Solomon*, and the Lord ſent *Nathan* again to *David*, ordering him to call the name of the child *Jedidiah*, *i. e.* beloved of the Lord. Probably on this occaſion, God declared to *David*, that *Solomon* ſhould be his ſucceſſor; that he ſhould build him a temple, and ſhould be the heir of the promiſes made to him. See 2 *Sam.* vii. 12, *&c.*

David being arrived at a great age, *Adonijah* his ſon began to take upon him the ſtate and equipage of a king, in oppoſition to the intereſt of his brother *Solomon*. But neither the high-prieſt *Zadok*, nor the prophet *Nathan*, were in his intereſt. *Adonijah* gave a ſplendid entertainment to thoſe of his own faction, at which *Nathan* conceiving ſome jealouſy, immediately repaired to *Bathſheba*, the mother of *Solomon*, and bid her, at the peril of her own life, and that of her ſon, to follow his counſel. "Go preſently to king *David*, and ſay to him; O my Lord the king, have you not ſworn to me, that *Solomon* my ſon ſhould ſucceed to the crown? Why then does

Adonijah

Adonijah reign?" While you are ſaying this, I will come in, and confirm what you ſay. *Bathſheba* adopted this advice, and while ſhe was yet ſpeaking to the king, *Nathan* comes, and being admitted, ſaid to him, "O my Lord the king, have you appointed *Adonijah* to be your ſucceſſor? Have you not often declared to me, that *Solomon* ſhould be your ſucceſſor?" Then *David* cauſed *Zadok* the high-prieſt, and *Benaiah* the ſon of *Jehoiada* to be ſent for, and commanded them, with the prophet *Nathan*, to anoint *Solomon* king of *Iſrael*.

The time and manner of *Nathan*'s death are not known. 1 *Chronicles* xxix. 29. give us to underſtand, that *Gad* and *Nathan* wrote the hiſtory of *David*. The ſame prophets had alſo regulated with *David* the order and diſpoſition of the miniſters of the temple. Laſtly, that *Nathan* and *Ahijah* of *Shilo* had written the hiſtory of *Solomon*, 2 Chron. ix. 29. In 1 Kings iv. 5, under the reign of *Solomon* we find mention of *Azariah* and *Zabud*, ſons of *Nathan*, who had conſiderable employments at court; but whether this was *Nathan* the prophet is not ſaid.

St. *Epiphanius* in his Lives of the Prophets, relates a ſtory taken from ſome apocryphal book, in which it is ſaid, that *Nathan* knowing by inſpiration that *David* was on the point of committing adultery, he ſet out immediately for *Jeruſalem*, hoping to prevent it. But the devil found means to delay him by the way, having placed before him a dead man quite expoſed. *Nathan* out of humanity, thought himſelf obliged to ſtay and bury him; in the mean time *David* committed his crime. *Eupolemus* in *Euſebius* makes *Nathan* an angel of the Lord, when he ſays, that the angel called *Dianathan* told *David*, that God did not think fit he ſhould build the temple.

III. NATHAN, father of *Igal*. 2 *Sam*. xxiii. 36. called *Nathan* brother of *Joel*, 1 *Chron*. xi. 38.

IV. NATHAN, father of *Zabud*, a prieſt. 1 *Kings* iv. 5.

V. NATHAN, father of *Azariah*, 1 *Kings* iv. 5.

VI. NATHAN, brother of *Joel*, 1 *Chron*. xi. 38. a champion in *David*'s army. The ſame as *Nathan* father of *Igal*. 2 *Sam*. xxiii. 36.

VII. NATHAN, one of the chief of the *Jews* that returned from *Babylon* with *Ezra*, and was ſent by him to *Iddo*, that he might give them *Nethinim* for the temple ſervice, *Ezra* viii. 16.

NATHANAEL, נתנאל, *gift of God*; from נתן *nathan*, *a gift*, and אל *el*, *God*.

I. NATHANAEL, or *Nethaneel*, ſon of *Zuar*, head or prince of the tribe of *Iſſachar* at the Exodus. He made his oblations to the tabernacle, as chief of his tribe, *Numb*. i. 8. vii. 18, 19.

II. NATHANAEL, fourth ſon of *Jeſſe* of *Bethlehem*, and brother of *David*, 1 *Chron*. ii. 14.

III. NATHANAEL, ſon of *Obededom*, of the race of the prieſts. He ſounded a trumpet at the ſolemnity of bringing the ark to *Jeruſalem*, 1 *Chron*. xv. 24. xxvi. 4.

IV. NATHANAEL, a doctor of the law, ſent by *Jehoſhaphat* to inſtruct the people. 2 *Chr*. xvii. 7.

V. NATHANAEL, father of *Shemaiah*, a *Levite*. 1 *Chron*. xxiv. 6.

VI. NATHANAEL, a *Levite* in the time of king *Joſiah*, 2 *Chron*. xxxv. 9.

VII. NATHANAEL, one who returned from the captivity of *Babylon*, *Ezra* x. 22.

VIII. NATHANAEL, a diſciple of our Lord *Jeſus Chriſt*. *Philip* meeting *Nathanael* told him, we have found the *Meſſiah*, deſcribed by *Moſes* and the prophets, in *Jeſus* of *Nazareth*, ſon of *Joſeph*. *Nathanael* aſked him, Can any thing good come out of *Nazareth*? *Philip* bid him come and ſee. *Jeſus* ſeeing *Nathanael* coming towards him, ſays, There's an *Iſraelite* indeed, without artifice, or diſguiſe. *Nathanael* aſked him, How can you know me? *Jeſus* anſwered, Before *Philip* called you, I ſaw you under the fig-tree. (It is believed that *Jeſus* ſaw him in ſpirit, as he was praying in ſecret under a fig-tree, and begging of God the manifeſtation of the *Meſſiah*.) *Nathanael* then ſaid to him, Maſter, thou art the ſon of *God*, and the king of *Iſrael*. *Jeſus* anſwered him, doſt thou believe, becauſe I ſaw thee under the fig-tree? Thou ſhalt ſee much greater things than theſe. *John* i. 46, &c. xxi. 2.

Many have thought that *Nathanael* was the ſame as St. *Bartholomew*, (*vide* BARTHOLOMEW.) The evangeliſts, who mention *Bartholomew*, ſay nothing of *Nathanael*, and St. *John*, who mentions *Nathanael*, takes no notice of *Bartholomew*. We read at the end of St. *John*'s goſpel, that our Saviour after his reſurrection manifeſted himſelf to *Peter*, *Thomas*, *Nathanael*, and the ſons of *Zebedee*, as they were fiſhing in the lake of *Geneſareth*. We know no other circumſtances of the life of this holy man. Some believe he was the bridegroom at the marriage of *Cana* in *Galilee*.

NATHAN-MELECH, נתן-מלך, *gift of the king*; from נתן *nathan*, *to give*, and מלך *melech*, *a king*.

NATHAN-MELECH, an eunuch or officer of *Manaſſeh*, king of *Judah*. 2 Kings xxiii. 11. He had the care of the chariots conſecrated to the ſun.

NATURE. In Scripture the word *nature* expreſſes the natural courſe of things eſtabliſhed in the world. So a crime is ſaid to be againſt nature, becauſe it is contrary to the method eſtabliſhed by the Creator, Judg. xix. 24. Rom. i. 26.

Obſecro ne ſcelus hoc contra naturam operemini in virum. And St. *Paul* ſays, to ingraft a good olive-tree into a wild olive, is *contrary to nature*, Rom. xi. 24. the cuſtomary order of nature is thereby in ſome meaſure violated, and inverted.

Nature is alſo put for natural deſcent, Gal. ii. 15. *We who are* Jews *by nature*; *i. e. Jews* by birth, and not *Gentiles*. And Eph. ii. 3. *We were by nature the children of wrath.*

Nature alſo denotes common ſenſe, natural inſtinct. *Doth not even nature itſelf teach you, that if a man have long hair, it is a ſhame to him?* 1 Cor. xi. 14.

The nature of animals is that whereby they are diſtinguiſhed from other creatures, and from one another. Every nature of beaſts, birds, ſerpents, and other animals, has been tamed and ſubdued by human nature, James iii. 7.

St. *Peter* informs us, that *Jeſus Chriſt* has made us *partakers of a divine nature*; he has merited for us the character of children of God, and grace to practice godlineſs, &c. like our father who is in heaven.

NAVE, נן, ναυῆ. The *Greek* tranſlator of *Eccleſiaſticus* reads *nave* for *nun*. *Nun* ſignifies *ſon, poſterity, durable and eternal*; from נין *nin*: *nave* ſignifies *beauty*; from נאה *naah*: otherwiſe, *habitation*; from נוה *navah*.

NAZAREAN, Ναζωραῖοι, *kept*, or *flower*; from נצר *natzar*, *to keep*, *to flouriſh*.

NAZARETH, נצרת, ναζαρετ, *guarded*, or *flouriſhing*.

NAZARETH, a little city of *Zebulun*, in lower *Galilee*, weſt of *Tabor*, and eaſt of *Ptolemais*. *Euſebius* places it fifteen miles from *Legio* eaſt. This city is celebrated for having been the reſidence of *Jeſus Chriſt*, for the firſt thirty-three years of his life, Luke ii. 51. Here our Saviour became incarnate, here he lived in obedience to *Joſeph* and *Mary*, and from hence he took the name of a *Nazarean*. After he had begun his miſſion, he preached here ſometimes in the ſynagogue, Luke iv. 16. But becauſe his countrymen had no faith in him, and were offended at the meanneſs of his original, he did not many miracles there, nor would he dwell therein. Matth. xiii. 54, 58. So he fixed his habitation at *Capernaum* for the latter part of his life, Matt. iv. 13. The city of *Nazareth* was ſituated on an eminence, and on one ſide there was a precipice, from whence the *Nazareans* one day had a deſign of throwing down our Saviour, becauſe he upbraided them with their unbelief, Luke iv. 29.

St. *Epiphanius* ſays, that in his time *Nazareth* was only a village, and that to the reign of *Conſtantine* it was inhabited by *Jews* alone, excluſive of *Chriſtians*. *Adamnanus*, a writer of the ſeventh century, ſays, that in his time there were two great churches at *Nazareth*, one in the midſt of the city, built on two arches, in the place where our Saviour's houſe had ſtood. Under the two arches now mentioned, was a very fine fountain, which furniſhed water to the whole city. The ſecond church of *Nazareth* was built in the place where the houſe ſtood, wherein the angel *Gabriel* appeared to the Virgin *Mary*. *Villibrode*, in the eighth century, ſpeaking of the ſame church of *Nazareth*, ſays, that the *Chriſtians* were often obliged to redeem it with money from the Pagans, who otherwiſe threatened to demoliſh it. *Phocas* in the twelfth century ſays, that as ſoon as one enters into *Nazareth*, one finds the church of St. *Gabriel*, under which is a little vault, wherein is the fountain near which the angel firſt ſpoke to *Mary*. It may be here obſerved, that the Orientals thought the angel firſt ſpoke to *Mary* near a fountain, and afterwards in her own houſe. *Phocas* adds, that in the ſame city there is a very handſome church, heretofore the houſe of St. *Joſeph*. The church of *Nazareth*, or of the incarnation, is ſtill in being.

Now all this will by no means agree with the famous tranſlation of the houſe of the Virgin *Mary*; which in 1291, is pretended to have been removed by the aſſiſtance of *angels*, from the city of *Nazareth* into *Dalmatia*; from whence it was carried four years after, beyond the gulph of *Venice*, into the dioceſe of *Recanati*, in the borders of *Ancona*, and ſet on the land of a lady named *Lauretta*; from whence the church that was found there, obtained the name of our Lady of *Lauretto*. But the ſituation of this holy houſe being in a wood, to which it was dangerous to reſort, becauſe of robbers, it was a third time tranſported to the diſtance of half a league from thence upon a hill; and once more it was carried from thence to the place where it ſtands at preſent. It is very probable, that all theſe different tranſlations were no other than ſo many different buildings, conſtructed on the model of the church of *Nazareth*; juſt as in ſeveral places churches have been built, on the model of that of the holy ſepulchre at *Jeruſalem*.

NAZARITES, נזרים, ναζιραῖοι, *ſeparated*, *or crowned*; from נזיר *nazir*, or נזר *nazar*, *a flower*, or *bud*.

NAZARITE, or *Nazarean*. This term may ſignify,

1, An inhabitant of *Nazareth*; or native of that city.

2, This name was given to *Jeſus Chriſt* and his diſciples; commonly, in a ſenſe of deriſion and contempt, eſpecially by writers againſt *Chriſtianity*.

3, For

3, For a ſect of heretic (*Chriſtians*) called *Nazareans*.
4, For a *Nazarite*, a man under the obligation of a vow, to obſerve the rules of *Nazariteſhip*; whether for his whole life, as *Sampſon* and *John* the Baptiſt; or only for a time, as thoſe in *Numbers* vi. 18, 19, 20. *Amos* ii. 11, 12.
5. *Nazarite*, in ſome paſſages of ſcripture, denotes a man of diſtinction and dignity in the court of a prince.

The name of *Nazarene* belongs to *Jeſus Chriſt*, not only becauſe of his having lived the greater part of his life at *Nazareth*, and becauſe that place has always been conſidered as his country, but alſo becauſe the prophets had foretold, that "he ſhould be called a *Nazarene*." Matth. ii. 23. We find no particular place in the prophets, expreſsly affirming, that the *Meſſiah* ſhould be called a *Nazarene*; and St. *Matthew* only quotes the prophets in general. Perhaps he would inſinuate, that the conſecration of the *Nazarites*, and their great purity, was a type and prophecy referring to our Saviour; Numb. vi. 18, 19. or elſe that the name of *Nazir* or *Nazarite*, given to the patriarch *Joſeph*, referred to *Jeſus Chriſt*, Gen. xlix. 26. Deut. xxxiii. 16. Laſtly, St. *Jerom* was of opinion, that St. *Matthew* alludes to *Iſaiah* xi. 1. lx 21. *There ſhall come forth a rod out of the ſtem of* Jeſſe, *and a branch* (in *Hebrew*, *Nezer*,) *ſhall grow out of his roots*. This branch or *Nezer*, and this rod, are certainly intended to denote *Jeſus Chriſt*, by the general conſent of the fathers and interpreters.

Nazarean heretics, were *Chriſtians* converted from *Judaiſm*, whoſe chief error conſiſted in defending the neceſſity or expediency of the works of the law, and who obſtinately adhered to the practice of the *Jewiſh* ceremonies. The name of *Nazarenes* at firſt had nothing odious in it; and was often given to the firſt *Chriſtians*. The Fathers frequently mention the goſpel of the *Nazarenes*, (*i. e.* of St. *Matthew*). Some of them were in being in the time of St. *Jerom*, who does not reproach them with any error. They were zealous obſervers of the law of *Moſes*, but held the traditions of the *Phariſees* in contempt.

Nazarite, under the ancient law, denotes a man or woman, engaged by a vow to abſtain from wine and all intoxicating liquors, to let their hair grow, not to enter any houſe polluted by having a dead corps in it, nor to be preſent at any funeral. If by accident any one ſhould have died in their preſence, they re-commenced the whole of their conſecration and *Nazariteſhip*. This vow generally laſted eight days, ſometimes a month, and ſometimes their whole lives. When the time of their *Nazariteſhip* was expired, the prieſt brought the perſon to the door of the temple, who there offered to the Lord a he-lamb for a burnt-offering, a ſhe-lamb for an expiatory ſacrifice, and a ram for a peace-offering. They offered likewiſe loaves and cakes, with wine for libations. After all was ſacrificed and offered, the prieſt, or ſome other, ſhaved the head of the *Nazarite* at the door of the tabernacle, and burnt his hair on the fire of the altar. Then the prieſt put into the hands of the *Nazarite* the ſhoulder of the ram roaſted, with a loaf and a cake, which the *Nazarite* returning into the hands of the prieſt, he offered them to the Lord, lifting them up in the preſence of the *Nazarite*. And from this time he might again drink wine, his *Nazariteſhip* being accompliſhed.

Perpetual *Nazarites*, as *Sampſon* and *John* the Baptiſt, were conſecrated to their *Nazariteſhip* by their parents, and continued all their lives in this ſtate, without drinking wine, or cutting their hair.

Thoſe who made a vow of *Nazariteſhip* out of *Paleſtine*, and could not come to the temple when their vow was expired, contented themſelves with obſerving the abſtinence required by the law, and cutting off their hair in the place where they were; the offerings and ſacrifices preſcribed by *Moſes*, to be offered at the temple, by themſelves, or by others for them, they deferred, till a convenient opportunity. Hence it was, that St. *Paul* being at *Corinth*, and having made the vow of a *Nazarite*, he had his hair cut off at *Cenchrea*, a port of *Corinth*, and deferred the reſt of his vow, till he came to *Jeruſalem*. *Acts* xviii. 18.

When a perſon found he was not in condition to make a vow of *Nazariteſhip*, or had not leiſure fully to perform it; he contented himſelf by contributing to the expence of the ſacrifices and offerings of thoſe, who had made, and were fulfilling this vow: and by this means he became a partaker in ſuch *Nazariteſhip*. *Joſephus* magnifying the zeal and devotion of *Herod Agrippa*, ſays, that king cauſed ſeveral *Nazarites* to be ſhaven. *Maimonides* ſays, that he who would partake in the *Nazariteſhip* of another, went to the temple, and ſaid to the prieſt, "In ſuch a time ſuch an one will finiſh his *Nazariteſhip*; I intend to defray the charge of his tonſure, either in part, or in the whole". When St. *Paul* came to *Jeruſalem*, A. D. 58 Acts xxi. 23, 24. St. *James*, with other brethren, ſaid to him, That to quiet the minds of the converted *Jews*, he ſhould join himſelf to four perſons, who had a vow of *Nazariteſhip*, and contribute to their charges

charges and ceremonies, by which the new converts would perceive, that he did not totally disregard the law, as they had been led to suppose.

Nazarite, expresses a man of great dignity, as the patriarch *Joseph* is called a Nazarite *among his brethren*; Gen. xlix. 26. *Nazarite* in this sense is variously understood. Some think it signifies one who is crowned, chosen, separated, distinguished: *Nezer* in *Hebrew* signifies a crown. The LXX. translate, *a chief*, or, *him that is honoured*. We think that *Nazir* was a name of dignity, in the courts of the eastern princes. In the court of *Persia*, the *Nezir* is the superintendant general of the king's household, the chief officer of the crown, and the high steward of his family, treasures, and revenues. *Chardin, Government of the Persians*, ch. 5. p. 236. In this sense *Joseph* was the *Nezir* of the house of *Pharaoh*. It is very like what the ancient *Persians* called *the King's Eyes*. *Moses* also gives to *Joseph* the name of *Nazir*, speaking of the tribes of his two sons *Ephraim* and *Manasseh*. Deut. xxxiii. 16.

NEAH, נעה, a city, *Josh.* xix. 13.

NEAH, *Nea*, or *Noa*, a city of *Zebulun*, Josh. xix. 13. I suspect it to be the *Neve*, mentioned in the itinerary of *Antoninus*, thirty-six miles from *Capitolias*; but I must own, the manner of writing *Noa* or *Neah* is not very favourable to this conjecture. See *Reland*, tom. ii. p. 909.

NEAPOLIS, Νεάπολις, *new city*; from νέα, *new*, *fresh*, and πόλις, *a city*.

NEAPOLIS, or *Naplouse*. *Vide* SHECHEM.

NEAPOLIS, now called *Napoli*, mentioned *Acts* xvi. 11. a city of *Macedonia*, whither St. *Paul* came from the isle of *Samothracia*. From *Neapolis* he went to *Philippi*. *Napoli* is near the borders of *Thrace*.

NEARIAH, נעריה, νεαρία, *child*, or *effusion*, or *watch of the Lord*; from *nahar*, *hara*, and *hur*. See *Naarah*.

NEARIAH, or *Naariah*, fifth son of *Shechaniah*. One of those who, at the head of five hundred men of the tribe of *Simeon*, attacked the remnant of the *Amalekites* in Mount *Seir*, where they defeated them, and dwelt in their country, 1 Chron. iii. 22. iv. 42. The time of this expedition is not known.

NEBAI, ניבי, *that fructifies*; from ניב *nub*: otherwise, *that foretels*, or *that speaks*; from נבא *niba*.

NEBAJOTH, נביות, *words*, or *prophecies*; from נבא *nabia*: or *fruits*; from הביאה *thabuah*.

NEBAJOTH, or *Nabajoth*, first son of *Ishmael*, and grandson of *Abraham* and *Hagar*. Father of the *Nabathean Arabians*. See NABATHEANS.

NEBALLAT, נבלט, *that fructifies*, or *that prophesies in secret*, or *in a riddle*; from *nub*, and לוט *lut*, *to hide*, *to wrap up*.

NEBALLAT, a city of *Benjamin*, *Nehem.* xi. 34.

NEBAT, נבט, *that beholds*.

NEBAT, or *Nabath*, of the tribe of *Ephraim*, of the race of *Joshua*, and father of *Jeroboam*, the first king of the ten tribes, 1 *Kings*, xi. 26. The author of the *Hebrew* questions on the books of Kings, says, that *Nebat* was the same as *Shimei*, who cursed *David*, 2 *Sam.* xvi. 5, &c. but, that *Shimei* was of the family of *Saul*, consequently of *Benjamin*, and therefore not of *Ephraim*.

NEBO, נבו, *that speaks*, *prophesies*, or *fructifies*.

I. NEBO, or *Nabo*, a city of *Reuben*, *Numb.* xxxii. 38. being in the neighbourhood of *Moab*, the *Moabites* seized it, and in the time of *Jeremiah* they held it, *Jerem.* xlviii. 1.

II. NEBO, a city of *Judah*, *Ezra* ii. 29. x. 43. and *Neh.* vii. 33. Probably the village *Nahau*, eight miles from *Hebron*, south, which was forsaken in the time of *Eusebius* and St. *Jerom*.

III. NEBO, a mountain beyond *Jordan*, where *Moses* died. *Deut.* xxxii. 49.

IV. NEBO, an idol of the *Babylonians*. "*Bel* boweth down, *Nebo* stoopeth," says *Isaiah* xlvi. 1. The word *Nebo* comes from a root that signifies to prophesy, and therefore may stand for an oracle. There is some probability, that *Bel* and *Nebo* are the same deity, and that *Isaiah* has used these as synonymous terms. *Bel* was the oracle of the *Babylonians*. *Nebo* or *Nabo* is found in composition of the names of several princes of *Babylon*; as *Nabonassar*, *Nabopolassar*, *Nebuchadnezzar*, *Nabuzardan*, *Nabusesban*, &c. The LXX. instead of *Nebo* read *Dagon*, *Heb.* קרס נבו. 70. Συνετρίβη Δαγων. The *Chaldæans* worshipped a god they called *Odacon*. *Vide* FRAG. No. CLXV.

NEBUCHADNEZZAR, נבכדנאצר, *tears and groans of judgment*; from בכה *bacah*, *to weep*, and דין *din*, *judgment*: otherwise, *trouble*, *or sorrow of judgment*; from צר *tsar*, *anguish*, דין *din*, *judgment*. This word is foreign from the *Hebrew*: and includes the name of the *Babylonian* god *Nabo*, or *Nebo*.

I. NEBUCHADNEZZAR, *Nebuchadrezzar*, *Nabuchodonosor*, &c. king of *Assyria*, otherwise called *Saosduchinus*, began to reign at *Nineveh*, A. M. 3335, *ante* A. D. 669. In the twelfth year of his reign, in a set battle he overcame *Arphaxad*, king of the *Medes*, in the plains of *Ragau*. *Nebuchadnezzar* sent to *Cilicia*, *Damascus*, Mount *Libanus*, *Phœnicia*, *Judæa*, and the other nations adjoining, even to *Ethiopia*, to require them to acknowledge him as king, and to submit to his empire. But these people sent back his ambassadors with disdain, and slighted his

his menaces. *Nebuchadnezzar*, enraged, ſwore by his throne that he would be revenged; and in the thirteenth year of his reign he aſſembled his chief officers, and acquainted them with his reſolution, of bringing the whole earth under his government. He appointed *Holofernes* his generaliſſimo, gave him his inſtructions, put large ſums of money into his hands, and ſent him with a powerful army to reduce all thoſe nations. See HOLOFERNES. *Nebuchadnezzar*, otherwiſe *Saoſduchinus*, had *Saracus* or *Chynaladan* for ſucceſſor, A. M. 3356, *ante* A. D. 648.

II. NEBUCHADNEZZAR, otherwiſe *Nabopolaſſar*, father of *Nebuchadnezzar* the Great, ſo much celebrated in Scripture. *Nabopolaſſar* was a *Babylonian*, and *Saracus*, king of *Aſſyria*, gave him the command of his army. He made a league with *Aſtyages*, otherwiſe called *Ahaſuerus*, who gave his daughter *Amyitis* in marriage to *Nebuchadnezzar*, ſon of *Nabopolaſſar*. *Ahaſuerus* and *Nabopolaſſar* joining their forces, revolted againſt *Saracus*, king of *Nineveh*, beſieged him in his capital, took him priſoner, and upon the deſtruction of the *Aſſyrian* monarchy raiſed two kingdoms; that of the *Medes* poſſeſſed by *Aſtyages*, or *Ahaſuerus*, and that of the *Chaldæans*, or of *Babylon*, founded by *Nabopolaſſar*, A. M. 3378, *ante* A. D. 626. *Nabopolaſſar* died A. M. 3399, *ante* A. D. 605.

III. NEBUCHADNEZZAR, ſon and ſucceſſor of *Nabopolaſſar*, ſucceeded to the kingdom of *Chaldea* A. M. 3399, *ante* A. D. 605. Some time before, *Nabopolaſſar* had aſſociated him in the kingdom, and ſent him to recover *Carchemiſh*, which had been conquered from him four years before, by *Necho* king of *Egypt*. *Nebuchadnezzar* having been ſucceſsful, marched againſt the governor of *Phœnicia*, and *Jehoiachim* king of *Judah*, who was a tributary to *Necho*, king of *Egypt*. He took *Jehoiachim*, and put him in chains, in order to carry him captive to *Babylon*; but afterwards he left him in *Judea*, on condition of paying a large tribute. He took away ſeveral perſons from *Jeruſalem*; among others, *Daniel*, *Hananiah*, *Miſhael*, and *Azariah*, all of the royal family, whom the king of *Babylon* cauſed to be brought up carefully, in the language and in the learning of the *Chaldæans*, that they might be employed at court.

Nabopolaſſar dying about the end of A. M. 3399, *Nebuchadnezzar*, who was then either in *Egypt* or in *Judæa*, haſtened to *Babylon*, leaving to his generals the care of bringing to *Chaldea* the captives he had taken in *Syria*, *Judæa*, *Phœnicia*, and *Egypt*; for according to *Beroſus*, he had ſubdued all theſe countries. He diſtributed theſe captives into ſeveral colonies, and in the temple of *Belus* he depoſited the ſacred veſſels of the temple of *Jeruſalem*, and other rich ſpoils.

Jehoiachim, king of *Judah*, continued three years in fealty to king *Nebuchadnezzar*, but then being weary of paying tribute, he threw off the yoke. The king of *Chaldæa* ſent troops of *Chaldæans*, *Syrians*, *Moabites*, and *Ammonites*, who harraſſed *Judæa*, during three or four years; at laſt *Jehoiachim* was beſieged and taken in *Jeruſalem*, put to death, and his body thrown to the birds of the air, according to the predictions of *Jeremiah*. See JEHOIACHIM.

In the mean time *Nebuchadnezzar* being at *Babylon*, in the ſecond year of his reign, had a myſterious dream, in which he ſaw a ſtatue compoſed of ſeveral metals, a head of gold, a breaſt of ſilver, belly and thighs of braſs, legs of iron, and feet half of iron, and half clay: a little ſtone rolling by its own impulſe from the mountain, ſtruck the ſtatue, and broke it. This dream gave him great uneaſineſs, yet afterwards he forgot it, and could not recover the leaſt notion of it. He ordered all his diviners and interpreters of dreams to be ſent for, but none could tell him the dream, or the interpretation. *Nebuchadnezzar* in wrath, ordered them all to death, which was going to be put in execution, when *Daniel* was informed of it. He went immediately to the king, and deſired him to reſpite the ſentence a little, and he would endeavour to ſatisfy the king's deſire. God in the night revealed to him the king's dream, and alſo the interpretation, to this effect: Yourſelf, ſaid *Daniel*, are repreſented by the golden head of the ſtatue. After you will ariſe a kingdom inferior to yours, repreſented by the breaſt of ſilver; and after this another ſtill inferior, denoted by the belly and thighs of braſs. After theſe three empires, (*i. e.* the *Chaldæans*, *Perſians*, and *Greeks*) will ariſe a fourth, denoted by the legs of iron, (*i. e.* the *Romans*.) Under this laſt empire God will raiſe a new one, of greater ſtrength, power, and extent than all the others: (that of the *Meſſiah*, repreſented by the little ſtone coming from the mountain, and overthrowing the ſtatue.)

Then the king raiſed *Daniel* to great honour, ſet him over all the wiſe-men of *Babylon*, and gave him the government of that province: at his requeſt he granted to *Shadrach*, *Meſhach*, and *Abednego*, the overſight of the works of the ſame province of *Babylon*.

Jehoiakin, or *Jechoniah*, king of *Judah*, having revolted againſt *Nebuchadnezzar*, this prince beſieged him in *Jeruſalem*, and forced him to ſurrender. *Nebuchadnezzar* took him with his chief officers,

officers, captive to *Babylon*, with his mother, his wives, and the beſt workmen of *Jeruſalem*, to the number of ten thouſand men. Among the captives were *Mordecai* the uncle of *Eſther*, and *Ezekiel* the prophet. He took alſo all the veſſels of gold which *Solomon* made for the temple, and the king's treaſury: and ſet up *Mattaniah*, *Jeconiah's* uncle by the father's ſide, whom he named *Zedekiah*.

Zedekiah continued faithful to *Nebuchadnezzar* nine years; being then weary of ſubjection, he revolted, and confederated with the neighbouring princes. The king of *Babylon* came into *Judæa*, reduced the chief places of the country, and beſieged *Jeruſalem*: but *Pharaoh Hophra*, or *Vaphres*, coming out of *Egypt* to aſſiſt *Zedekiah*, *Nebuchadnezzar* went to meet the king of *Egypt*, overcame him in battle, and forced him to retire into his own country. After which he returned to the ſiege of *Jeruſalem*, and was three hundred and ninety days before the place, before he could take it. But in the eleventh year of *Zedekiah*, A. M. 3419, *ante* A. D. 588, the city was taken. *Zedekiah* attempted to eſcape, but was taken and brought to *Nebuchadnezzar*, who was then at *Riblah* in *Syria*. The king of *Babylon* condemned him to die, cauſed his children to be put to death in his preſence, and then bored out his eyes, loaded him with chains, and ſent him to *Babylon*.

Three years after the *Jewiſh* war, *Nebuchadnezzar* beſieged the city of *Tyre*, which ſiege held thirteen years. But during this interval, he made war alſo on the *Sidonians*, *Moabites*, *Ammonites*, and *Idumæans*; and theſe he treated much as he had done the *Jews*. *Joſephus* ſays, theſe wars happened five years after the deſtruction of *Jeruſalem*, conſequently A. M. 3421, *ante* A. D. 583. The city of *Tyre* was taken A. M. 3432, *ante* A. D. 572. *Ithobaal*, who was then king, was put to death, and *Baal* ſucceeded him. The Lord as a reward to the army of *Nebuchadnezzar*, which had lain ſo long before *Tyre*, gave up to them *Egypt* and its ſpoils. *Nebuchudnezzar* made an eaſy conqueſt of it, becauſe the *Egyptians* were divided by civil wars among themſelves; he enriched himſelf with booty, and returned in triumph to *Babylon*, with a vaſt number of captives.

Nebuchadnezzar, being at peace, applied himſelf to the adorning, aggrandizing, and enriching *Babylon* with magnificent buildings. It was now he undertook thoſe famous gardens, ſupported by arches, reckoned among the wonders of the world. Several alſo have aſcribed to him the walls of *Babylon*, though many give the honour of that work to *Semiramis*.

About this time *Nebuchadnezzar* had a dream of a great tree, loaded with fruit. Suddenly an angel deſcending from heaven, commanded that the tree ſhould be cut down, and the branches, leaves, and fruit be beaten off, yet the trunk and the root ſhould be preſerved in the earth; that it ſhould be bound with chains of iron and braſs, &c. among the beaſts of the field for ſeven years. The king ſent for all the diviners in the country, but none could explain his dream, until *Daniel* informed him, that this dream reſpected himſelf. You, ſays *Daniel*, are repreſented by the great tree: you are to be brought low, to be reduced to the condition of a brute, &c. but you ſhall afterwards be reſtored to your firſt ſituation.

A year after, as *Nebuchadnezzar* was walking on his palace at *Babylon*, he began to ſay, "Is not this *Babylon* the Great, which I have built in the greatneſs of my power, and in the brightneſs of my glory?" Hardly had he pronounced theſe words, when he fell into a diſtemper or diſtraction, which ſo altered his imagination, that he thought himſelf to be metamorphoſed into an ox, and aſſumed the manners of that creature. After having been ſeven years in this ſtate, God opened his eyes, his underſtanding was reſtored to him, and he recovered his royal dignity.

Nebuchadnezzar's repentance was neither ſolid nor ſincere. For the year of his reſtoration, he erected a golden ſtatue, whoſe height was ſixty cubits, and breadth ſix cubits, in the plains of *Dura*, in the province of *Babylon*. Having appointed a day for the dedication of this ſtatue, he aſſembled the principal officers of his kingdom; and publiſhed by an herald, that all ſhould adore this image, at the ſound of muſic, on penalty of being caſt into a burning fiery furnace. The three *Jews*, companions of *Daniel*, would not bend the knee to the image. *Daniel* probably was abſent. *Nebuchadnezzar* commanded *Shadrach*, *Meſhach*, and *Abednego* to be called, and he aſked them why they preſumed to diſobey his orders? they replied, that they neither feared the flames, nor any other penalty; that the God, whom only they would worſhip, knew how to preſerve them; but if the Lord ſhould not think fit to deliver them out of his hands, nevertheleſs they would obey the laws of God rather than men.

At theſe words the king cauſed them to be bound, and to be thrown into the furnace, which being vehemently heated, the flame conſumed the men that caſt them in; but it ſpared *Shadrach*, *Meſhach*, and *Abednego*. An angel of the Lord abated the flames, ſo that the fire did not touch them. *Nebuchadnezzar* ſeeing this miracle, was much

much aſtoniſhed, and ſaid to his nobles; "From whence is it that I ſee four men walking in the midſt of the flames? and the fourth is like a Son of God." Then *Nebuchadnezzar* approaching the mouth of the furnace, called the three *Hebrews*, who came out of the furnace in perfect health, to the great aſtoniſhment of the whole court.

Then *Nebuchadnezzar* gave glory to the God of *Shadrach*, *Meſhach*, and *Abednego*, and he exalted the three *Hebrews* to great dignity in the province of *Babylon*. Dan. iv. 1, 2, &c.

Nebuchadnezzar died this year, A. M. 3442, *ante* A. D. 562, after having reigned forty-three years. *Megaſthenes*, quoted by *Euſebius*, *Præpar.* lib. ix. cap. 41, ſays, that this prince having aſcended to the top of his palace, was there ſeized with a fit of divine enthuſiaſm, and cried out, "O *Babylonians*, I declare to you a misfortune, that neither our father *Belus*, nor queen *Baltis*, have been able to prevent. A *Perſian* mule ſhall one day come into this country, who, ſupported by the power of your gods, ſhall bring you into ſlavery. He ſhall be aſſiſted by the *Mede*, the glory of the *Aſſyrians*." (This *Perſian* mule is *Cyrus*, who was born of a mother that was a *Mede*, and a *Perſian* father. The *Mede* who aſſiſted *Cyrus* was *Cyaxares*, or *Darius* the *Mede*.) *Nebuchadnezzar* added, "Would to God this conqueror might periſh in the depths of the ſea, or in ſome diſmal wilderneſs where no human creature ſets his foot, that we might not ſee the evils with which we are threatened! And would to God that I myſelf had had a happier fate before this had come into my mind!" At ſaying which he diſappeared. It is doubted whether theſe words, *he diſappeared*, ſhould denote his death, or only his flight and retreat, which followed his metamorphoſis into an ox. The name *Nebuchadnezzar*, or *Nebuchadonoſor*, in the *Chaldæan* tongue, may ſignify *a treaſure defended by the god* Nebo.

Perſian authors relate, that *Lahoraſb*, the fourth king of *Perſia*, of the dynaſty of the *Caianides*, who ſucceeded *Kaikhoſtrot*, made great conqueſts in the eaſtern, and afterwards in the weſtern parts, near his empire. He ſent into *Paleſtine* one of his generals called *Raham*, and ſurnamed *Bakhtalnaſſar*, *i.e. the happineſs of victory*, from which the *Hebrews* formed *Nebuchadnezzar*, and the *Greeks Nebuchodonoſar*, by whom all *Syria* was reduced to obedience. The king of *Judah*, of the race of *Solomon*, who then reigned at *Jeruſalem*, refuſing to ſubmit, was attacked by *Raham*, who took *Jeruſalem*, ſacked and deſtroyed it.

Other hiſtorians give to *Nebuchadnezzar* the name of *Gudarz*, and ſay he was lieutenant-general to king *Lohoraſb*; who having ſpent the greater part of his life in the moſt weſtern parts of the empire, was almoſt unknown to the *Hebrews* and the *Arabians*; while *Gudarz*, called alſo *Raham*, or *Nebuchadnezzar*, acquired a very great reputation, though he was but the ſubaltern or lieutenant-general of *Lohoraſb*'s army. But all are agreed about his great valour and martial exploits, and maintain, that king *Lohoraſb* was cotemporary with the prophets *Jeremiah*, *Daniel*, and *Eſdras*. It would be undoubtedly very difficult to reconcile all this with Scripture.

It may not be amiſs to add a word here, concerning the metamorphoſis of this prince. There are many opinions about this matter. *Origen* believed the thing to be impoſſible, and turned it into an allegory. *Bodin* thought *Nebuchadnezzar* was really changed into a bull, and did not only loſe the ſhape and ſentiments, but even the ſoul of a man. Others maintain, that this change was only in his body and outward form, but not in his ſoul; the king preſerving his reaſon in the midſt of his misfortune, like *Apuleius* during his change into an aſs, and like thoſe *Italians* mentioned by St. *Auſtin*, who having taſted ſome cheeſe given them by ſome magicians of the country, were changed into beaſts of burden, and after a certain time recovered their own ſhape again, and their firſt condition. Some *Rabbins* pretend, that the ſoul of *Nebuchadnezzar* quitted the body of that prince, and gave place for a time, to that of an ox, which communicated its ſentiments to him, and imparted to his body the ſame motions, the ſame taſte, the ſame inclinations as thoſe of oxen. Others have acknowledged in *Nebuchadnezzar* only a vitiated imagination, and in his ſubjects a kind of faſcination of the eyes, which made both believe that *Nebuchadnezzar* was changed into an ox, and had the figure of one, though really there was no ſuch thing.

The moſt received opinion is, that by the effect of divine power, *Nebuchadnezzar* fell into a black melancholy, and in his frenzy imagined that he was become an ox. As in the diſeaſe called a Lycanthropy, a man is perſuaded that he is changed into a wolf, a dog, a cat—[which only ariſes from his diſtempered brain, and heated imagination, ſince thoſe about him perceive no ſuch change in his outward figure; but only in his inclinations and behaviour.]—ſo that he howls and bites like a wolf, eats raw meat, runs into the fields, and avoids the ſociety of men, &c.

Thus *Nebuchadnezzar* imagining himſelf to become an ox, grazed upon herbs, butted with his horns, let his hair and nails grow, lowed, went naked, and imitated the actions of an ox. His people aſtoniſhed at ſuch a change, bound him as madmen or ideots are bound; but he fled into the fields, [park, or garden of his palace] living there naked, expoſed to the dew of heaven, and the other inclemencies of the weather, ſo that his hair grew like the feathers of an eagle, and his nails like the claws of a lion. Nothing more is required, to account for all that the Scripture ſays of *Nebuchadnezzar*. There was nothing miraculous in this, except the foretelling of this diſtemper, its approach and its concluſion, juſt at the time that the prophet had foretold.

A queſtion is moved concerning the duration of this diſeaſe. Some, as *Theodoret*, maintain, that the *Perſians* diſtinguiſhing their years into two ſeaſons, winter and ſummer, the ſeven years of *Nebuchadnezzar* muſt be reckoned in this manner, which will reduce it to three years and an half. *Dorotheus*, and the ſpurious *Epiphanius*, affirm, that in truth God had condemned *Nebuchadnezzar* to a ſeven years habitation with the brutes, but that at the inſtances of *Daniel*, the ſeven years were reduced to ſeven months. The falſe *Epiphanius* adds, that as *Daniel* conſtantly foretold to the great men of *Chaldæa*, that *Nebuchadnezzar* ſhould again aſcend the throne, and as the courtiers diſbelieved and derided theſe predictions, in order to convince them he obtained of God by his prayers, that this time might be ſhortened. Others maintain, that this prince was changed into an ox only twenty-one months. They explain the ſeven "times" of *Daniel*, of ſeven times the ſpace of three months. *Tempus* according to them being a quarter of a year, or three months. *Peter Comeſtor* makes it but ſeven months.

But we ſeek no other interpreter for *Daniel*, beſide *Daniel* himſelf. It is certain that this prophet by *Tempus*, "a time," means a year. *E. gr.* to denote the ſpace of three years and an half, he ſays, *Tempus & tempora & dimidium temporis*; we find the ſame way of ſpeaking in the Revelations, and in the ſame ſenſe.

NEBUCHADONOSAR, נבוכד־ראצר, or *Nebuchadrezzar*. *Tears*, or *anguiſh of generation*; from בכה *bacah*, and צר *tzar*, as above, and דור *dor*, *generation*.

NEBUSHASBAN, נבושזבן, *word, or prophecy that expands*: from נבא *prophecy*, and זוב *zub*, *to run out*: otherwiſe, *fruits that ſpread, or run out*; from תבואה *thebuah*, *fruits*, and זוב *zub*, *to expand*: according to the *Hebrew* and the *Syriac*, *fruits of deliverance*.

NEBUSHASBAN, or *Nabuſeſban*, general of *Nebuchadnezzar*, who went with *Nebuzar-adan* to take *Jeremiah* out of priſon, and to recommend him to *Gedaliah*. *Jer.* xxxix. 13.

NEBUZAR-ADAN, נבוזראדן, *fruits or prophecies of judgment*: or *winnowed*, or *ſpread*; from נבא *niba*, *prophecy*, and תבואה *thebuah*, *fruits*, and דן *dun*, *judgment*, and זרה *zarah*, *to winnow*. Compounded of the word *Nebo*, or *Nabo*, a deity of the *Babylonians*.

NEBUZAR-ADAN, or *Nabuzardan*, general of *Nebuchadnezzar*'s armies, and chief officer of his houſhold. He conducted the ſiege of *Jeruſalem*, and took the city, while *Nebuchadnezzar* was at *Riblah* in *Syria*. Having plundered the city and the temple, he ſet them on fire. Afterwards he aſſembled the captives at *Ramah*, and ſuffered *Jeremiah* and *Baruch* to go where they pleaſed, according to the king's order, Jer. xxxix. 11—24. xl. 1—6. The other captives he carried to *Babylon*, leaving *Gedaliah* to govern the miſerable remains of *Judah*. Some have thought that *Nebuzar-adan* gave *Jeremiah* the ark of the covenant, the golden candleſtick, the tables of incenſe, and of the ſhew-bread, and that this prophet hid them in a cave of Mount *Nebo*, in the land of *Moab*. But this opinion is very uncertain.

Four years after *Jeruſalem* was taken, while *Nebuchadnezzar* was engaged at the ſiege of *Tyre*, *Nebuzar-adan* brought to *Babylon* ſeven hundred and forty-five captives more. He afterwards marched againſt the *Ammonites*, waſted their country, and brought their king and princes captives to *Babylon*. The Scripture makes no farther mention of *Nebuzar-adan*.

NECESSITY. This word is taken, not only for the need of ſeveral things, but alſo for perplexity, trouble, or diſquiet, whether we be afflicted inwardly, or aſſaulted by our enemies outwardly, or in difficulty, *&c.* It ſometimes anſwers to the *Hebrew* word *Zarah*, *Anguſtia*, and to *Mezucah*, *coarctatio*, Judg. xi. 7. St. *Jerom* has often uſed *neceſſitas*, to expreſs a thing that muſt be done immediately. But eſpecially in the Pſalms *neceſſitates* is put for *anguſtiæ*. In Wiſd. xviii. 21. it is ſaid of *Aaron*, *reſtitit iræ*, *& finem impoſuit neceſſitati*; he cauſed the dreadful plague to ceaſe, with which God had viſited his people, on occaſion of the rebellion of *Korah*. And Wiſd. xix. 4. *ducebat illos digna neceſſitas*; the *Egyptians* were urged, as it were, into their calamity, by a kind of fatal neceſſity, of which their hardneſs of heart rendered them worthy.

St.

St. *Paul* often ſpeaks of the neceſſities of the ſaints, or of the new converts, who were in a true and real poverty.

The word *neceſſary* does not always denote an abſolute neceſſity, but a neceſſity of decency, or of duty, or merely ſomething uſeful and advantageous. So Matt. xviii. 7. *It muſt needs be that offences come*; God ſuffers them to come, and makes them ſubſervient to his glory. And Tob. xii. 3. It was neceſſary, it was expedient, that you ſhould be proved by temptation. And Luke xiv. 18. *I have bought a piece of ground, and I muſt needs go and ſee it:* it is convenient that I go to ſee it. [We often uſe the word *muſt* in *Engliſh* in the ſame ſenſe; *I muſt do ſuch a thing*—*i. e.* it is fit and proper I ſhould do it.]

NECHO, נכה, *lame*, or *who was beaten*.

NECHO, or *Nechao*, king of *Egypt*. This prince carried his arms to the *Euphrates*, where he conquered the city of *Carchemiſh*. He is known not only in Scripture, but by *Herodotus*, who ſays, that *Necho* was ſon of *Pſammetichus*, king of *Egypt*, and having ſucceeded him in the kingdom, he raiſed great armies, and ſent out great fleets, as well on the *Mediterranean* ſea as the *Red* ſea; that he fought the *Syrians* near the city of *Migdol*, obtained the victory, and took the city of *Cadytis*. The learned are not agreed about this city *Cadytis*. Some will have it to be *Cades* in *Arabia Petræa*; others *Jeruſalem*, which they ſay is called *Cadyta* or *Cadytis*, *i. e.* the Holy City, becauſe of its temple. Others ſay, it is the city *Cedes* in *Galilee*, of *Naphtali*. See CADYTIS and MIGDOL. 2 Chr. xxv. 2 Kings xxiii. *Joſiah*, king of *Judah*, who was a tributary to the king of *Babylon*, oppoſed *Necho*, who ſent to tell him, "What have I to do with thee, king of *Judah?* the Lord has commanded me to make war againſt another people." It is thought that *Necho* had received an admonition from *Jeremiah*, to march againſt *Carchemiſh*. *Joſiah* would not hear the remonſtrances of *Necho*, but gave him battle at *Megiddo*, where he received the wound of which he died. The people of *Jeruſalem* ſet up *Jehoahaz* or *Joachaz*, for king of *Judah*, and *Necho* paſſed forwards, without making any long ſtay in *Judæa*.

But at his return from his expedition, which was very ſucceſsful, he halted at *Riblah* in *Syria*; and ſending for *Jehoahaz* king of the *Jews*, he depoſed him, loaded him with chains, and ſent him into *Egypt*. Then coming to *Jeruſalem*, he ſet up *Eliakim* or *Jehoiakim* in his place, and exacted the payment of one hundred talents of ſilver, and one talent of gold from the country. *Jeremiah*, xlvi. 2. acquaints us, that the city of *Carchemiſh* was taken from *Necho* by *Nabopolaſſar*, king of *Babylon*, in the fourth year of *Jehoiachim* king of *Judah*; ſo that *Necho* did not enjoy his conqueſt above four years. *Joſephus* adds, that the king of *Babylon* purſuing his victory, brought under his dominion the whole country, between the river *Euphrates* and *Egypt*, excepting *Judæa*. Thus *Necho* was again reduced within the limits of his own country.

NECROMANCY, conſiſts in raiſing up the ghoſts of thoſe who are deceaſed: as the witch of *Endor*. See 1 *Sam.* xxviii. 7. The word *necromancy* is not in Scripture, but *Moſes* forbids the *Iſraelites* to have recourſe to diviners, or thoſe who conſult the dead. *Deut.* xviii. 11. דיש אל המתים. *Non inveniatur in te, qui quærat á mortuis veritatem.* The enchantreſs that raiſed up *Samuel* is called *Baalath-ob*, 1 *Sam.* xxviii. 7, 8, 9. בעלת אוב, the miſtreſs of *Ob*. The word *Ob* in Scripture, expreſſes a diviner, a magician, a necromancer, a ventriloquiſt, one who ſpeaks in his belly, and thereby deceives the ſimple, making them believe that the voice ſpeaks to them out of the earth, as if from the dead. *Your voice ſhall be as that of an Ob, which ſpeaks out of the bottom of the earth*, ſays *Iſaiah*, ſpeaking to *Jeruſalem*, Iſai. xxix. 4. Heb. You ſhall mutter, whiſper, not daring to ſpeak out; but with an obſcure and hollow voice, as if it iſſued out of the ground. Necromancers were condemned to death, Levit. xx. 6. and *Saul* in purſuance of this law had extirpated them: but it may be ſeen by the *Kings* and *Chronicles*, that they were but too frequent afterwards, and that the law was very ill obſerved in this article, as in many others.

The *Rabbins* think that necromancers uſed the bones of the dead in their invocations, and chiefly the ſkull. They offered incenſe to it, and did not leave off calling the ghoſt, till the dead appeared to them, or till ſome *Demon* taking the ſhape of the dead, preſented himſelf to them, and anſwered them. In the Hiſtory of the Pythoneſs of *En-dor*, we do not find that ſhe uſed any thing elſe but words. Several have been of opinion, that the art of the necromancers conſiſted only in trick and jugling, or was at moſt an illuſion of the devil; and that the ſpirits of the dead were never really raiſed. Some even believe, that *Samuel* appeared neither to *Saul* nor the witch; but that this ſorcereſs abuſed the credulity of that prince, and his perplexity.

NEDABIAH, נדביה, *gift, or vow of the Lord*, or *the good pleaſure of the Lord*, or *that offers himſelf to the Lord*; from נדב *nadab*: otherwiſe, *prince of the Lord*; from נדיב *nadib*, and יה *jah*, *the Lord*.

NEDABIAH, or *Nadabiah*, ſon of *Jeconiah*. 1 *Chron.* iii. 18.

NEGINOTH, נגנות. Stringed inſtruments of muſic.

NEGINOTH. This term is read before ſome of the *Pſalms*. It ſignifies ſtringed-inſtruments of muſic, to be played on by the fingers, or by women muſicians; and the titles of thoſe *Pſalms*, where this word is found, may be thus tranſlated; *A Pſalm of* David *to the maſter of muſic, who preſides over the ſtringed inſtruments.*

NEHEL, or *Nehelam*, or rather *Nahal*. *Shemaiah*, a falſe prophet of *Judah*, was of *Nehelam*. *Jer.* xxix. 24. The word *Nehelamith* may ſignify a dream. Thus *Shemaiah* the *Nehelamite* may ſignify *Shemaiah* the dreamer. We know a city called *Nahallal* or *Nahalol* in the tribe of *Zebulun*. *Joſhua* xix. 15. See alſo *Judges* i. 30. Perhaps *Shemaiah* may have been of this city.

NEHELAMITE, נחלמי, *dreamer*, or *dream*; from חלם *chalam*: otherwiſe, *vale* or *brook*, or *inheritance of the waters*; from נחל *nachal*, *brook*, &c.

NEHEL-ESHCOL, נחל-אשכול, Φάραγξ βότρυος, *The brook, or vale of the cluſter*, or *of the grape*; from נחל *nachal*, *a brook, or a vale*, and אשכול *eſhcol*, *a bunch of grapes*.

NEHEL-ESHCOL, the brook of *Grapes*, or the valley of *Grapes*. This name was given to that valley of the Land of Promiſe, wherein the ſpies of *Iſrael* gathered the bunch of grapes, which they brought to the camp at *Kadeſh*, on a pole between two men. *Numb.* xiii. 23. The *Hebrew* word *Nehel* or *Nachal* ſignifies either a valley or a brook. *Nehel-eſchol* was ſouth of the promiſed land.

NEHEMIAH, נחמיה, *conſolation*, or *repentance of the Lord*; from נחם *nacham*: otherwiſe, *reſt of the Lord*; from נוח *nuach*, *reſt*: otherwiſe, *conduct of the Lord*; from נהה *nachah*, and יה *jah*, *the Lord*.

NEHEMIAH, or *Neemias*, ſon of *Hachaliah*, was born at *Babylon* during the captivity. He was, according to ſome, of the race of the prieſts; according to others, of the tribe of *Judah*, and of the royal family. Thoſe who maintain the firſt opinion, ſupport it by 2 Macc. i. 18, 21. where it is ſaid, *Nehemiah* the prieſt offered ſacrifices. And *Eſdras* x. 10. he is reckoned in the number of the prieſts. But thoſe who believe that he was of the race of the kings of *Judah*, ſay, 1ſt, That *Nehemiah* having governed the republic of the *Jews* for a conſiderable time, there is great probability he was of that tribe of which the kings always were. 2dly, *Nehemiah* mentions his brethren *Hanani*, and other *Jews*, who coming to *Babylon* during the captivity, acquainted him with the ſad condition of their country. 3dly, The office of cup-bearer to the king of *Perſia*, to which *Nehemiah* was promoted, is a proof that he was of an illuſtrious family. 4thly, He excuſes himſelf from entering into the inner part of the temple, probably becauſe he was only a Laick. *Should ſuch a man as I flee? And who is there that being as I am, would go into the temple to ſave his life?* Neh. vi. 11.

As to the *Maccabees*, where he is mentioned as a prieſt, it is anſwered, that the *Greek* text does not affirm him to be a prieſt, but only that *Nehemiah* ordered the prieſts to perform their functions. As to his ſigning among the prieſts, this he might do in quality of governor of the *Jews*, which gave him at leaſt an equal rank with the prieſts. Laſtly, the name of *Nehemiah* is found in no catalogue, nor in any genealogy of the *Hebrew* prieſts.

Scripture gives him the name, or title, of *Tirſhatha*, *i. e.* cup-bearer; which office he had at the court of *Artaxerxes Longimanus*. He had a great affection for the country of his fathers, though he had never ſeen it; and one day, as ſome *Jews* newly come from *Jeruſalem* acquainted him with the miſerable eſtate of that city, in its deſtruction, he faſted, prayed, and humbled himſelf before the Lord, intreating that he would be favourable to the deſign he conceived, of aſking the king's permiſſion to rebuild *Jeruſalem*. The courſe of his attendance at court being come, he preſented the cup to the king, according to his duty, but with a dejected countenance. The king entertained ſome ſuſpicion at it, thinking he might have ſome evil deſign. But *Nehemiah* diſcovering the occaſion of his diſquiet, *Artaxerxes* gave him leave to go to *Jeruſalem*, and to repair its walls and gates; but appointed him a time to return.

Nehemiah arrived at *Jeruſalem* with letters and full powers, but was there three days before he opened the occaſion of his journey. On the night of the third day he went round the city, and viewed the walls. After this he aſſembled the chief of the people, produced his commiſſion and letters, exhorted them to undertake the repairing of the gates and walls of the city; and immediately all began the work. The enemies of the *Jews* only ſcoffed at them at firſt, but afterward ſeeing the chief breaches repaired, they uſed ſtratagems and threats to deter *Nehemiah*. He therefore ordered part of his people to ſtand to their arms behind the walls, while others worked, having alſo their arms near them. His enemies then had recourſe to craft and ſtratagem, endeavouring to draw him into an ambuſcade in the fields, where they propoſed to finiſh their diſpute

diſpute at an amicable conference. But *Nehemiah* gave them to underſtand, that the work he had begun required his cloſe perſonal attendance, and therefore he could not come out to them.

About the ſame time he diſcovered, that a falſe prophet, called *Shemaiah*, had been corrupted by his enemies, and that ſome of the chief of the city were ſecretly in confederacy with them. All this did not diſcourage him. He continued his work, and happily compleated it in fifty-two days.

Then he dedicated the walls, the towers, and the gates of *Jeruſalem*, with ſolemnity and magnificence. He ſeparated the prieſts, the Levites, and the princes of the people into two companies, one of which walked to the ſouth, and the other to the north, on the top of the walls. Theſe two companies were to meet at the temple. The proceſſion was accompanied with muſic, both vocal and inſtrumental. When all were come to the temple, they there read the law, offered ſacrifices, and made great rejoicings: and the Feaſt of Tabernacles happening at the ſame time, it was celebrated with great ſolemnity. *Nehemiah* obſerving that the city was too large for its preſent inhabitants, ordered that the chief of the nation ſhould there fix their dwelling; and cauſed them to draw lots, by which a tenth part of the whole people of *Judah* were obliged to dwell at *Jeruſalem*.

Then he applied himſelf to the reforming of ſuch corruptions, as had crept into public affairs. He curbed the inhumanity of the great, who held in ſlavery and ſubjection the ſons and daughters of the poor or unfortunate, keeping alſo the lands, which the poor had mortgaged or ſold to them.

Nehemiah undertook to diſſolve the marriages with ſtrange and idolatrous women, and ſent away all ſuch women. He obliged the people punctually to pay the miniſters of the Lord their due, and enjoined the prieſts and Levites to ſtrict attendance on their reſpective duties, and functions. He enforced the obſervation of the ſabbath, and would not permit ſtrangers to come in to buy and ſell, but kept the gates of the city ſhut all that day, And to perpetuate as much as poſſible theſe good regulations, he engaged the chief men of the nation ſolemnly to renew their covenant with the Lord: and an inſtrument to this effect was drawn up, and ſigned, by the principal men, both prieſts and people.

We read 2 Macc. i. 19, 20, 21, &c. that *Nehemiah* ſent to ſearch for the holy fire, which before the captivity of *Babylon* the prieſts had hid in a dry and deep pit; but not finding any fire there, but inſtead thereof a thick and muddy water, he ſprinkled this upon the altar; whereupon the wood which had been ſprinkled with this water, took fire preſently, as ſoon as the ſun began to appear. Which miracle coming to the knowledge of the king of *Perſia*, he cauſed the place to be encompaſſed with walls where the fire had been hid, and granted great favours and privileges to the prieſts. It is recorded in the ſame books, that *Nehemiah* erected a library, wherein he placed whatever he could find, either of the books of the prophets, of *David*, and of ſuch princes as had made preſents to the temple. Laſtly, he returned to *Babylon*, according to the promiſe he had made to king *Artaxerxes*, about the thirty-ſecond year of that prince. From thence he returned again to *Jeruſalem*, where he died in peace, having governed the people of *Judah* about thirty years.

The ſecond book, which in the *Latin* bibles bears the name of *Eſdras*, in the *Hebrew* bears the name of *Nehemiah*. This author ſpeaks almoſt always in the firſt perſon; and at firſt reading one would think he had writ it day by day; but, if we read it with due attention, we may obſerve ſeveral things, which could not have been written by *Nehemiah*. For example, memorials are quoted, wherein were regiſtered the names of the prieſts in the time of *Jonathan*, the ſon of *Eliaſhib*, and even to the times of *Jeddoa* or *Jaddus*, who lived under *Darius Codomannus*, and under *Alexander the Great*. It is therefore very probable, that *Nehemiah* wrote the memoirs of his government, which are cited 2 Macc. ii. 13. and that from theſe memoirs this book has been compiled.

NEHILOTH, or *Nechiloth*. This word is found at the beginning of the 50th *Pſalm*, and ſignifies the *dances*, or the *flutes*. This *Pſalm* is addreſſed to the maſter who preſided over the dances, which were performed in certain religious ceremonies, or to the band of muſic which performed on the flute. The title of the 50th *Pſalm* may be thus tranſlated, *A pſalm of* David, *addreſſed to the maſter of muſic preſiding over the dancers*, or *over the flutes*.

NEHUSHTA, נחשתא, νεεθὰν, *ſnake, ſoothſayer*, or *of braſs*; from נחוש or נחש *nachaſh*.

NEHUSHTA, or *Noheſta*, daughter of *Elnathan*, and mother of *Jehoiachin*, king of *Judah*, 2 *Kings* xxiv. 8.

NEHUSHTAN, נחשתן, *which is of braſs or copper*; by deriſion, *a trifle of braſs*; from נחש *nachaſh*.

NEHUSHTAN. This name *Hezekiah*, king of *Judah*, gave to the brazen ſerpent, that *Moſes* had ſet up in the wilderneſs, Numb. xxi. 8. and which had been preſerved by the *Iſraelites* to this time. The ſuperſtitious people having made an idol of this ſerpent, *Hezekiah* cauſed it to be burnt, and in deriſion gave it the name of *Noheſtan*,

heſtan, *q. d.* this little brazen ſerpent. For in *Hebrew*, *Nahaſh*, or *Nachaſch*, ſignifies a ſerpent, and that of braſs. *Vide* SERPENT and PUNON.

NEIEL, נעיאל, ναιὴλ, *ſhaking or motion of God*; from נוע *nuah*, *to ſhake*, and אל *el*, *God*.

NEIEL, or *Nehiel*, a city of *Aſhur*, Joſh. xix. 27.

NEIGHBOUR. *Propinquus* or *proximus*, ſignifies near relations, countrymen, thoſe of the ſame tribe, neighbours, and in general, all men connected by the bonds of humanity, and whom charity requires that we ſhould conſider as friends and relations. We ſhall alledge examples of theſe ſignifications. So Gen. xxiv. 41. ſays *Abraham* to *Eliezer*: When you ſhall arrive at my relations, my kindred. So Gen. xi. 3, 7. One ſaid to another, one neighbour to another. So Levit. xxv. 25. If his neighbour, he that is of the ſame tribe, and of the ſame family, has a mind to redeem the field that was ſold.

Propinquus is uſed in this ſenſe through the whole book of *Joſhua*, xx. 5. He killed a man at unawares, Judg. vii. 13. One ſoldier related his dream to his comrade.

At the time of our Saviour, the Phariſees had reſtrained the word *neighbour* to thoſe of their own nation, or to their own friends; holding, that to hate their enemy was not forbid by the law, Matth. v. 43. Luke x. 29. But our Saviour informed them, that the whole world were their neighbours; that they ought not to do to another, what they would not have done to themſelves; that they ought to love all men as themſelves; and that this charity extended even to enemies. See the beautiful parable of the *good Samaritan*: the real neighbour to the diſtreſſed. Luke x. 29.

God is a neighbour to thoſe who fear him, and call upon him, Pſal. lxxxv. 9. cxlv. 18. He gives them tokens of his preſence and protection. Am I a God at hand, and not a God afar off? am I one of thoſe Gods that men have made not above two days ago? am not I an eternal God? Otherwiſe, *I am a neighbour-God*, that ſees every thing, knows every thing, and not an abſent, or a diſtant God, Jerem. xxiii. 23.

NEKEB, נקב, ἀννεκὲβ, *that bores or pierces*, or *that curſes*.

NEKEB, or *Neceb*, a city of *Naphtali*. *Joſh.* xix. 33. the ſame as *Adami*.

NEKODA, נקודא, *painted*, *ſpotted of ſeveral colours*: from נקד *naked*: otherwiſe, *which is crooked*, or *ſhepherd that goads the cattle*; from קדד *kadad*: otherwiſe, *burning*; from קדה *kadah*.

NEMUEL, נמואל, ימואל, or *Jamuel*. *God that ſleeps*, or *ſleep of God*; from נום *num*, *ſleep*, and אל *el*, *God*: otherwiſe, from the *Arabic* word נמה *nah*, *increaſe*, and אל *el*, *God*. *Jamuel*, *God is his day*; from יום *jom*, *day*, and the pronoun ו, *his*: otherwiſe, *the ſea of God*; from ים *jam*, *the ſea*, and אל *el*, *God*.

I. NEMUEL, or *Namuel*, ſon of *Eliab*, of *Reuben*, brother of *Dathan* and *Abiram*. Numb. xxvi. 9.

II. NEMUEL, or *Jemuel*, ſon of *Simeon*, head of a family. Numb. xxvi. 12.

NEOMENIA, Νεομηνια, *new moon*; Coloſſ. ii. 16. *A Greek* word, that ſignifies the firſt day of the moon or month, according to the *Hebrews*. A day conſecrated to God by a ſacrifice, *Numb.* x. 10. and xxviii. 11. From νέος, *new*, and μήν, *month*.

NEOMENIA, from the *Gr.* Νεομηνία. The *Hebrews* had a particular veneration for the firſt day of every month, and *Moſes* appointed peculiar ſacrifices for this day. Numb. xxviii. 11, 12. But he gave no orders that it ſhould be kept as an holy day. Nor can it be proved, that the ancient *Jews* obſerved it ſo: it was a feſtival of merely voluntary devotion. It appears that even from the time of *Saul* they made, on this day, a ſort of family entertainment, ſince *David* ought then to have been at the king's table, and *Saul* took it amiſs that he did not attend, 1 Sam. xx. 5 & 18. *Moſes* inſinuates, that beſides the national ſacrifices then conſtantly offered, every private perſon had his particular ſacrifices of devotion, Numb. x. 10. The beginning of the month was proclaimed by ſound of trumpet, at the offering of the ſolemn ſacrifices, Numb. x. 10. But the moſt celebrated *neomenia* was that at the beginning of the civil year, or firſt day of the month *Tizri*, Levit. xxiii. 24. This was a ſacred day, on which no ſervile labour was performed; on this they offered particular burnt-ſacrifices, and ſounded the trumpets in the temple.

In the kingdom of the ten tribes, the ſerious among the people uſed to aſſemble at the houſes of the prophets, to hear their inſtructions. The *Shunamite*, who entertained *Eliſha*, propoſing to viſit that prophet, her huſband ſaid to her; Why do you go to day, ſince it is neither ſabbath, nor new-moon? 2 Kings iv. 23. *Iſaiah* declares, i. 13, 14. that the Lord abhors the new-moons, the ſabbaths, and the other days of feſtival and aſſembly of thoſe *Jews*, who in other things neglected his laws. *Ezekiel* ſays, xlv. 17. *vide* & 1 Chr. xxiii. 31. & 2 Chron. viii. 13. that the burnt-offerings that were uſed to be offered on the day of the new moon, were provided at the king's expence, and that on this day was to be opened the eaſtern gate of the court of the prieſts, Ezek. xlvi. 1, 2. *Judith* kept no faſt on feſtival days, or on the new-moon, Judith viii. 6. The modern *Jews* keep the *neomenia* only as a feaſt

of

of devotion, which each may obſerve, or not, as he pleaſes. They think it rather belongs to the women than the men. The women forbear work, and they indulge a little more on this day than on others. In the prayers of the ſynagogue, they read from *Pſalm* 113 to 118. They bring forth the roll of the law, and read therein to four perſons. They call to remembrance the ſacrifice, that on this day uſed to be offered in the temple. On the evening of the *ſabbath* which follows the new moon, or ſome other evening following, when the new moon firſt appears, all the *Jews* aſſemble, and pray to God, as the creator of the planets, and the reſtorer of the new moon; then raiſing themſelves towards heaven, they aſk of God to be preſerved from misfortune; then after mentioning *David*, they ſalute each other, and ſeparate.

Spencer has a long diſſertation on the *Neomenia*, in which he ſhews very well, that the Gentiles heretofore honoured the firſt day of the month, out of veneration to the moon. He would conclude from hence, that the *Hebrews* borrowed this practice from ſtrange and idolatrous people. But he by no means proves this, and it is much more probable, that without any deſign of imitating the *Hebrews*, they thought fit to honour the moon at the beginning of the month, *i. e.* her firſt appearance: this worſhip of the moon was general among many nations.

NEOPHYTE, Νεόφυτος, *Greek*, literally *a new plant*, or *newly planted*; from νέος, *new*, and φύτος, *a plant*. *Vide* NOVICE.

NEPHATH DOR, נפת־דור, νεφαδὼρ, *honey-comb of the habitation*, or *of the generation*; from נוף *nuph*, *honey-comb*, and דור *dur* or *dor*, *abode*, or *generation*: otherwiſe, *diſtillation*, or *ſieve of the habitation*, or *of the generation*; from *nuph*, and *dor*.

NEPHATH-DOR, or, the city *Dor*, 1 Kings iv. 11.

NEPHEG, נפג, ναφὴγ, *weak*, *feeble*, *faint*; from נוג *phug*.

NEPHEG, or *Napheg*, ſon of *David*, 2 *Sam.* v. 15. 1 *Chron.* iii. 7. xiv. 6.

NEPHI, otherwiſe Νέφθαρ, *Naphthar*, *purification*; perhaps from נוף *nuph*, *to winnow*, *to ſift*.

NEPHI. So ſeveral writers name that place, where *Nehemiah* found the pit where the holy fire had been hidden, 2 *Macc.* i. 36. But copies vary the word *Nephi*: the *Syriac* and *Greek* of the *Roman* edition read *Naphtai*; the *Alexandrian* MS. and other *Greek* copies, *Nephtar*.

NEPHTAR, Νέφθαρ, ſee NEPHI, 2 Macc. i. 36. *Purification*, *illumination*; from פתר *phathar*. But if we derive it from the *Chaldee* פטר *patar*, it may ſignify *pure*, *unmixed*: or, if we read *Necphar*, from the *Hebrew Caphar*, it may ſignify to *expiate*, *purify*, or *cleanſe*.

NEPHTOAH, נפתוח, ναφτὼ, *opening*, or *ſculpture*; from פתח *pathach*.

NEPHTOAH. The fountain of *Nephtoah* in *Benjamin*, Joſh. xv. 9. Travellers are ſhewed a fountain, as the fountain of *Nephtoah*, near to which was formerly a church dedicated to *John the Baptiſt*, becauſe it is believed that *Zechariah* and *Elizabeth* dwelt there, to whoſe uſe this fountain ſerved.

NEPHUSIM, נפוסים, *who are crumbled*, or *reduced to duſt*: from פסס *paſas*.

NER, נר, *lamp*, *brightneſs*: otherwiſe, *land new tilled*: from ניר *nir*.

NER, ſon of *Abiel*, and father of *Abner*, the general of *Saul*'s armies, 1 *Sam.* xiv. 50, 51, related to *Saul*.

NEREUS, Νερέας, *light*, or *land newly tilled*. See NER.

NEREUS. St. *Paul*, Rom. xvi. 15. ſalutes *Nereus* and his ſiſter. Some believe that this is the *Nereus*, whoſe faſt is kept as of a martyr, with St. *Achillæus*, *May* 12. But there is little probability that the *Nereus*, mentioned by St. *Paul*, ſhould have lived to the time of *Trajan*, fifty years from the time in which the martyrdoms of *Nereus* and *Achillæus* are placed. However, the thing is not abſolutely impoſſible. The acts of *Nereus* and *Achillæus* being works of no authority, we think it improper to extract from them.

NERGAL, נרגל, νηργὲλ, *ſpy*, or *watchman*; from רגל *ragal*: otherwiſe, *light diſcovered*, *or preſerved*; from נר *ner*, *light*, and גלל *galal*, *to diſcover*: otherwiſe, *land newly cultivated*, or *diſcoveries*; from ניר *nir*, *new-ploughed land*, and גלל *galal*, *to diſcover*.

NERGAL, or *Neregal*, a god of the *Cuthites*, 2 *Kings* xvii. 30. The *Rabbins*, followed by ſome interpreters, think the god *Nergal* was worſhipped under the ſhape of a wooden hen. Others, that the *Cuthites* adored fire, and kept up a perpetual fire upon their altars, in honour of the ſun. *Ner* ſignifies a lamp. *Vide* FRAGMENT, No. , page .

NERGAL-SHAREZER, a general of *Nebuchadnezzar*, *Jerem.* xxxix. 3.

NERI, Νηρι, *my light*.

NERIAH, נריה, νήριος, *light*, or *land*, *of the Lord*, or *the Lord is my light*; from נר *ner*. (See NER,) and יה *jah*, *the Lord*.

I. NERIAH, or *Neri*, father of the prophet *Baruch*, *Jerem.* xxxii. 12, &c.

II. NERI, ſon of *Melchi*, and father of *Salathiel*, *Luke* iii. 27.

NERIGLISSAR, or *Nigliſſor*; he ſucceeded *Evilmerodach*,

Evilmerodach, according to *Beroſus*. See NIGLISSOR.

NERO. The emperor *Nero* is not named in Scripture; but he is indicated by his title of emperor, and by his ſurname *Cæſar*:—for, to him St. *Paul* appealed after his impriſonment by *Felix*, and his examination by *Feſtus*, who was ſwayed by the *Jews*. St. *Paul* was therefore carried to *Rome*, where he arrived in *February*, A. D. 60. Here he continued two years, preaching the goſpel with freedom, till he became famous even in the emperor's court, in which were a good number of *Chriſtians*: for he ſalutes the *Philippians* in the name of the brethren who were of the houſhold of *Cæſar*, that is, of *Nero*'s court, Philip. iv. 22. i. 12, 13. We have no particular information how he cleared himſelf from the accuſations of the *Jews*; whether by anſwering before *Nero*, or whether his enemies dropped their proſecutions; [which ſeems probable from Acts xxviii. 21.] but this is certain, that he was liberated A. D. 62.

St. *Paul* returned to *Rome* A. D. 65, the 11th and 12th of *Nero*; and having, as it is ſaid, made a proſelyte of a concubine of this prince, he was ſeized and impriſoned by him. He appeared before him, and was forſaken by every body on that important occaſion; but God delivered him at this time *out of the mouth of the lion*, 2 Tim. iv. 16, 17. He appeared before him a ſecond time, and was condemned to be beheaded A. D. 66. The apoſtle *Peter* was alſo apprehended, and put to death by the orders of the ſame prince, at the ſame time.

Nero is reckoned the firſt perſecutor of the *Chriſtian* church; his perſecution was A. D. 64. *Nero*, the moſt cruel, and ſavage of all men, alſo the moſt wicked and depraved, began his perſecution againſt the *Chriſtians* A. D. 64. on pretence of the burning of *Rome*, of which every one thought himſelf to be the author. He endeavoured to throw all the odium on the *Chriſtians*; thoſe were ſeized firſt who were known publickly as ſuch, and by their means many others were diſcovered. They were condemned to death, and were even inſulted at their ſufferings. Some were ſewed up in ſkins of beaſts, and then expoſed to dogs to be torn in pieces: others were nailed to croſſes; others periſhed by flames; [they were ſewed up in pitched coverings, which being ſet on fire, they ſerved as torches to the people] and were lighted up in the night time. *Nero* gave leave to uſe his own gardens, as the ſcene of all theſe cruelties. From this time edicts were publiſhed againſt the *Chriſtians*, and many martyrs ſuffered, eſpecially in *Italy*. We have mentioned the deaths of St. *Peter* and St. *Paul*, conſequent on this perſecution; which probably continued to the death of *Nero*, A. D. 68, and the 14th of this emperor, who killed himſelf the 9th or 11th of *June*. The revolt of the *Jews* from the *Romans* happened about A. D. 65 and 66, the 12th and 13th of *Nero*. The city of *Jeruſalem* making an inſurrection A. D. 66, *Florus* there ſlew 3,600 perſons, and thus began the war. A little while afterwards thoſe of *Jeruſalem* killed the *Roman* garriſon. *Ceſtius* on this came to *Jeruſalem*, to ſuppreſs the ſedition; but was forced to retire after having beſieged it about ſix weeks, and was routed in his retreat *November* 8, A. D. 66. About the end of the ſame year *Nero* gave *Veſpaſian* the command of his troops againſt the *Jews*. This general carried on the war in *Galilee*, and *Judæa*, during A. D. 67 and 68, the 13th and 14th of *Nero*. But *Nero* killing himſelf the 14th year of his reign, *Jeruſalem* was not beſieged till after his death, A. D. 70, the 1ſt and 2d of *Veſpaſian*.

NERONIAS. *Joſephus* ſays, that the younger *Agrippa* gave the name of *Neronias* to the city of *Paneas*, near the ſource of *Jordan*.

NETHANIAH, נתניה, *gift of the Lord*; from נתן *nathan*, *a gift*, and יה *jah*, *the Lord*.

I. NETHANIAH, or *Nathanias*, of the blood royal of *Judah*, and father of *Iſhmael*, who ſlew *Gedaliah*, 2 *Kings* xxv. 23.

II. NETHANIAH, a *Levite*, head of the fifth band of muſicians, 1 *Chron.* xxv. 2, 12.

NETHINIM, נתינים, *given*, or *offered*; from *nathan*.

NETHINIM. From the *Hebrew nathan*, to give. The *nethinim* were ſervants given and dedicated to the ſervice of the tabernacle and temple, to perform the moſt laborious offices therein; as the carrying of wood and water thither. At firſt the *Gibeonites* were deſtined to this ſtation: and, afterwards, the *Canaanites* that ſurrendered themſelves, and whoſe lives were ſpared. We read, Ezra viii. 20. that the *nethinim* were ſlaves devoted by *David*, and other princes, to the miniſtry of the temple; and Ezra ii. 58. that they were ſlaves given by *Solomon*: the children of *Solomon*'s ſervants. And we ſee, 1 Kings ix. 20, 21. that that prince had ſubdued the remains of the *Canaanites*. It is very probable he gave a good number of them to the prieſts and *Levites*, for the temple ſervice. The *nethinim* were carried into captivity with the tribe of *Judah*, and great numbers of them were placed on the coaſts of the *Caſpian* ſea, from whence *Ezra* brought ſome of them, Ez. viii. 17. At the return from the captivity, they dwelt in cities appointed for them.

them. There were ſome of them alſo at *Jeruſalem*, who inhabited that part of the city called *Ophel*. Two hundred and twenty returned with *Ezra:* and thoſe that followed *Zerubbabel* made up three hundred ninety-two. Nehem. iii. 26. This number was but ſmall in regard to their offices; ſo that we find afterwards, a ſolemnity called *Xylophoria*, in which the people carried wood to the temple with great ceremony, to keep up the fire of the altar of burnt ſacrifices, *Joſeph. de Bello*, lib. ii. cap. 17. *ſeu* λε *in Græco.*

NETOPHA, נטופה, νετωΦὰθ, *drop, diſtillation, amber, myrrh.* or *gum*, &c. from *nataph:* otherwiſe, *inclination of the mouth*; from נטה *natah*, and פה *pe, the mouth.*

NETOPHA, *Netupha, Netuphat*, or *Netophathi*, a city and country between *Bethlehem* and *Anathoth*, *Ezra* ii. 22. *Nehem.* vii. 26. *Jerem.* xl. 8. and 1 *Chron.* ix. 16. We find ſeveral perſons in Scripture, natives of *Netophati.*

NETOPHATI, ſon of *Salma*, 1 *Chron.* ii. 54. Probably this *Netophati* was father of the inhabitants of *Netuphat.* 2 Sam. xxiii. 28.

NEW. It is put for extraordinary or unuſual. The Lord has choſe a new method of making war; ſays *Deborah* in her ſong, Judg. v. 8. *If the Lord make a new thing, and the earth open her mouth, and ſwallow them up*, you ſhall thereby know that they have blaſphemed the Lord, Numb. xvi. 30. And Wiſdom xv. 3. ſpeaking of manna, ſays, the *Hebrews* taſted a new kind of food; God gave them miraculous bread. And ſpeaking of the quails he ſays, *Viderunt novam creaturum avium*, Wiſd. xix. 11.

God promiſes a new heaven and a new earth, at the time of the *Meſſiah;* Iſai. lxv. 17. lxvi. 22. that is, an univerſal renovation of manners, ſentiments, and actions, throughout the world. This paſſage is alſo referred to the end of the world; when will be ſeen a new heaven and a new earth; not that the preſent heaven and earth will be annihilated; but the air, the earth, and the elements will be more perfect, or at leaſt, together with the inhabitants, ſhall be of a nature ſuperior to thoſe viciſſitudes and alterations, that we now ſuffer from theſe elements.

God alſo promiſes to his people *a new covenant, a new ſpirit, a new heart*; and this was fully accompliſhed at our Saviour's coming, Ezek. xi. 19. xviii. 31. xxxvi. 26.

A new hymn, a new ſong; things of this kind generally pleaſe, the more they have the character of novelty.

God ſays he is going to create a new thing upon the earth, *a woman ſhall compaſs a man*, which is underſtood of the conception and birth of the *Meſſiah.* Jerem. xxxi. 22. Several of the moderns underſtand it otherwiſe. I am going to do a new thing in *Iſrael:* hereafter women ſhall ſeek men in marriage. *Vide* MARRIAGE. [But it is thought the word rendered *to compaſs* ſhould be rendered *to turn about*—a woman ſhall repel—diſcomfit—*turn away* a man.]

NEZIAH, נציח, νεσίζ, *victorious, ſtrong*, or *eternal*; from *netzac.* Ezra ii. 54. A *Nethinim.*

NEZIB, נציב, *which ſtands upright, a ſtatue*, or *elevated pillar* or *garriſon;* from נצב *netzib:* or *a plant*, according to the *Syriac.* Joſh. xv. 43. a city.

NIBHAZ, נבחז, *that fructifies*, or *that produces viſion*; from נוב *nub, to be fruitful*, and חזה *chazah, to ſee:* otherwiſe, *to propheſy, to foretel*, or *to ſpeak*; from נבא *niba.* This is a *Mediſh* word; its true etymology is not in the *Hebrew.*

NIBHAZ, or *Nebachas*, a god of the *Hivites*, 2 *Kings* xvii. 31. It is not known who this god was. Literally, it may imply *Nebo the ſeer*, the oracle of *Nebo.* The *Rabbins*, followed by ſeveral commentators, think *Nebachas* had the ſhape of a dog, ſomething like the *Anubis* of the *Egyptians*;

Omnigenûmque Deûm monſtra & latrator Anubis.
VIRG. ÆNEID. vi.

Nabac in *Hebrew* ſignifies to *bark.* To ſupport this opinion, they obſerve that ſome of the Orientals had a great veneration for the dog. Among the *Egyptians* whole cities worſhipped this animal. The *Magians*, ſays *Herodotus*, differ from the *Egyptian* prieſts, for the *Egyptians* kill no animal, except what they ſacrifice to their gods: whereas the *Magians* ſlay all kinds of animals, excepting men and dogs. They even think it meritorious to kill great numbers of reptiles, ſerpents, and other ſuch creatures. They ſacrificed a dog to *Hecate*, (the moon) and this animal was conſecrated to her. There was alſo a dog in the myſteries of *Mithras*, or the ſun; and in a ſacrifice to this deity, on an ancient *bas-relief*, is a dog licking up the blood of a bull. It is ſaid, that *Zoroaſter* inſerted among his rules of charity, that dogs were to be protected and loved. The *Perſians* expoſed dead bodies to dogs, before they buried them, thinking it a token of happineſs, to be drawn about by dogs. This animal is the ſymbol of fidelity and vigilance; yet I do not know that any one has advanced, that dogs were worſhipped any where beſides in *Egypt. Vide* DOG.

NIBSHAN, נבשן, *that ſpeaks, propheſies:* or *fruits of ſleep*, or *of change*; from *nub*, or *niba*, and שנה *ſhanah, to change*, and ישן *jaſhan, to ſleep:* otherwiſe, *prophecy of the tooth*, or *of ivory;* from שן *ſhen.*

NIBSHAN, or *Nebſan*, a city of *Judah*, *Joſh.* xv. 62. The *Hebrew* reads *Nipſan*.

NICANOR, Νικάνωρ, *victorious*; from the *Greek* νικάω, *to conquer*.

NICANOR. In Scripture there are ſeveral perſons named *Nicanor*.

I. NICANOR, ſon of *Patroclus*, he returned from *Rome* with king *Antiochus Epiphanes*, and had a great ſhare in his favour. 2 Macc. viii. 19. 2 Macc. xiv. 12. ſays, he was maſter of the elephants. He was ſent into *Judæa* the firſt time, A. M. 3839, by *Antiochus Epiphanes*, or rather by *Lyſias*, who governed for *Antiochus*, then gone into *Perſia*. *Nicanor* was ſent into *Judæa* with *Gorgias*, to counteract *Judas Maccabæus*. He thought himſelf ſo ſure of victory, that he pretended to pay the two thouſand talents which the king owed the *Romans* for tribute, with the money that ſhould ariſe from the ſale of *Jewiſh* ſlaves; and ſent to the cities on the ſea-coaſt, to invite merchants to come and buy ſuch ſlaves, promiſing them fourſcore and ten for one talent.

Judas Maccabæus having intelligence of this incurſion prepared to reſiſt it, which he did effectually, (*vide* MACCABÆUS JUDAS) for, diſtributing his army into four bodies, he gave the command of fifteen hundred men to each of his three brothers, *Simon*, *Joſeph*, and *Jonathan*; and having given them the watch-word, *the aſſiſtance of God*, he put himſelf at the head of three thouſand men, ſet upon *Nicanor*, killed above nine thouſand of his men, and routed his whole army.

Nicanor returned into *Judæa* about four years afterwards, when *Demetrius Soter*, ſon of *Seleucus*, was come back into *Syria*, and had aſcended the throne of his anceſtors. This prince then ſent *Nicanor* into *Judæa*, with orders to deſtroy all thoſe that ſhould diſpute his commands, and to eſtabliſh *Alcimus* who had bought the high-prieſthood.

At firſt he endeavoured to get *Judas* into his power by ſtratagem, but *Judas* perceiving the deſign, withdrew in time. Then he marched againſt *Nicanor* with his army, and gave him battle at *Capharſalama*. *Nicanor* had about five thouſand men killed on the ſpot, and the reſt fled to *Jeruſalem*. He came thither alſo himſelf, where he ridiculed the burnt offerings offered for the kings of *Syria*, treated the prieſts with contempt, and threatened at his return to burn the temple, if they did not deliver *Judas* into his hands.

Then he departed, and came to encamp about *Bethoron*, where he received a reinforcement of *Syrian* troops. *Judas* alſo drew near with his army, and encamped at *Adarſa*, four miles from *Bethoron*. The battle was fought the thirteenth day of the month *Adar*, when *Nicanor*'s army was intirely routed, and himſelf ſlain in the fight. They cut off *Nicanor*'s head, and his right hand, which he had ſacrilegiouſly ſtretched out againſt the temple; theſe the *Jews* brought, and hung them up in the ſight of *Jeruſalem*, and ordered that for the future, this day ſhould be celebrated as a feſtival to all *Iſrael*. Such was the end of *Nicanor*, A. M. 3843, *ante* A. D. 161.

The ſecond book of the *Maccabees* relates more at length this laſt expedition of *Nicanor* againſt *Judæa*, 2 Macc. xiv. 12, 13, &c.

II. NICANOR, one of the ſeven firſt deacons, who were appointed at *Jeruſalem* ſoon after the deſcent of the Holy Ghoſt, on occaſion of the diviſion among the believers into two parties, thoſe who ſpoke *Greek*, and thoſe of *Paleſtine*, who ſpoke *Hebrew* or *Syriac*, Acts vi. 5, &c. Nothing particular is known of *Nicanor*. The *Roman* martyrology ſays, that he obtained the crown of martyrdom *January* 10, in the iſland of *Cyprus*. The *Greeks* keep his feaſt *Auguſt* 27, with that of the ſaints *Procorus*, *Timon*, and *Parmenas*. *Dorotheus* ſays he was put to death with many others the ſame day as St. *Stephen*; which inſinuates that he ſuffered martyrdom at *Jeruſalem*, and not in *Cyprus*. His name is found in the *Menæa*, *December* 28.

III. NICANOR, or *Nicator*, *Demetrius Nicator*, king of *Syria*, aſcended the throne in A. M. 3854, *ante* A. D. 150. See DEMETRIUS.

NICHES. It is ſaid in the prophet *Amos*, v. 25. that the *Iſraelites* in their wanderings in the wilderneſs, *bore the tabernacle of their Moloch, and Chiun their images, the ſtar of their gods, which they made to themſelves*. St. *Stephen*, *Acts* vii. 43. upbraids them with the ſame. It is thought with great probability, that *Moloch*, and thoſe other Pagan deities, which they carried with them in the deſert, were borne in niches upon men's ſhoulders, or drawn about on covered carriages, as we know the heathen carried their idols in proceſſion, or in public marches. There are ſome who believe that thoſe ſilver temples of the goddeſs *Diana*, which were made and ſold at *Epheſus*, were alſo theſe niches, or portable temples, for the devotion of pilgrims. We muſt a little farther illuſtrate this piece of antiquity.

The cuſtom of carrying the images of the gods under tents, and in covered litters, came originally from the *Egyptians*. *Herodotus* ſpeaks of a feaſt of *Iſis*, wherein her ſtatue was carried upon a chariot with four wheels, drawn by her prieſts.

The

The ſame author ſpeaking of one of their deities, ſays, they carried it from one temple to another, incloſed in a little chappel made of gilt wood. *Clemens* of *Alexandria* ſpeaks of an *Egyptian* proceſſion, wherein they carried two dogs of gold, an hawk, and an *ibis*. The ſame father quotes the words of *Menander*, who rallied thoſe vagrant divinities, that could not continue in one place. *Macrobius* ſays, that the *Egyptian* prieſts carried the ſtatue of *Jupiter* of *Heliopolis* upon their ſhoulders, as the gods of the *Romans* were carried in the pomp of the games of the *Circus*. *Philo* of *Biblos* relates, that they uſed to carry *Agrotes*, a *Phœnician* deity, in a covered niche upon a car drawn by beaſts. *Euſeb. Prep.* lib. i.

The *Egyptian* prieſts placed *Jupiter Ammon* upon a little boat, from whence hung plates of ſilver, by the motion of which they formed a judgment of the will of the Deity, and from whence they made their reſponſes to ſuch as conſulted them. The *Egyptians* and *Carthaginians*, as *Servius* reports, had little images, which were carried upon chariots, and gave oracles by the motion they communicated to thoſe carriages. The *Gauls*, as we are told by *Sulpicius Severus*, carried their gods abroad into the fields, covered with a white veil. *Tacitus* ſpeaks of an unknown goddeſs, who reſided in an iſland of the ocean. They keep for her a covered chariot, which none dares approach but her prieſt: and when he ſays that the goddeſs is entered therein, two heifers are harneſſed to it, who draw the chariot where they think fit, and then bring it back into her grove. They waſh the chariot, and the veils that cover it, and then they drown the ſlaves that were employed in the ſervice. Here therefore are examples of gods carried in niches and in chariots.

We muſt yet give ſome examples of little temples of metal. *Diodorus Siculus* ſpeaks of two ſmall temples of gold. There was one at *Lacedæmon*, which was all of braſs, and therefore was called *Chalcotoichos*, or the houſe of braſs. *Victor* in his deſcription of *Rome* gives inſtances of ſome of the ſame metal in this city; but I ſhould rather think, that the little temples of *Diana* of *Epheſus*, which were made and ſold by *Demetrius* the ſilverſmith, were either models in little of the temple of this goddeſs, or niches wherein the goddeſs herſelf was repreſented.

NICODEMUS, Νικόδημος, *innocent blood*; from נקי *naki*, *innocent*, and דם *dam*, *blood*: according to the *Greek*, *victory of the people*; from νικάω, *to conquer*, and δήμος, *the people*.

NICODEMUS, a diſciple of *Jeſus Chriſt*, by nation a *Jew*; by ſect a *Phariſee*. John iii. 1. The goſpel calls him *a ruler of the Jews*, and our Saviour entitles him *maſter in Iſrael*. When our Saviour began to manifeſt himſelf by his miracles at *Jeruſalem*, at the firſt paſſover after his baptiſm, *Nicodemus* came to him by night, for further information. *Jeſus* told him, that no one could ſee the kingdom of heaven, except he ſhould be born again. *Nicodemus* taking this in a literal ſenſe, anſwered, How can a man that is old, be born again? Can he enter a ſecond time into his mother's womb? *Jeſus* proceeded to explain the nature of this new birth: alluded to the hiſtory of the brazen ſerpent in the wilderneſs, and hinted plainly at his ſalutary miſſion to redeem mankind.

After this converſation *Nicodemus* became a diſciple of *Jeſus Chriſt*, and no doubt he came to hear him, as often as our Saviour viſited *Jeruſalem*. When the prieſts and Phariſees had ſent officers to ſeize *Jeſus*, who returning to them, reported, that never man ſpoke as he did; the Phariſees replied, "Are you alſo of his diſciples? Is there any one of the elders or Phariſees that has believed in him?" Then *Nicodemus* thought himſelf obliged to anſwer, ſaying, Does the law permit us to condemn any one before he is heard? To which they replied, Are you alſo a *Galilean*? Read the Scriptures and you will find, that never any prophet came out of *Galilee*. The council broke up ſuddenly. *Nicodemus* declared himſelf openly a diſciple of *Jeſus Chriſt*, when he came with *Joſeph* of *Arimathea* to pay the laſt duties to the body of *Chriſt* crucified, which they took down from the croſs, embalmed, and laid in the ſepulchre. So far Scripture relates.—

Nicodemus received baptiſm from the diſciples of *Chriſt*, but it is uncertain whether before or after his paſſion. The *Jews* then depoſed him from his dignity of ſenator, excommunicated him, and drove him from *Jeruſalem*. *Photius Cod.* 171. It is ſaid alſo, that they would have put him to death, but that in conſideration of *Gamaliel*, who was his uncle or couſin-german, they contented themſelves with beating him almoſt to death, and plundering his goods. *Gamaliel* conveyed him to his country-houſe, and provided him with what was neceſſary for his ſupport; and when he died, he buried him honourably near St. *Stephen*. His body was diſcovered in 415, with thoſe of St. *Stephen* and *Gamaliel*, and the *Latin* church pays honour to all three together, *Auguſt* 3. *Vide Lucian, de St. Steph. invent.*

There is extant an apocryphal goſpel under the name of *Nicodemus*, which in ſome MSS. is entitled *the Acts of* Pilate. But it is very certain this is not what is cited by the ancients under

the name of "the Acts of *Pilate*," which he ſent *Tiberius*, being modern, and deſerving no conſideration. At the end of this ſpurious goſpel are read theſe words, which ſufficiently ſhew its falſity. *In the name of the Holy Trinity here end the acts of our Saviour* Jeſus Chriſt, *which were found at* Jeruſalem *by* Theodoſius *the Great in the* Pretorium *of* Pontius Pilate, *in the public acts which were written in the nineteenth year of the emperor* Tiberius, *and the ſeventeenth year of* Herod, *ſon of* Herod, *king of* Galilee, *the eighth day before the kalends of* April, *which is the twenty-third day of* March, *in the year of the two hundredth and ſecond Olympiad, under the chief prieſts* Joſeph *and* Caiphas. *Which was brought to the form of a hiſtory by* Nicodemus, *and written in* Hebrew *after the crucifixion and paſſion of our Saviour.*

NICOLAS, Νικόλαος, Νικολαΐται, *victory of the people*; from νικάω, *to overcome*, and λαὸς, *the people*.

I. NICOLAS, of *Damaſcus*, a peripatetic philoſopher, poet, and hiſtorian, ſurnamed of *Damaſcus*, becauſe a native of that city. He lived in the time of *Auguſtus*, a little before the birth of *Jeſus Chriſt*, and had a great ſhare in the favour of that emperor, and alſo of *Herod* the Great, king of the *Jews*, who employed him in ſeveral affairs of conſequence, of which he always acquitted himſelf very honourably. *Joſephus* often quotes his hiſtory; but in ſeveral places accuſes him of diſguiſing the truth, in favour of *Herod*, to whom he had devoted his pen. He wrote a general hiſtory, and *Joſephus* quotes ſomething from it, which he had ſaid of *Antiochus Epiphanes*. *Suidas* reckoned only eighty books of the hiſtory of *Nicolas* of *Damaſcus*. *Joſephus* cites the 124th, and *Athenæus* reckons as far as 144. He compoſed ſeveral other works. *Henry* of *Valois*, publiſhed at *Paris* in the year 1634, in *Greek* and *Latin*, the collection made by *Conſtantine Porphyrogenetus*, of the ſeveral works of *Nicolas* of *Damaſcus*. Theſe collections belonged to M. *de Peireſch*, who had procured them to be bought in the iſle of *Cyprus*.

II. NICOLAS, one of the ſeven firſt deacons. Acts vi. 5. He was a proſelyte of *Antioch*, *i. e.* converted from Paganiſm to the religion of the *Jews*. Afterwards he embraced *Chriſtianity*, and was one of the moſt zealous and moſt holy among the firſt *Chriſtians*; ſo that he was choſen for one of the ſeven firſt deacons of the church of *Jeruſalem*.

His memory has been tarniſhed in the church by a blemiſh, from which it has not been poſſible to clear him hitherto. Certain heretics were called *Nicolaites* from his name; and though perhaps he had no ſhare in their errors, nor their irregularities, yet he is ſuſpected to have given ſome occaſion to them. This is what the ancients inform us in this matter. He had a wife who was very handſome, and in imitation of thoſe that aimed at a great degree of perfection, he left her, to live in a ſtate of continence. *Epiphanius* ſays, that he did not perſevere in this reſolution, but took his wife again, and in order to juſtify this conduct, he advanced principles contrary to truth and purity. He plunged himſelf into irregularities, and gave beginning to the ſect of the *Nicolaites*, to that of the *Gnoſtics*, and to ſeveral others, who followed the bent of their natural paſſions, to crimes and wickedneſſes.

St. *Epiphanius* is ſupported in this by St. *Irenæus*, *Tertullian*, St. *Hyppolytus*, St. *Hilary*, St. *Gregory* of *Nyſſa*, St. *Philaſter* of *Breſſa*, St. *Jerom*, *Caſſian*, *Gregory* the Great, *Pacian*, pope *Gelaſius*, *Gildas*, and ſeveral moderns, who ſay that *Nicolas* the deacon was head and author of the impious and infamous ſect of the *Nicolaites*.

But *Clemens Alexandrinus*, more ancient than *Epiphanius*, expreſſes much eſteem for *Nicolas*, and relates the affair otherwiſe, lib. iii. *Strom.* The apoſtles, ſays he, having made ſome reproaches to *Nicolas*, as being too jealous of his wife, he cauſed her to come before them, and declared that any one might eſpouſe her that pleaſed. This declaration, made in pure ſimplicity, and without reflection, was only deſigned as a proof that his attachment and paſſion for his wife did not overcome him; and in reality, adds *Clement*, I have been informed, he never cohabited with any other woman. His ſon and his daughters, who lived very long, always remained ſingle. But ſuch as were glad to catch at the pretence of his authority, ſcreened themſelves under what he had done; in order to palliate and vindicate thoſe irregularities which they practiſed.

Theſe heretics grounded themſelves, ſays the ſame *Clement*, on a word that *Nicolas* let fall, that "the fleſh ought to be abuſed." By which he meant nothing elſe, but that we ought to controul and ſuppreſs our inclinations to ſenſuality and concupiſcence; the paſſions, and the impetuoſities of the fleſh; whereas, theſe diſciples of pleaſure explained theſe words according to their own ſenſuality, and not according to the meaning of this apoſtolical man. *Euſebius* having related, that the *Nicolaites* gloried in having *Nicolas* the deacon as the author of their ſect; he confutes them by this paſſage of *Clemens Alexandrinus*. *Theodoret* does the ſame, and declares ſtill more openly for the ſentiment of *Clemens*. For, excuſing the permiſſion of *Nicolas*, by which he allowed any one to marry his wife, he ſays, that the deacon had in reality no inclination to permit it,

it, but only intended by this voluntary offer, to confute the murmuring raiſed againſt him. St. *Auſtin*, *Victorinus Petavienſis*, *Iſidorus*, and the council of *Tours* acquit him likewiſe. The apoſtolical conſtitutions, and the interpolated letters of St. *Ignatius* the martyr, affirm that the *Nicolaites* falſely aſſumed his name. This is what is ſaid in his vindication.

Caſſian ſays, that ſome diſtinguiſh *Nicolas* the founder of the ſect of the *Nicolaites*, from *Nicolas* one of the ſeven deacons. *Jeſus Chriſt*, Rev. xi. 6, 15. condemns the actions and the doctrine of the *Nicolaites*. He ſays he hates them, he makes it a merit in the biſhop of *Epheſus* that he abhors them, and reproaches the biſhop of *Pergamus* that ſome of his church adhered to their doctrine. In all theſe paſſages St. *John* does not inſinuate the leaſt thing that may ſeem to excuſe *Nicolas*, or clear him from the accuſation of being the author of the ſect of the *Nicolaites*; and we ſee that no *Chriſtian* church has ever paid any honour to the memory of *Nicolas*, which is a great circumſtance againſt him: [nevertheleſs if *Nicolas* the deacon, was not the ſame *Nicolas*, as the founder of the ſect, this obſervation is of no force: and it is quite as ſtrong taken the other way: for St. *John* does not hint at his ever having been in any honourable office, and now behaving unworthily, or becoming depraved, &c. which probably he would have done, had this *Nicolas* been the deacon.]

NICOLAITES, or *Nicolaitans*. The *Nicolaites* were frequent in *Aſia* from the end of the firſt century: ſince *Jeſus Chriſt* expreſsly condemns them himſelf, in the Revelations. St. *Irenæus* ſays, that adulteries, and the uſe of meats offered to idols, were held as indifferent things among them. *Victorinus Petavienſis* ſays, that they ate theſe meats after having exorciſed them, and forgave fornicators eight days after their offence. *Theodoret* ſays, that the two diſtinguiſhing characters of this hereſy were libertiniſm and folly. St. *Epiphanius* gives a long account, both of their infamous actions, and their extravagant opinions concerning God and the creation. St. *Auſtin* ſays, that they have women in common, and make no ſcruple to conform to all the Pagan ſuperſtitions. They tell a number of fables about the creation and diſpoſition of the world, intermingling many barbarous names of angels and princes, to amaze their auditors; though to people of underſtanding they are rather ſubjects of mirth than of terror. Through all their diſguiſes it is eaſy to perceive, that they hold, the world was not created by God, but was the work of certain powers whom they feign with an inſupportable temerity, or whom they take for granted, from the credit of others, with a credulity not leſs blameable.

St. *Irenæus* calls them a branch of the *Gnoſtics*, and ſays, it was againſt them St. *John* wrote his goſpel. *Clemens Alexandrinus* ſays, they had a certain book on the authority of which they relied, and by which they imputed to God himſelf the infamous actions they committed. They continued but a very little time, according to *Euſebius*; at leaſt the name of *Nicolaites* did not continue long: but their errors were adopted by other ſects, and *Tertullian* ſays, that the *Cainites* eſpouſed them. The *Nicolaites* were revived under the reign of *Lewis* the *Debonaire*, about A. D. 852, as *Sigebert* of *Gemblours* ſays in his Chronicon; and again in the eleventh century, under pope *Urban* II. The *Nicolaites* were certain prieſts, deacons, and ſubdeacons, who maintained that marriage was allowed them. They were condemned by the council of *Placentia* in the year 1095. *Hæreſis Nicolaitarum, id eſt, incontinentium ſubdiaconorum, diaconorum & præcipue ſacerdotum, irretráctabiliter damnata eſt, &c.*

NICOPOLIS, Νικόπολις, *the city of victory*, or *victorious city*; from νικάω, *to conquer*, and πόλις, *a city*.

I. NICOPOLIS, a city of *Epirus*, on the gulph of *Ambracia*; here St. *Paul* paſſed his winter A.D. 64. He wrote to *Titus*, then in *Crete*, to come to him hither, Tit. iii. 12. Some are of opinion, that the city of *Nicopolis*, where St. *Paul* was, was not that of *Epirus*, but that of *Thrace*, on the borders of *Macedonia*, near the river *Neſſus*.

II. NICOPOLIS, otherwiſe *Emmaus*, a city of *Paleſtine*. See EMMAUS. It began to bear the name of *Nicopolis* under the emperor *Alexander*, ſon of *Mammæus*. *Julius Africanus*, an eccleſiaſtical author, famous for his Chronicles, was ſent to the emperor to ſolicit the re-eſtabliſhment of this city, which before was called *Emmaus*. It is doubted whether this *Emmaus* be the ſame as that mentioned in the goſpel. Conſult M. *Reland*, *Paleſtina*, lib. ii. cap. 6. & lib. iii.

NIDDUI, נדוי, *ſeparated, excommunicated*.

NIDDUI. This was (ſay they) the leſſer ſort of excommunication in uſe among the *Hebrews*. He who had incurred this, was to withdraw himſelf from his relations, at leaſt to the diſtance of four cubits. It commonly continued a month. If it was not taken off in a month, it might be prolonged for ſixty or even ninety days. But if within this term the excommunicated perſon did not give ſatisfaction, he fell into the *cherem*, which was a ſecond ſort of excommunication;

cation; and thence into the third ſort, called *ſchammatha*, the moſt terrible of all. See the article EXCOMMUNICATION, and *Cherem*.

NIGER, ſurnamed *Simon*, mentioned in the Acts of the Apoſtles, chap. xiii. 1. He was a prophet and teacher, and was one of thoſe who laid their hands on *Saul* and *Barnabas*, for the execution of that office to which the Holy Ghoſt had appointed them. Some believe it is he that is called *Simon* the *Cyrenian*, who carried the croſs of *Chriſt* to Mount *Calvary:* but the only proof for this opinion is a ſimilitude of names. St. *Epiphanius* ſpeaks of one *Niger* among the ſeventy diſciples of our Saviour. The church makes no mention of *Simon Niger* in its offices, nor in its martyrologies.

NIGHT. The ancient *Hebrews* began their artificial day in the evening, and ended it the next evening; ſo that the night preceded the day, whence it is ſaid, Gen. i. 5. evening and morning one day. They allowed twelve hours to the night, and twelve to the day. The hours of the day and thoſe of the night were not equal, except at the equinox. At other times, when the hours of the night were long, thoſe of the day were ſhort, as in winter; and contrary-wiſe, when the hours of the night were ſhort, as at *Midſummer*, the hours of the day were long in proportion.

Night is put for a time of affliction and adverſity, Pſal. xvii. 3. *Thou haſt proved mine heart, thou haſt viſited me in the night, thou haſt tried me*; that is, by adverſity and tribulation. And *Iſaiah* xxi. 12. *the morning cometh, and alſo the night.* The morning is come, and behold the night; we expected peace, and we are overwhelmed with troubles and diſaſters. *Vide* FRAGMENT, No. CLXXXVIII.

Night is alſo put for the time of death, John ix. 4. *The night cometh wherein no man can work.* I muſt fulfil, ſays *Chriſt*, the duties of my miſſion while it is day, and while I am yet alive. And St. *Paul* ſays, 1 Theſſ. v. 2. that *the day of the Lord cometh as a thief in the night.* It is thought the end of the world, and the day of judgment, will come in the night time. [This can be underſtood only of the inhabitants of ſome certain place of the earth; becauſe when it is night in one part of the earth, it is always day in another part.]

Children of the day, and *children of the night*, in a moral and figurative ſenſe, denote good men and wicked men, *Chriſtians* and Gentiles. The diſciples of the Son of God are the children of light: they belong to the light, they walk in the light of goſpel truths; they ſhine as the ſtars, by the brightneſs and exemplarineſs of their lives. On the contrary, the children of the night walk in the darkneſs of ignorance and infidelity, and they perform only works of darkneſs. *Ye are all the children of the light, and the children of the day; we are not of the night, nor of darkneſs.* 1 Theſ. v. 5.

The ancient patriarchs, as alſo the heroes in the heroical ages, roſe very early in the morning, and even by night, before the break of day. Whence it is, that to riſe in the night to do any buſineſs, is put for being careful and diligent. God ſays, that he riſes early to call his people, by the voice of his prophets; he has omitted nothing that might reform them. See DARKNESS.

NIGLISSOR, or *Nigliſar*, or *Nerigliſſor*, or *Nerigliſſoror*, the ſucceſſor of *Evilmerodach* in the kingdom of *Chaldea*. *Joſephus* ſpeaks of *Nigliſſor: Antiq.* lib. x. cap. 12, he ſays, Evil-merodach *being dead, after he had reigned eighteen years,* [months] Nigliſſor *his ſon ſucceeded to the kingdom, and having reigned forty years,* [*q.* an error for *four*] *he died, and left his kingdom to* Laboroſoarchod *his ſon. He reigned but nine months, and had* Balthaſar *for his ſucceſſor, whom the* Babylonians *call* Naboandel. Cyrus, *and* Darius, *king of the* Medes, *made war againſt him*, &c. In the firſt book againſt *Appion*, he cites the hiſtorian *Beroſus*, who ſpeaks of him thus in his third book. *After the death of* Nebuchadnezzar, Evil-merodach *his ſon ſucceeded him in the kingdom of* Chaldæa. Evil-merodach *having given himſelf up to all ſorts of irregularities and debaucheries, was treacherouſly killed by his brother-in-law* Nirigliſſor, *after he had reigned two years. His aſſaſſin uſurped his throne, and held it for two years. After his death his ſon* Laboroſoarchod *aſcended the throne, though he was but a child, and reigned only nine months. His courtiers made him away, becauſe he appeared to have evil inclinations. Thoſe that put him to death having conſulted together, reſolved to tranſlate the government to a* Babylonian *called* Nabonides. *In the ſeventeenth year of his reign came* Cyrus *to attack* Babylon, *&c.* [The reader will obſerve the emendations above are only conjectural.]

Megaſthenes, quoted by *Euſebius*, ſays, that *Nebuchadnezzar having diſappeared from among men, had* Evil-merodach *for his ſucceſſor, who was treacherouſly killed by his brother-in-law* Nirigliſſor, *and who left a ſon named* Labaſſoarach, *who ended his life alſo by a violent and tragical death. After his death they ſet upon the throne* Nabannidoch, *who was not of the family, nor did he belong to it in any manner.* Cyrus *having made himſelf maſter of all* Babylon, *gave* Nabannidoch *the government of* Carmania.

It is not very eaſy to reconcile theſe accounts. *Joſephus*

ſephus ſeems only to have followed *Beroſus*; for Scripture ſays nothing of *Nigliſſor*, or *Laboroſoarchod*, or *Nabonides*, but only of *Nebuchadnezzar*, of *Evil-merodach*, and of *Belſhazzar*. *Uſher* endeavours to regulate this hiſtory thus, *Nebuchadnezzar* dies A. M. 3442. *Evil-merodach* ſucceeds him, and is killed 3444 by *Nerigliſſor*, who ſucceeds. He dies in 3448, and *Laboroſoarchod* ſucceeds him. He holds the empire but nine months, and has *Balſhazzar* for ſucceſſor, who is called *Nabonides* by *Beroſus*, *Labynites* by *Herodotus*, and *Nabannidoth* by *Abydenus*. *Beroſus* and *Ptolemy* allow him ſeventeen years at *Babylon*.

Several ſkilful interpreters believe, that Scripture mentions only *Nebuchadnezzar*, *Evil-merodach*, and *Balſhazzar*, becauſe theſe only were lawful heirs to the crown of *Chaldæa*, the others being only uſurpers and intruders. But I doubt the ſufficiency of this reaſon. Scripture, as well as other hiſtories, mentions, indifferently, lawful kings and uſurpers, thoſe of the royal family, and thoſe that are not. The laws of hiſtory do not require, that the hiſtorian ſhould judge of the rights of princes, but record their actions and ſucceſſions.

M. *Du Pin* propoſes to reconcile ſacred and prophane hiſtory, by the following ſyſtem. After *Nebuchadnezzar*, who reigned forty-three years, ſucceeded his ſon *Evil-merodach*, who reigned two years compleat, and begun the third year. This, ſays he, is the *Balſhazzar*, ſo often called the ſon of *Nebuchadnezzar* in *Daniel*. (It is to be obſerved, that the name *Evil-merodach* is not in that prophet, which may confirm the conjecture that *Evil-merodach* and *Balſhazzar* are the ſame perſon.) *Evil-merodach* is killed by *Nerigliſſor* his brother-in-law, who reigns four years: he alſo may paſs for the ſon of *Nebuchadnezzar* the Great, as being his ſon-in-law, and having married his daughter. *Laboroſoarchod* his ſon reigned nine months, and was killed by a conſpiracy of *Babylonian* nobles, who ſet up in his ſtead one of the conſpirators, named *Nabonides*, being ſixty-two years old; a *Babylonian* indeed, but a *Mede* by deſcent, and ſon of *Ahaſuerus*. He is called *Nabonides* by the *Babylonians*, but *Darius* by the *Medes*. He reigned ſeventeen years.

But this ſyſtem in incumbered with great difficulties. 1*ſt*, It conſounds *Evil-merodach* with *Balſhazzar*. 2*dly*, It confounds *Nabonides* with *Darius* the *Mede*. 3*dly*, Laſtly, it reconciles *Joſephus* neither with Scripture, nor with *Beroſus*, eſpecially in that duration of eighteen years, which this hiſtorian aſſigns to *Evil-merodach*, and in that of forty years, which he allows *Nigliſſor*. So that it muſt be owned to be abſolutely impoſſible, to reconcile things ſo directly contrary to each other, and to extricate hiſtorical facts that have ſo great a degree of perplexity.

NILE, שחור, *black*, *muddy*, *dark*, or *the morning*; from שחר *ſhachar*. Rather from נהל *nahal*, *a river*, *a brook*.

NILE, a river of *Egypt*, whoſe fountain is in the upper *Ethiopia*. It is ſaid it proceeds from two ſprings, or from *two eyes*, which are diſtant from each other about twenty paces. The largeſt of them is worſhipped by the inhabitants of the country, who are idolaters. Its depth is ſomething more than five and twenty palms, and the other ſpring is about ſixteen palms deep. Its courſe is firſt toward the north; afterwards it winds about to the eaſt, and falls into a great lake. Coming out of this lake, it proceeds toward the ſouth. It waters the country of *Alata*, where it has ſeveral falls. After having watered ſeveral kingdoms, it continues its courſe far into the kingdom of *Goiam*. Then it winds about again, from the eaſt to the north. Having croſſed ſeveral kingdoms and provinces, it falls into *Egypt* at the *cataracts*, which are water-falls made by meeting with ſteep rocks, of the length of two hundred feet.

At the bottom of theſe rocks the *Nile* returns to its uſual pace, with which it flows through the valley of *Egypt*. Its channel, according to *Villamont*, is about a league broad. At eight miles below *Grand Cairo*, it is divided into two arms, which make a triangle, whoſe baſe is at the *Mediterranean ſea*, and which the *Greeks* call the *Delta*, becauſe of its figure ∇. Theſe two arms are divided into others, which diſcharge themſelves into the *Mediterranean*, whoſe diſtance from the top of the *Delta* is about twenty leagues. Theſe branches of the *Nile*, the ancients commonly reckoned to be ſeven. *Septemplicis oſtia Nili*. *Ptolemy* makes them nine, others but four, others eleven, others fourteen. Others maintain, that there are no more than the mouths of *Damietta*, of *Rozetto*, and of the two canals, one of which paſſes by *Alexandria*, and the other is very ſmall.

Several have thought that the *Nile* was the *Gihon*, one of the four rivers mentioned by *Moſes*, as flowing by the terreſtrial paradiſe. But this opinion is not to be ſupported, ſince the *Euphrates* and the *Tigris*, which are certainly two of the four rivers, are too far from the *Nile*. Yet the inhabitants of the kingdom of *Goiam* call this river *Gihon*. The *Abiſſins* call it *Ab Euchi*, *Abay*, or the father of rivers. The Negroes call it *Tami*. *Homer*, *Diodorus Siculus*, and *Xenophon* teſtify,

teſtify, that its ancient name was *Egyptus*, and *Homer* mentions it by no other name. *Diodorus* ſays, that it took the name of *Nilus* only ſince the time of a king of *Egypt* called by that name. *Pliny* relates the opinion of king *Juba*, who affirmed that the *Nile* had its ſource in *Mauritania*, that it appeared and diſappeared in different places, firſt hiding itſelf under ground, and then ſhewing itſelf again; that in this country it was called *Niger*, and in *Æthiopia* it had the name *Aſtapus*; that about *Meroe* it was divided into two arms, of which the right was called *Aſtuſapes*, and the left *Aſtaborus*; and laſtly, that it obtained the name of *Nile* only below *Meroe*.

Pliny, *Plutarch*, *Dionyſius* the geographer, and ſome others teſtify, that it was alſo named *Siris*. *Dionyſius* ſays, that the *Ethiopians* call it *Siris*, and that after it comes to *Siena*, it has the name of *Nilus*. It is probable, that the name *Siris* comes from the *Hebrew* word *Sihor*, which ſignifies trouble; and that *Nilus* comes from the *Hebrew*, *Nahal*, which ſignifies river, or torrent. In Scripture the *Nile* has ſeldom any other name but *the river of Egypt*. *Joſhua* and *Jeremiah* expreſs it by the name *Sihor*, or the river of troubled water. *What haſt thou to do in the way of* Egypt, *to drink the water of* Sihor? ſays *Jeremiah*. The *Greeks* give it the name of *Melas*, which alſo ſignifies black, or troubled. And indeed travellers inform us, that the water of this river is generally ſomething muddy, but it is eaſily fined by throwing into it ſome almonds or ſkinned beans. *Servius* explaining that verſe of *Virgil*, where ſpeaking of the *Nile* he ſays:

Et viridem Ægyptum nigrâ fœcundat arenâ.

obſerves that the ancients called the *Nile Melo*: *Melo* in *Hebrew* ſignifies full, which may well agree with the *Nile*, becauſe of its great floods, which continue for about ſix weeks in the heat of ſummer, and during this time overflow *Egypt*.

Diodorus Siculus obſerves, that the moſt ancient name by which the *Grecians* have known the *Nile*, is *Oceanus*. It had alſo the name of *Aigle*, afterwards of *Ægyptus*, and laſtly of *Nilus*, from king *Nileus*. The *Ægyptians* paid divine honour to the *Nile*, and called it *Jupiter Nilus*.

Te propter nullos tua tellus poſtulat imbres,
Arida nec fluvio ſupplicat herba Jovi.

Perhaps for this reaſon, the Lord in the prophets ſometimes threatens to ſmite the river of *Egypt*, to dry it up and kill its fiſhes; as it were to ſhew the *Egyptians* the vanity of their worſhip, and the impotence of their pretended deity. Iſai. xi. 15. Ezek. xxix. 3, 4, &c.

When the Scripture points out the limits of the Land of Promiſe, it often puts the *river* or the *ſtream* of *Egypt* for its ſoutherly limits. *From the entering in of* Hamath, *unto the river of* Egypt, 2 Chron. vii. 8. Or, *from the channel of the river* (Euphrates) *unto the ſtream of* Egypt, Iſai xxvii. 12. Some interpreters not being convinced that the country of the *Iſraelites* extended to the *Nile*, have imagined that the ſtream of *Egypt* was a ſtream that fell into the *Mediterranean ſea*, between *Rhinocorura* and *Gaza*, which is called in Scripture *the river of the wilderneſs*, Amos vi. 14. But it is certain, that the Land of Promiſe was to reach the *Nile*. *Joſhua* ſhews it plainly, *Joſh.* xiii. 3. and xv. 4. compared with 1 *Chron.* xiii. 5. And this is what we have endeavoured to prove in our commentary on *Joſh.* xiii. 3.

The *Arabians* and other Orientals often give the *Nile* the name of a ſea, and the ſurname or epithet of *Faidh*, which is common alſo to the *Euphrates*, becauſe theſe two rivers by their overflowing increaſe the fertility of the countries they paſs through. They alſo give it the name of *Mobarek*, as well becauſe of the fruitfulneſs it occaſions to the land, as that fecundity it is thought to procure to the women.

When the *Nile* overflows only to the perpendicular height of twelve cubits, a famine neceſſarily follows in *Egypt*; nor is the famine leſs certain, if it ſhould exceed ſixteen cubits, as *Pliny* ſays; ſo that the juſt height of the inundation is between twelve and ſixteen cubits. The *Arabian* author of a book, which gives an account of the *Nilometry*, or meaſures of the *Nile*, from the firſt year of the *Hegira*, till the 875th, or from A. D. 622 to 1497, ſays in like manner, that when the depth of the channel of the *Nile* is fourteen fathom, an harveſt may be expected that will amount to one year's proviſion; but if it increaſes to ſixteen, the corn will be ſufficient for two years; leſs than fourteen makes a ſcarcity, and more than eighteen makes a famine.

The *Nilometor* is a pillar erected in the middle of the *Nile*, upon which are marked the degrees of the aſcent of the water. There were ſeveral of theſe in different places of the *Nile*. At this day there is one in the iſland, which divides the *Nile* into two arms, one of which paſſes to *Cairo*, and the other to *Gizah*. M. *d'Herbelot* takes notice of ſeveral others, built or repaired by ſeveral *Kailifs*. The ancients have preſerved the memory of the *Nilometer* in their monuments. See *Antiquity explained*, tom. iii. p. 185. Heretofore they kept the meaſure of the ſwelling of the *Nile* in the temple of *Serapis*, like a ſacred relic; and the

the emperor *Conſtantine* had it tranſported to the church of *Alexandria*. The Pagans then affirmed, that the *Nile* would not overflow any more, and that *Serapis* being provoked, would be revenged of *Egypt*, and would cauſe a ſterility there. But however the *Nile* overflowed, and aſcended to its uſual height the years following.

The *Nile* overflows regularly every year in the month of *Auguſt*, in the higher and middle *Egypt*, where this overflowing is neceſſary, becauſe it hardly ever rains there. But in the lower *Egypt* the flood is leſs ſenſible and leſs neceſſary, becauſe it frequently rains there, and the country is ſufficiently watered. It is leſs ſenſible, becauſe they make fewer dikes there, or receptacles for the water, and the inundation ſpreading itſelf equally through all the country, does not riſe higher than a cubit through the whole *Delta*. Whereas in higher and middle *Egypt*, where it rains very ſeldom, they have made high banks at a league diſtance, in the midſt of which there are deep canals, to receive the waters of the river. They make a breach in theſe dikes by the authority of the *Bacha*, and when a country is ſufficiently watered, the dike is ſtopped up there, and opened in another place; and thus the whole land of *Egypt* is ſucceſſively watered, as it were a garden. The *Egyptians* have often contentions among one another, village againſt village, to ſtrive which ſhall have the firſt diſtribution of the waters; and when the overflowing comes as they deſire, they celebrate a great feſtival all over the country.

There have been great variety of opinions, concerning the cauſe of the overflowing of the *Nile*. But at preſent it is aſcertained, that it is occaſioned by the great rains, which fall in *Ethiopia* in the months of *June*, *July*, and *Auguſt*, which are the winter months in that country. The ſoil there is extremely dry and ſpungy, and at firſt ſoaks up the rain: but when it is glutted, the ſtreams and rains ſupply the *Nile* with all that water, which it diſtributes throughout *Egypt*. Theſe waters carry with them much mud, which by ſettling, contributes to fatten and enrich the land.

When the waters are withdrawn, the culture of the land is eaſy. The ſeed is caſt on the mud, and with little tillage produces great plenty. The mud which the *Nile* brings is earth which it tears up from the banks in its courſe; which ſame mud covering the land marks and furrows of the fields, obliges the proprietors to have recourſe to the line and the meaſuring-rod, to meaſure out their lands and inheritances every year anew. The ſoil of *Egypt* being very light and ſandy, it is impoſſible but that the waters muſt carry off a great quantity of it.

NIMRAH, נמרה, νεμβρὼν, *leopard*; from נמר *namer*: otherwiſe, *bitterneſs*, or *rebellion*; from מרר *marar*, *bitterneſs*, or מרה, *marah*, *rebellion*: or *change*; from מור *mur*.

NIMRAH, or *Nemra*, a city of *Gad*, or rather of *Reuben*, eaſt of the *Dead Sea*, Numb. xxxii. 3. *Euſebius* on the word *Nebra* ſays, there is a large village in *Batanea* called *Nabara*. I make no doubt but *Nemra*, *Nimra*, *Nimrim*, *Nemrim*, and *Beth-nemra*, are the ſame city. *Jeremiah*, xlviii. 34. ſpeaks of *Nimrim* and its pleaſant waters. *Iſaiah*, xv. 6. alſo mentions the waters of *Nimrim*. St. *Jerom* ſays, that *Nimrim* is ſituated on the *Dead Sea*, and that its name is from the bitterneſs of its waters, which have this quality ſince the deſolation of this city, as had been denounced by the prophets *Iſaiah* and *Jeremiah*.

NIMROD, נמרד, νεμβρὼδ, *rebellion*, or *ſleep of deſcent*, or *of him that rules*; from מרה *marah*, or מרד *marad*, *rebellion*, and נום *num*, *ſleep*, *ſlumbering*, and רדד *radad*, *deſcent*: or *dominion*; from רדה *radah*.

NIMROD, or *Nembrod*, ſon of *Cuſh*, *a mighty hunter before the Lord*, Gen. x. 8, 9. He began to monopolize power on the earth, and gave occaſion to the proverb, "like *Nimrod*, the great hunter before the Lord." His hunting was not only of wild beaſts, but alſo to ſubdue men, to reduce them under his dominion. *Ezekiel*, xxxii. 30. gives the name of *hunters* to all tyrants. The foundation of the empire of *Nimrod* was at *Babylon*; and, very probably, he was among the moſt eager undertakers of the Tower of *Babel*, and he built *Babylon* at, or near, that famous tower. From thence he extended his dominion over the neighbouring countries, and *Erech*, *Accad*, and *Calneh*, in the land of *Shinar*.

Moſes adds: *out of that land went forth* Aſſhur, *and builded* Nineveh, *and the city* Rehoboth, *and* Calah, *and* Reſen, *between* Nineveh *and* Calah: *the ſame is a great city*. This, *Bochart* underſtands ſtill of *Nimrod*, and tranſlates the *Hebrew*,—"From this place he went out to go into *Aſſyria*, where he built *Nineveh*, *Rehoboth*, *Calah*, and *Reſen*." *i. e.* when *Nimrod* had eſtabliſhed the beginning of his empire at *Babylon*, and in the land of *Shinar*, he advanced towards *Aſſyria*, where he built powerful cities, as ſo many fortreſſes, to keep the people in ſubjection.

Some *Rabbins* take in a good ſenſe what is ſaid, that *Nimrod* was *a mighty hunter before the Lord*, ſaying he had a particular addreſs and dexterity in hunting; and what game he took he offered

to the Lord. It muſt be owned the words *before the Lord* are commonly taken in good part, as heightening the good qualities of any one; but in this place moſt interpreters take them in a bad ſenſe, in the ſame manner as when it is ſaid of the men of *Sodom*, that they were great ſinners before the Lord, Gen. xiii. 13. As alſo of *Er* the eldeſt ſon of *Judah*, that he was very wicked before the Lord, Gen. xxxviii. 7.

me have confounded *Nimrod* with *Belus*, the founder of the kingdom of *Babylon*, and with *Ninus*, the founder of that of *Nineveh:* but theſe are much later than *Nimrod*. Prophane authors have embelliſhed the hiſtory of *Bacchus*, with ſeveral circumſtances taken from that of *Nimrod*. The name *Nebrodeus* or *Nebrodus*, given to *Bacchus*, is evidently derived from *Nembrod*, or *Nimrod*, though the *Greeks* will derive it from a goat-ſkin, with which they pretend *Bacchus* was cloathed. The name *Bacchus* may alſo be derived from *Bar-chus*, the ſon of *Cuſh*; becauſe *Nimrod* was indeed the ſon of *Cuſh*. The *Greeks* give to *Bacchus* the name of hunter, juſt as *Moſes* gives to *Nimrod*. The expeditions of *Bacchus* into the *Indies* are formed upon the wars of *Nimrod* in *Babylonia* and *Aſſyria*. *Nimrod* in *Hebrew* ſignifies a *rebel*. To him is imputed the firſt invention of idolatrous worſhip paid to men.

The hiſtory of *Nimrod* is dreſſed up with fables by the *Perſian* authors. Some confound him with *Zohac*, the firſt king of the *Dynaſty* of thoſe princes that reigned immediately after the deluge. Others will have *Nimrod* to be the ſame as *Caicacus*, the ſecond king of the ſecond *Perſian Dynaſty*, called that of the *Cainaides*.

It is ſuppoſed that *Moſes* makes *Nimrod* the immediate ſon of *Cuſh*. The *Perſians* make him to be ſon to *Canaan*, and brother to *Cuſh*. *Eutychius*, patriarch of *Alexandria*, ſays, that *Nimrod* was the firſt author of the religion of the *Magians*, and of the worſhippers of fire.

NIMSHI, נמשי, *reſcued from danger*; from משא, or משה *maſhah:* otherwiſe, *that touches;* from מוש *muſh*.

NIMSHI, or *Namſi*, father of *Jehu*, king of *Iſrael*, 1 *Kings* xix. 16.

NINEVEH, נינוה, νινευῆ, *handſome, agreeable*; from נאה *naah:* otherwiſe, *dwelling;* from נוה *navah*.

NINEVEH, capital of *Aſſyria*, founded by *Aſhur*, ſon of *Shem*; or by *Nimrod*, ſon of *Cuſh*; for in the text, *Gen.* x. 11. *Moſes* according to ſome has relation to *Nimrod*, who was mentioned before. *Vide* NIMROD. It muſt be owned, that *Nineveh* was one of the moſt ancient, the moſt famous, the moſt potent, and the largeſt cities of the world. It is very difficult to aſſign the time of its foundation; but it cannot be long after the building of *Babel*. It ſtood on the banks of the *Tigris*, and in the time of the prophet *Jonah*, who was ſent thither under *Jeroboam* the ſecond, king of *Iſrael*, and, as we judge, under the reign of *Pul*, father of *Sardanapalus*, king of *Aſſyria*; *Nineveh* was a very great city, its circuit being three days journey. *Diodorus Siculus*, lib. ii. *Bibl.* ſays it had one hundred and fifty ſtadia in length, fourſcore and ten ſtadia in breadth, and four hundred and fourſcore ſtadia in circuit; *i. e.* about ſeven leagues long, three leagues broad, and eighteen leagues round. Its walls were an hundred feet high, and ſo broad, that three chariots could drive abreaſt upon them. Its towers, of which there were fifteen hundred, were each two hundred feet high.

Some place it to the weſt, others to the eaſt of the river *Tigris*. At the time of *Jonah*'s miſſion thither, Jonah iv. 11, it was reckoned to contain more than ſix ſcore thouſand perſons, who could not diſtinguiſh their right hand from their left; which is generally explained of young children, that had not yet attained the uſe of reaſon. By this reckoning, there ought to have been then in *Nineveh* more than ſix hundred thouſand perſons.

Nineveh was taken by *Arbaces* and *Beleſis*, A. M. 3257, *ante* A. D. 747, under the reign of king *Sardanapalus*, in the time of *Ahaz*, king of *Judah*, about the time of the foundation of *Rome*. It was taken a ſecond time by *Aſtyages* and *Nabopolaſſar*, from *Chinaladan*, king of *Aſſyria*, A. M. 3378, *ante* A. D. 626. *Nineveh* no more recovered its former ſplendor. It was intirely ruined in the time of *Lucianus Samoſatenſis*, (*in* Επισυ. p. 346) who lived under the emperor *Adrian*. However, it was rebuilt under the *Perſians*, but was deſtroyed by the *Saracens* about the ſeventh century. See *Marſham's Canon. Ægypt. ſæculo* xviii. *Tit. Nini excidium*, and *Uſher*, A. M. 3257 and 3378.

Modern travellers ſay, that the ruins of ancient *Nineveh* may ſtill be ſeen on the eaſtern bank of the *Tigris*, and on the oppoſite ſide the city of *Mozul* or *Mozil*, which many do not diſtinguiſh from *Nineveh*. Prophane hiſtories tell us, that *Ninus* firſt founded *Nineveh*; but Scripture, which is infinitely better authority, aſſures us it was *Aſhur*, or *Nimrod*. The ſacred authors make frequent mention of *Nineveh*, and its kings, *Tiglath-pilneſer*, *Sennacherib*, *Shalmanezzar*, and *Eſar-haddon*. *Tobit* lived in this city. *Nahum* and *Zephaniah* foretold its ruin in a very particular and pathetic manner, which *Tobit* repeated.

repeated. It is known what *Jonah* did at *Nineveh*; and the ſignal repentance of the *Ninevites*; which is even commended in the goſpel, Matt. xi. 41. Luke xi. 32. *Vide* FRAGMENT, No. III.

I. NINUS, ſon of *Belus* the *Aſſyrian*, and founder of the *Aſſyrian* monarchy, A. M. 2737, *ante* A. D. 1267; about the time of the government of *Deborah* and *Barak* in *Iſrael*. *Herodotus* ſays, lib. i. cap. 95. that for an hundred and twenty years this monarchy was in poſſeſſion of upper *Egypt*. *Cteſias*, and after him *Diodorus Siculus*, lib. ii. *Bibl. Trogus*, and *Juſtin*, lib. i. ſay, that *Ninus* brought into ſubjection all the princes of *Aſia*, except thoſe of *India*. *Zoroaſter*, king of the *Bactrians* oppoſed him, but at laſt was ſubdued. *Julius Africanus* aſcribes to this prince a reign of fifty-two years; but *Dionyſius* of *Halicarnaſſus*, in the firſt book of his *Roman* antiquities, ſhews very well, that the firſt kings of *Aſſyria* poſſeſſed but a ſmall part of *Aſia*.

II. NINUS, ſurnamed the younger, ſucceeded *Sardanapalus*, in the kingdom of *Aſſyria*. *Sardanapalus* having been compelled to burn himſelf in *Nineveh*, *Arbaces* and *Beleſis*, on the diſſolution of the *Aſſyrian* monarchy, founded two others, that of the *Medes*, and that of the *Babylonians*. The empire of *Aſſyria*, reduced to very narrow limits, was continued to *Ninus*, called in Scripture *Tiglath-pilneſer*, 2 Kings xv. 29. xvi. 7, 10. and *Thilgamus* by *Ælian*, *Hiſt. Animal.* lib. xii. cap. 21. *Euſebius* in his Chronicon, after *Caſtor* of *Rhodes*, allows him a reign of nineteen years: from A. M. 3257, to 3276. His ſucceſſor was *Salmanezzar*.

NISAN, נסן, *flight*; from נוס *nus*: or *ſtandard*; from נסס *naſas*: or *proof and temptation*; from מסה *maſſah*.

NISAN, a *Hebrew* month, anſwering to our *March*, and which ſometimes takes from *February* or *April*, according to the courſe of the moon. It was made the firſt month of the ſacred year, at the coming out of *Egypt*. Exod. xii. 2. It was the ſeventh month of the civil year. In *Moſes* it it is called *Abib*. The name *Niſan* is only ſince the time of *Ezra*, and the return from the captivity of *Babylon*.

The firſt day is the *Neomenia*. A faſt for the death of the children of *Aaron*, *Lev.* x. 1, 2, 3. On the tenth day a faſt for the death of *Miriam* the ſiſter of *Moſes*; alſo, every one provided himſelf with a lamb for the paſſover. On this day the *Iſraelites* paſſed over *Jordan* under the conduct of *Joſhua*. Joſh. iv. 19. On the fourteenth day in the evening they ſacrificed the paſchal lamb, and the day following, being the fifteenth, was held the ſolemn paſſover, *Exod.* xii. 18, &c. The ſixteenth they offered the ſheaf of the ears of barley, as the firſt-fruits of the harveſt of that year, *Levit.* xxiii. 9, &c. The twenty-firſt was the octave of the paſſover, which was ſolemnized with particular ceremonies. The twenty-ſixth the *Jews* faſted in memory of the death of *Joſhua*. On this day they began their prayers to obtain the rains of the ſpring. On the 29th they call to mind the fall of the walls of *Jericho*.

NISROCH, נסרך, νεσρὰχ, ἀσαρὰχ, *flight*, or *ſtandard*, or *proof and temptation*, *tender*, or *delicate*; from נוס *nus*, *to fly*; or from נסס *naſas*, *ſtandard*; or from מסה *maſſah*, *temptation*, and רך *rac*, *tender*, *delicate*. The root of this word is not in the *Hebrew*.

NISROCH, or *Neſroch*, a god of the *Aſſyrians*. *Sennacherib* was killed by one of his ſons, while in adoration to his God *Niſroch* in his temple, 2 *Kings* xix. 37. It is not known who this God *Niſroch* was. The Seventy call him *Meſrach*, *Joſephus* calls him *Araſkes*. The *Hebrew* of *Tobit* publiſhed by *Munſter* calls him *Dagon*.

The name of this deity may be traced in the words *Sarac*, and *Sargon*, kings of *Aſſyria*: and perhaps *Sarac* is the ſame as *Sarak*. But nothing of this informs us who this God *Niſroch* was.

NITOCRIS. *Herodotus*, lib. ii. cap. 186, 187, &c. ſpeaks of queen *Nitocris*, mother to king *Labynetus*, from whom *Cyrus* took *Babylon*: but the Scripture tells us, that the king from whom *Cyrus* took *Babylon*, was *Belſhazzar*, ſon or grandſon to *Nebuchadnezzar*; it ſeems to follow, that *Nitocris* was queen to *Nebuchadnezzar* the Great, and the ſame as *Amytta*, daughter to *Aſtyages*, king of the *Medes*.

Nitocris is celebrated by *Herodotus* as an heroine. While the king her ſon abandoned himſelf to his pleaſures, ſhe took the burthen of government upon her, and did all that human prudence could do, for the ſecurity of the empire. She compleated with incredible diligence the works that *Nebuchadnezzar* had left unfiniſhed, and particularly the walls of the city, and quays of the rivers, &c.

In the laſt year of *Belſhazzar*'s reign, while *Babylon* was beſieged by *Cyrus*, Dan. v. 1, 2, 3, &c. *Belſhazzar* made a feaſt for his wives and concubines, at which he prophaned the holy veſſels of the temple of *Jeruſalem*; when there appeared upon the walls of the room, over againſt the candleſtick, a hand that wrote theſe words, *Mene*, *Mene*, *Tekel*, *Upharſin*. The ſight of this prodigy terrified the king and all his company. *Nitocris*, the queen-mother, went into the hall, and told the king, that there was a man in his kingdom called *Belteſhazzar*, who would truly

explain the viſion. *Daniel* was ſent for, who gave the king the explication of it.

NITRE. A ſort of ſalt, or of ſalt-petre, common in *Paleſtine*, *Arabia*, and *Egypt*. The *Hebrews* call it *Nether*, and uſe this word to expreſs a ſalt proper to take ſpots out of cloaths, and even from the face. The wiſe man ſays, Prov. xxv. 20. *As he that taketh away a garment in cold weather, and as vinegar upon nitre; ſo is he that ſingeth ſongs to an heavy heart.* Muſic is as ſerviceable in diſpelling ſorrow, and in reſtoring a chearful temper, as nitre diſſolved in vinegar is uſeful in taking away blemiſhes from the face, or from cloaths. They always diſſolved the nitre in vinegar when they applied it to this uſe. [The above ſeems to me not to be the true ſenſe of the paſſage in Proverbs. I have always taken it otherwiſe—He makes bad worſe who deprives the ſhivering wretch of a garment in cold weather; ſo doth he who ſingeth ſongs to a heavy heart: vinegar poured upon nitre makes a great ebullition, ſo merriment, jollity and ſong are equally out of time, unſoothing, unſuitable to a mind overwhelmed by profound grief.] *Jeremiah* ſpeaking to his people under the image of a faithleſs and abandoned ſpouſe, ſays, *Though thou waſh thee with nitre, and take thee much ſoap, yet thine iniquity is marked before me, ſaith the Lord God.* Thou art too much polluted in my eyes ever to be made clean. This paſſage proves the uſe of nitre, to purify from outward ſpots and blemiſhes. [N. B. The nitre common among us, from which gunpowder is made, is not the nitre of the Scriptures: it is nearer, I believe, to *ſal-ammoniac*.]

NO, or *No-ammon*, a city of *Egypt*, which St. *Jerom* always tranſlates by *Alexandria*. But it is rather the city of *Dioſpolis* in the *Delta*, between *Buſiris* to the ſouth, and *Mendeſium* to the north. See *Jeremiah* xlvi. 25. *Ezek.* xxx. 14, 15, 16. *Nahum* iii. 8. See DIOSPOLIS and AMMON No.

No-ammon ſignifies the habitation of *Ammon*, Several are of opinion, that *Ammon* is the ſame as *Ham* the ſon of *Noah*, who, they ſay, fixed his dwelling in *Egypt*.

NOACHIDÆ. This name is given to the children of *Noah*, and in general to all men not of the choſen race of *Abraham*.

The *Rabbins* pretend, that God gave *Noah* and his ſons certain precepts, which contain the natural duty common to all men, and the obſervation of which alone will be ſufficient to ſave them. The *Hebrews* would not ſuffer any ſtranger to dwell in their country, unleſs he would conform to them. Theſe precepts are eight in number.

THE NOACHICAL PRECEPTS.

I. Obedience is due to judges, magiſtrates, and princes.

II. The worſhip of falſe gods, ſuperſtition, and ſacrilege, are abſolutely forbidden.

III. Alſo curſing the name of God, blaſphemies, and falſe oaths.

IV. Likewiſe all inceſtuous and unlawful conjunctions or copulations.

V. Alſo the effuſion of the blood of all ſorts of living animals, murder, wounds, and mutilations.

VI. Alſo theft, cheats, lying, *&c.*

VII. The parts of a living animal are not to be eaten, as was practiſed by ſome Pagans. *Arnob. contra Gentes*, lib. v. *Caprorum reclamantium viſcera cruentatis oribus diſſipant.*

Maimonides ſays, that the firſt ſix of theſe precepts were given by *Adam*, and the ſeventh was added by *Noah*. What inclines us to doubt of their antiquity, is, that no mention is made of theſe precepts, in Scripture, in *Onkelos*, in *Joſephus*, or in *Philo*; nor in any of the ancient fathers.

NOADIAH, נועדיה, νωαδία, *witneſs*; from עדד *hadad:* or *aſſembly*, or *ornament of the Lord*; from עדה *hedah*, &c. and יה *jah*, *the Lord.*

NOADIAH. A falſe propheteſs employed by the enemies of *Nehemiah*, to endeavour to intimidate him. But *Nehemiah* continued and accompliſhed his undertaking. *Nehem.* vi. 14. *ante* A. D. 454.

NOAH, נעה, ναα, *that quavers or totters*; from נוע *nuah.*

NOAH, נח, *repoſe*, or *reſt:* from נוח *nuac:* otherwiſe, *conſolation*; from נחם *nacham*, by cutting off the מ *mem.*

NOAH, or *Noe*, ſon of *Lamech*, was born A. M. 1056, *ante* A. D. 2948. Amidſt the general corruption of mankind, *Noah* found favour in the eyes of the Lord. God ſeeing that all men had corrupted their ways, ſaid to *Noah*; "The end of all fleſh is reſolved upon before me; the earth is filled with the iniquities of men, and I will deſtroy them from the face of the earth. Make an ark of wood, &c. for thy preſervation, and that of animals, plants, &c.

Noah performed what the Lord had commanded him; and A. M. 1656, *ante* A. D. 2348, God cauſed all the animals to come to *Noah*, into the ark; after which he ordered him to go in himſelf, with his wife, his three ſons, and their wives. (*Noah* was then ſix hundred years old.) Preſently the waters of the deluge began to fall, inſomuch that whatever had life on the earth, or in the air, was deſtroyed, except ſuch animals as were with *Noah* in the ark.

The Lord remembering *Noah*, cauſed the waters to

to diminiſh; ſo that the ark reſted on the mountains of *Armenia*, or of *Ararat*, ſays the *Hebrew*. The tenth day of the tenth month, the tops of the mountains began to appear. After forty days *Noah* let go the raven, who went out of the ark, and *returned* according to the *Hebrew*, or *returned not* according to the Septuagint and the Vulgate; or *he went out, and went and came*, flying about the ark, and alighting upon its roof. Afterwards *Noah* ſent forth the dove, which not finding a place to ſet his foot, returned into the ark again. Seven days after, he ſent it out again, and it returned in the evening, bringing in its mouth a branch of an olive-tree, having green leaves upon it, which the tree had ſhot out ſince the aſſwaging of the waters. He ſtaid yet ſeven days longer; then he uncovered the roof of the ark; and obſerving the whole ſurface of the earth was dry, he received orders from the Lord to go out of the ark, with all the animals. He therefore came out in the ſix hundred and firſt year of his age, and the twenty-ſeventh day of the ſecond month.

Then he offered as a burnt ſacrifice to the Lord one of all the pure animals that were in the ark; and the Lord accepted his ſacrifice, and promiſed to bring no more a deluge over the earth; of which promiſe the ſign he gave to *Noah* was the rainbow.

Noah being an huſbandman, cultivated the vine; having made wine and drank thereof, he unwarily made himſelf drunk, and falling aſleep in his tent, happened to uncover himſelf indecently. *Ham* the father of *Canaan* diſcovering him in this condition, made ſport of him, and jeered with his two brothers: but they, inſtead of ſporting, going backwards, covered their father's nakedneſs, by throwing a mantle over him. *Noah* awaking, and knowing what *Ham* had done, foretold the doom of ſlavery to *Ham*, and his poſterity: [*vide* FRAGMENTS, No. XIX. XX.] while he bleſſed his other ſons.

Noah lived after the deluge three hundred and fifty years; his whole life was nine hundred and fifty years. He died A. M. 2006, *ante* A. D. 1998. He left three ſons, *Shem*, *Ham*, and *Japheth*, (*vide* their Articles) and according to the common opinion, he divided the whole world among them. To *Shem* he gave *Aſia*; to *Ham*, *Africa*; and to *Japheth*, *Europe*. *Euſeb. Græc. Chronic. ſeu Theſauri tempor.* p. 10. *Philaſtr. de hæreſ.* cap. 70. Some inſiſt, that beſides theſe three ſons, he had ſeveral others. The ſpurious *Beroſus* gives him thirty, called *Titans*, from the name of their mother *Titæa*. They pretend the *Teutons* or *Germans* are derived from a ſon of *Noah* called *Thuiſcon*. The falſe *Methodius* alſo makes mention of *Jonithus* or *Jonicus*, a pretended ſon of *Noah*. The ſcholaſtic hiſtory of *Peter Comeſtor* may be ſeen, lib. i. cap. 37. and *Toſtat* upon *Geneſis*.

St. *Peter* calls *Noah* a preacher of righteouſneſs, 2 Peter ii. 5. becauſe before the deluge he was inceſſantly declaring to men, not only by his diſcourſes, but by his unblameable life, and by the building of the ark, in which he was employed ſix ſcore years, the coming of the wrath of God. *Vide* Matth. xxiv. 37. We find among the verſes of the pretended *Sybils*, *a deſcription of mankind before the deluge*, *and* Noah's *preaching to them*. *Theophilus* of *Antioch*, lib. iii. *ad Autolyc.* p. 129, ſeems to believe, that the name *Deucalion*, who is the ſame as *Noah*, comes from the *Greek Deute*, and *Calein*, come and call; becauſe *Noah* ſpeaking to men before the deluge, uſed the words, *Come, God calls you to repentance.*

St. *Peter* ſays, *For Chriſt alſo hath once ſuffered for ſins, the juſt for the unjuſt, (that he might bring us to God) being put to death in the fleſh, but quickened by the ſpirit: by which alſo he went and preached unto the ſpirits in priſon; which ſometime were diſobedient, when once the long ſuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is eight ſouls, were ſaved by water*, 1 Pet. iii. 18, 19, 20. Several of the ancient fathers have taken theſe words literally: as if *Jeſus Chriſt* after his reſurrection, had really preached to thoſe men, who before the deluge were diſobedient to the preaching of *Noah*; and that he had delivered ſome of them. Others by the word *priſon* underſtand the body, which is, as it were, the priſon of the ſoul. Others, that *Jeſus Chriſt*, by his ſpirit, with which *Noah* was repleniſhed, preached by the mouth of that patriarch to the unbelievers before the deluge, whoſe ſouls were then in the priſon of the body, but who at the time when St. *Peter* wrote were in the priſon of hell. Other interpretations alſo are given to this paſſage.

The eaſtern people had a notion, that *Noah* received orders from God to take the body of *Adam*, and put it in the ark, to preſerve it from the waters of the deluge; and that when he found himſelf near his death, he called his ſon *Shem* to him, entruſted him with this *depoſitum*, and bid him carry it to *Melchiſedech*, the prieſt of the moſt high, that they two might bury it in ſuch place as the angel of the Lord ſhould ſhew them. *Shem* went therefore to *Melchiſedech*, and they buried *Adam* upon mount *Calvary*, which is the middle of the earth. This is a prayer which, it is ſaid, *Noah* repeated every day while he was in

in the ark. "O Lord, thou art truly great, and there is nothing ſo great as that it can be compared to thee. Look upon us with an eye of mercy, and deliver us from this deluge of waters. I intreat this of thee for the love of *Adam* thy firſt man, for the blood of *Abel* thy ſaint, for the righteouſneſs of *Seth* whom thou haſt loved. Let us not be reckoned in the number of thoſe who have diſobeyed thy commandments, but ſtill extend thy merciful care to us, becauſe thou haſt hitherto been our deliverer, and all thy creatures ſhall declare thy praiſe. *Amen.*"

Several learned men have obſerved, that the Pagans confounded *Saturn*, *Deucalion*, *Ogyges*, the god *Cœlus*, or *Ouranus*, *Janus*, *Protheus*, *Prometheus*, *Vertumnus*, *Bacchus*, *Oſiris*, *Vadimon*, and *Xiſuthrus*, with *Noah*. See M. *Bochart*, *Geograph. Sacr.* lib. i. cap. 1. M. *Huet. de concord. Rat. & Fidei*, lib. ii. *Grot. de verit. Relig. Chriſt.* lib. i. *Natalis Comes. Mytholog.* lib. viii. cap. 17. *Octav. Falconer*, *Diſſert. de Nummo Apameas. Dickinſon*, *Delphi Phœnicizantes*. Alſo M. *Fabricius Apochryph. V. T.* p. 247, *&c.*

Several writings have been aſcribed to *Noah*. Some *Hebrews* have thought, that *Moſes* quotes a work compoſed by *Noah*, when he ſays, Gen. vi. 9. *Theſe are the generations of Noah.* And elſewhere, Gen. x. 1. *Now theſe are the generations of the ſons of Noah.* The falſe *Beroſus* aſcribes alſo a book to him, *of the ſecrets of natural things*; and the *Cabaliſts* maintain, that this book was ſtole from *Noah* by his ſon *Ham*, and given to *Mizraim*. *W. Poſtel* ſpeaks of it in the title of his book called, *De originibus, ſeu de varia ac potiſſimum orbi Latino ad hanc diem incognita, aut inconſiderata hiſtoria, &c. Ex libris Noachi & Hanachi, &c.* *Lambecius* in his catalogue of the emperor's library, ſpeaks of a book with this title: *The Method which was revealed to the Prophet* Noah *by the Angel of the Lord, to diſcover ſixteen figures, proper to foretel what ſhall come hereafter.* But all theſe are juſtly ranged among fables and impoſtures. There is no proof that *Noah* ever wrote any thing; much leſs that any thing of his is preſerved to our times.

The wife of *Noah* is called *Noriah* by the *Gnoſtics*; *Barthenos* or *Bathenos* by *Epiphanes*: *Noema* or *Tethiri*, by ſome ancient *Rabbins*. But this has as little certainty, as what we now mentioned of *Noah*'s works. *Vide* ARK, DELUGE.

The eaſtern people think that *Noah* came out of the ark on the tenth day of the firſt month of the *Arabian* year, called *Meharram*; and that this patriarch inſtituted a faſt on that day, which they ſtill obſerve, in commemoration of the deliverance from the waters of the deluge. Then *Noah* was appointed of God as a new *Adam*, to repeople the world. All nations derive their origin from his three ſons. From *Shem* the *Hebrews*, the *Arabians*, the *Perſians*, the *Syrians*, and the *Greeks*; from *Japheth* the *Scythians*, the *Moguls*, the *Getæ*, the *Tartars*, the *Chineſe*, the *Turks*, the *Hyperboreans*, of *Gog* and *Magog*: from *Ham* the *Indians*, the *Africans*, the Blacks, &c. [But certainly *Noah* had alſo other poſterity, after the deluge.]

Beſides theſe three ſons of *Noah*, the Orientals have given him a fourth, called *Magheſtan*, unknown to the ſacred books of the *Hebrews*. They ſay moreover, that God ſent books to *Noah*, which ſignifies, according to their way of ſpeaking, that when he died he left ten volumes behind him, in which he wrote down the revelations, and all the commands he had received from God. But theſe books, if ever they were at all in being, are now loſt. [unleſs the *Indian Sanſcrit* books be memorials of them.]

The fable of *Deucalion* and his wife *Pyrrha*, *Apollodor*, lib. i. is manifeſtly derived from the hiſtory of *Noah*. *Deucalion* by the advice of his father built an ark, or a veſſel of wood, in which he put all ſorts of proviſions neceſſary for life, and entered into it with his wife *Pyrrha*. This was to ſecure them from a deluge, that drowned almoſt all *Greece*. All the people almoſt of this country were deſtroyed, none eſcaped but thoſe that took refuge upon the tops of the higheſt mountains. As ſoon as the flood was over, *Deucalion* came out of his ark, and found himſelf on mount *Parnaſſus*. There he offered ſacrifices to *Jupiter*, who ſent *Mercury* to him, to know what he deſired. He requeſted him that he might become the reſtorer of mankind, which *Jupiter* granted him. He and *Pyrrha* were ordered to caſt ſtones behind them, which were immediately changed into ſo many men and women.

The Pagans ſtruck medals to preſerve the memory of this famous event. *Octav. Falconerii inſcript. Athlet. Rom.* 1568. *Vide & Kircher de Arcâ Noe*, p. 138. *Vide* APAMEA.

NOARA, *Noarath*, or *Nearath*, a city of *Ephraim*, five miles from *Jericho*, as *Euſebius* ſays.

NOB, נבה, νοβα, *diſcourſe*, *prophecy*.

NOB, or *Nobe*, or *Nomba*, a ſacerdotal city of *Benjamin* or *Ephraim*. St. *Jerome* ſays, *in Epitaphio Paulæ*. (*Vide Euſeb. in locis*, *voce*, *Nombra.*) that in his time it was intirely deſtroyed, and that the ruins of it might be ſeen not far from *Dioſpolis*. When *David* was drove away by *Saul*, he came to *Nob*, and aſking the high-prieſt *Abimelech* for ſomething to eat, he gave him the bread which had been lately taken off the holy table: alſo

alſo he gave him the ſword of *Goliath*. When *Saul* was informed of this by *Doeg*, he cauſed all the prieſts of *Nob* to be ſlain, and deſtroyed their city. 1 Sam. xxii. 9, &c. xxi. 6, 7, 8, &c.

NOBAH, נבח, *ναβὲ*, *that barks or yelps*; from נבח *nabach*.

NOBAH, or *Nobe*, or *Chanatha*, or *Canath*, a city beyond *Jordan*. It took the name of *Nobah* from an *Iſraelite* who made a conqueſt of it, *Numb.* xxxii. 42. *Gideon* purſued the *Midianites* to this city, *Judg.* viii. 11. *Euſebius* ſays, that there is a forſaken place of this name about eight miles from *Heſhbon*, ſouth. But that could not be this *Nobah*, becauſe this was much farther north.

NOD, נוד, *vagabond*.

NOD, or the Land of *Nod*. To this country *Cain* withdrew after his fratricide, *Gen.* iv. 16. The LXX. and *Joſephus*, read *Naid* inſtead of *Nod*, and have taken it for the name of a place. It cannot be eaſily known what country this was, unleſs perhaps it was *Nyſe*, or *Nyſea*, towards *Hyrcania*. St. *Jerome* and the *Chaldee* have taken the word *Nod* in the ſenſe of an appellative, a *vagabond* or *fugitive*. [*i. e.* a wanderer on the earth.]

NODAB, נודב, *νάδαβ*, *he that vows*: otherwiſe, *liberal*: otherwiſe, *prince*, or *chief*; from נדב *nadab*.

NODAB, a country bordering on *Iturea* and *Idumea*, but now unknown. We read, 1 Chron. v. 19. that the tribe of *Reuben*, aſſiſted by *Gad* and *Manaſſeh*, had a war againſt the *Hagarites*, the *Jeturites*, and the people of *Nephith* and of *Nodab*, in which the *Iſraelites* had the advantage.

NOGAH, נגה, *ναγὲ*, *brightneſs*, *ſplendor*.

NOGAH, or *Noge*, a ſon of *David*, 1 *Chron.* iii. 7. xiv. 6.

NOHAH, נוחה, *νaὰ*, *he that reſts*; from נוח *nuah*: *chief*, *manager*; from נחה *nachah*, *to manage*.

NOHAH, or *Nohaa*, fourth ſon of *Benjamin*, 1 *Chron.* viii. 2.

NOPHAH, נופח, *that breathes*; from נפח *naphak*: otherwiſe, *that chains*, *or ties up*; from פוח *puac*: or *that fears*; from פחד *pacad*: otherwiſe, that *ſpeaks*, *or murmurs*; from יפח *japhac*.

NOPHAH, or *Nophe*, a city of the *Moabites*, which afterwards belonged to the *Amorites*, and laſtly to the *Iſraelites*, Numb. xxi. 30. *Nophah* was near to *Medebah*. There is ſome probability that it is the *Nephis*, *Eſdr.* v. 21. or *Nebo* or *Nabo*, *Nehem.* vii. 33, and *Ezra* ii. 29, &c. The ſituation agrees perfectly well. *Nebo* is joined with *Medeba* in *Iſai.* xv. 2. xlvi. 1.

NOPHET, נפת, *honey-comb*; from נוף *nuph*: or *ſieve*, or *that drops*: from the ſame.

NOPHET, *Joſh.* xvii. 11. and elſewhere, is taken for a diſtrict or a province. Often it is joined to *Dor*, as *Nophet-dor*, Joſh. xi. 2. xii. 23. the diſtrict round the city *Dor*, on the *Mediterranean*, ſouth of mount *Carmel*, and north of *Cæſarea* of *Paleſtine*. Two thirds of it was poſſeſſed by the tribe of *Zebulun*, and one third by that of *Manaſſeh*.

NOSE. *Naſus*, *Nares*. The *Hebrews* commonly place the ſeat of anger in the noſe. *There went up a ſmoke out of his noſtrils*, 2 Sam. xxii. 9. And in *Moſes*, *The anger of the Lord and his jealouſy ſhall ſmoke againſt that man*, Deut. xxix. 20. Alſo in the *Pſalms*, *There went up a ſmoke out of his noſtrils*, Pſal. xviii. 3. And *Job*, *Out of his noſtrils goeth ſmoke*, Job xli. 21. The ancient *Greek* and *Latin* authors ſpeak pretty much after the ſame manner.

——— Ἀνὰ ῥῖνας δέ οἱ ἤδη
Δριμὺ μενύος προΰτυψε.

HOMER. ODYSS. xxiv.

Οἱ ἀει δριμεῖα χολὰ ποὶ ῥινὶ κάθηται.

THEOGRITUS.

Thus *Perſius*,

Diſce, ſed ira cadat naſo, rugoſaque ſanna.

And *Plautus*,

Fames & mora bilem in naſo conciunt.

The eaſtern women in ſeveral places wore golden rings in their noſtrils. *Solomon* alludes to this cuſtom when he ſays, Prov. xi. 22. *As a jewel of gold in a ſwine's ſnout, ſo is a fair woman without diſcretion.* And *Ezekiel*, xvi. 12. *And I put a jewel on thy forehead* [Heb. *noſe*,] *and ear-rings in thine ears, and a beautiful crown upon thine head.*

They alſo put rings in the noſtrils of oxen and camels, to guide them by. *I will put my hook in thy noſe, and my bridle in thy lips*, 2 Kings xix. 28. And *Job* xli. 2.

NOTHING, *Nihilum*, is ſometimes put in oppoſition to body, ſolidity, or maſs. It is alſo put for vacuity, and for what is not ſenſible. *Job* ſays, xxvi. 7. *He ſtretcheth out the north over the empty place, and hangeth the earth upon nothing*, upon the *vacuum*. And *Iſaiah*, xl. 22. Vulg. *that God ſpreads out the heavens as nothing, extendit tanquam nihilum cœlos*; he extends them in the air, in inviſible ſpaces. The wiſe man ſays, Wiſd. ii. 2. Vulg. we are born of nothing, and in ſome ſenſe ſhall return to nothing again. *Ex nihilo nati ſumus, & poſt hoc erimus tanquam non fuerimus.* We ſhall diſappear from the face of the earth, as if we had never been there. And *Iſaiah* ſays, xli. 24. *Behold ye are of nothing, and your works of nought*; *an abomination is he that chooſeth you.*

Idols

Idols are often called nothings, non-entities. *Ye which rejoice in a thing of nought*, Amos vi. 13. And *Eſther*, Apoc. xiv. 11. *O Lord, give not thy ſceptre unto them that be nothing*; deliver not over thy people to thoſe gods that are nothing. And St. *Paul*, *we know that an idol is nothing in the world.* 1 Cor. viii. 4.

To bring to nothing, *i. e.* to exterminate, to deſtroy, utterly to root out any thing.

NOVICE, or *Neophyte*. This word comes from the *Greek* Νεόφυτος, from νεὸς, *novus*, and φύτος, *plantatus*, *ſatus*, and literally ſignifies, *newly ſown*, or *planted*. This name was given to new converts to *Chriſtianity*, or to thoſe newly baptized. St. *Paul* adviſes, 1 Tim. iii. 6. that a novice ſhould not be made a biſhop, for fear, ſays he, *leſt being lifted up with pride, he fall into the condemnation of the devil.* As *Lucifer*, being puffed up with thoſe eminent qualities he poſſeſſed, became proud and inſolent, and was therefore precipitated into hell, ſo a man who finds himſelf ſuddenly exalted in dignity, eaſily flatters himſelf, and conceits that he has more real worth than others, and that there is great occaſion for his ſervices, &c. Hence ariſes preſumption and pride, and then comes the judgment of God, who always humbles the proud.

NUMBER. This word is ſometimes taken to ſignify a ſmall number, ſuch as is ſoon reckoned; ſometimes it ſignifies the contrary. We are but few in number, ſays *Jacob* to his ſons, when they had aſſaulted *Shechem*, Gen. xxxiv. 30. literally, *Ego autem viri numeri*, *I being men of number.* And *Moſes* ſays, Deut. iv. 27. *Ye ſhall be left few in number among the heathen.* And *Job*, *when a few years are come*, *Heb.* years of number. And the *Pſalmiſt*, cv. 12. *When they were but a few men in number:* literally, men of number.

Number ſometimes ſtands for a great number, or a multitude. Thus, Pſal. cxlvii. 4. *He telleth the number of the ſtars*, or their multitude, as the Septuagint and Vulgate tranſlate it. *Solomon* ſays, Eccleſ. ii. 3. *Quo facto opus eſt ſub ſole, numero dierum vitæ ſuæ.*

The number of the beaſt, or the number of the name of the beaſt, in Rev. xiii. 17, 18. ſtands for the numerical value of the letters that compoſe his name. *Vide* ANTICHRIST.

NUMBERS. The book of *Numbers* is the third of the Pentateuch. The *Hebrews* call it וידבר *Vajedabber*, *and he ſpoke*, becauſe in the *Hebrew* it begins with theſe words. Some *Jews* call it במדבר *Bemiddebar*, *in the deſert*, becauſe it includes the hiſtory of the *Iſraelites'* journeying in the wilderneſs. The *Greeks*, and after them the *Latins*, call it the book *of Numbers*, becauſe the three firſt chapters contain the numbering of the *Hebrews* and *Levites*, which was performed ſeparately, after the erection and conſecration of the tabernacle.

The people having departed from *Sinai* on the twentieth day of the ſecond month of the ſecond year after their coming out of *Egypt*, went to the wilderneſs of *Paran*, and thence to *Kadeſh*, from whence they ſent ſpies to view the Land of Promiſe. At their return the people were diſcouraged; for which God condemned them to die in the deſart. And having journeyed thirty-nine years in the wilderneſs, they arrived at laſt at the plains of *Moab*, beyond *Jordan*. What happened during this interval is read in the book of *Numbers*.

NUMENIUS, Νεμήνιος, *new-moon*, *new month*, or *the firſt day of the month*. See NEOMENIA.

NUMENIUS, ſon of *Antiochus*, was ſent by *Jonathan Maccabæus* to renew the alliance made by the *Jews*, with the *Romans* and *Lacedæmonians*. He was again commiſſioned for the ſame purpoſe ſome years after, by *Simon Maccabæus*, the brother of *Jonathan*. It is not eaſy to know who this *Numenius* was, but he appears to have been a perſon of great capacity, ſince he was employed in ſuch important negociations, which he always managed with addreſs. *Joſephus* alſo mentions letters of the *Roman* ſenate in favour of *Johannes Hyrcanus*, given in the ninth year of his high prieſthood, wherein *Numenius*, the ſon of *Antiochus*, is named as ambaſſador from the *Jews*.

NUN, נון, *ſon*.

NUN, ſon of *Eliſhamah*, and father of *Joſhua*, of the tribe of *Ephraim*. The *Greeks* give him the name of *Naue* inſtead of *Nun*.

NUTS, a fruit well known and very common. The only paſſage in which mention is made of nuts, is Cant. vi. 11. *I went down into the garden of nuts*, or of nut-trees.

NYMPHA, Νύμφα, or *Nymphas*, *Coloſſ.* iv. 15. *ſpouſe*; from νύμφη.

NYMPHAS. St. *Paul*, Coloſſ. iv. 15. ſalutes *Nymphas*, and the church in his houſe. Some *Latins* have thought, that *Nymphas* was the name of a woman: but the *Greek* text ſhews plainly it muſt be a man. The *Greeks* keep the feaſt of *Nymphas February* 28, and give him the name of an apoſtle, They add, that he died in peace.

O.

OBA

OATH. God has prohibited all falſe oaths, and all uſeleſs and cuſtomary ſwearing in ordinary diſcourſe: but when the neceſſity and importance of a matter requires an oath, he allows us to ſwear by his name; but not in the name of any falſe gods, or in the name of inanimate things, whether on earth, or in heaven, or by the ſtars, or by the life of any man. Our Saviour forbids all kinds of oaths, Matt. v. 33. and the primitive *Chriſtians* underſtood and obſerved this command in a literal ſenſe, as may be ſeen from *Tertullian*, *Euſebius*, St. *Chryſoſtom*, St. *Baſil*, St. *Jerom*, &c. However, it muſt be acknowledged, that neither the apoſtles nor fathers abſolutely condemned ſwearing, or the uſe of oaths upon every occaſion, and on all ſubjects. There are circumſtances wherein we cannot morally be excuſed from it. But we ought not to ſwear except on urgent neceſſity. We ought to live with ſuch integrity and veracity, as not to need an oath in confirmation of what we ſay; but that our word may be looked upon as good as an oath: nor muſt we ever ſwear but with a ſtrict regard to juſtice and truth. See St. *Auſtin*, Ep. 157. n. 40. and the commentators on St. *Matthew*, v. 33, 34.

OB, a ſpirit of *Ob*, a ſpirit of *Python*. See PYTHON.

OBADIAH, עבדיה, ὀβδίας, *Vulgate*, *Obdias*. *A ſlave, or labourer of the Lord*; from עבד *habad*, *a ſervant, ſlave, or labourer*, and יה *jah*, *the Lord*.

I. OBADIAH, or *Obdiah*, ſecond ſon of *Uzzi*, of *Iſſachar*, 1 *Chron.* vii. 3.

II. OBADIAH, ſon of *Arnan*, and father of *Shechaniah*, 1 *Chron.* iii. 21.

III. OBADIAH, ſon of *Azel*, of the race of *Saul*, 1 *Chron.* viii. 38.

IV. OBADIAH, ſon of *Shemaiah*, of the race of the *Levites*, 1 *Chron.* ix. 16.

V. OBADIAH, a valiant man of *David*'s army, who joined him in the wilderneſs, 1 *Chr.* xii. 9.

VI. OBADIAH, one whom king *Jehoſhaphat* ſent into the cities of *Judah*, to inſtruct the people, 2 *Chron.* xvii. 7.

VII. OBADIAH, a principal man of *Judah*, who ſigned the covenant, *Neh.* x. 5.

OBE

VIII. OBADIAH, the prophet. He foretold the return from the captivity in theſe terms according to the Vulgate, Obad. 20. The army of the children of *Iſrael*, who had been tranſplanted out of their own country, ſhall poſſeſs all the land of the *Canaanites* as far as *Sarepta*, and the cities of the ſouth ſhall be in ſubjection to thoſe that had been carried away from *Jeruſalem* as far as the *Boſphorus*. The *Hebrew* [and *Engliſh* tranſlation] read it thus: *The captivity of this hoſt of the children of* Iſrael *ſhall poſſeſs that of the* Canaanites *even unto* Zarephath; *and the captivity of* Jeruſalem *which is in* Sepharad, *ſhall poſſeſs the cities of the ſouth.* Some *Hebrews* by the name of *Canaanites* here underſtand *Germany*, and *France* by the name of *Zarephath*, and *Spain* by the name of *Sepharad*. The *Jew* that taught St. *Jerom* the *Hebrew* tongue, by the name of *Sepharad*, underſtood the *Boſphorus*, which he connected with the prepoſition *Be*, ſignifying within, and made but one word of them. But it will be better to follow the reading of the Septuagint. The *Iſraelites* at their return from the captivity ſhall poſſeſs the land of the *Canaanites*, or of the *Phœnicians*, as far as the city of *Sarepta*, which was near to *Tyre* and *Sidon*, the capital of *Phœnicia*. And the captives that ſhould return to *Jeruſalem* ſhall poſſeſs the country that reaches from *Ephrata* towards the ſouth of the Land of Promiſe.

OBAL, עובל, *inconvenience of old age*, or *of the flux*: from בלה *balah*, *to grow old*, or from יבל *jabal*, *flux*, and עוה *havah*, *naughtineſs*. According to the *Arabic*, *he that walks*; from עבל *habal*.

OBAL, or *Ebal*, eighth ſon of *Joktan*, Gen. x. 28. generally thought to have peopled a part of *Arabia*.

OBED, עבד, *a ſervant*.

I. OBED, ſon of *Boaz* and *Ruth*; father of *Jeſſe*, grandfather of *David*. *Ruth* iv. 17.

II. OBED, ſon of *Ephtal*, father of *Jehu*, of *Judah*. 1 *Chron.* ii. 37.

OBED-EDOM, עבד־אדם, *the ſlave of Edom, or the Idumæan*: or *labourer of the man, of red, or earthy*; from עבד *habad*, *a ſlave*, and from אדם *adam*, *man*, or *Edom*, *Idumæan*.

OBED-EDOM, ſon of *Jeduthun*, a *Levite*, 1 Chr. xvi. 38. father of *Shemaiah*, *Jehozabad*, *Joah*, *Sacar*, *Nathaneel*, *Ammiel*, *Iſſachar*, and *Peulthai*. He had a numerous family, ſays 1 Chron. xxvi. 4. becauſe the Lord bleſſed him. After the death of *Uzzah*, *David* terrified at that accident, durſt not remove the ark into the place he had provided for it in his own houſe, but left it in the houſe of *Obed-Edom*, near the place where *Uzzah* was ſtruck dead. The preſence of the ark became a bleſſing to *Obed-Edom*, which encouraged *David* ſome months afterward to remove it to the place he had appointed for it. Afterwards *Obed-Edom* and his ſons were aſſigned to the keeping of the doors of the temple, 1 Chr. xv. 18, 21. In 2 Sam. vi. 10. *Obed-Edom* is called the *Gittite*, probably becauſe he was of *Gath rimmon*, a city of the *Levites* beyond *Jordan*, *Joſh.* xxi. 24, 25.

OBIL, אויבל, *ἀβὶλ*, *that weeps*, or *deſerves to be bewailed;* from אבל *abal:* otherwiſe, *ancient*; from בלה *balah:* otherwiſe, *who is brought;* from יבל *jabal.*

OBIL, or *Ubil*, an *Iſhmaelite*, maſter of the camels to king *David*, 1 *Chron.* xxvii. 30. *David* gave the care of his camels to an *Iſhmaelite*, probably becauſe theſe people knew better than others the manner of rearing and managing theſe animals, which were very common in their country.

OBOTH, אבות, *ſpirits of Python*, *falſe oracles*, or *bags*, goat-ſkins ſerving for veſſels to put liquors in; from אוב *ob:* otherwiſe, *deſires*; from אבה *abah:* otherwiſe, *fathers*; from אב *ab.*

OBOTH, an encampment of the *Hebrews* in the wilderneſs. From *Punon* they went to *Oboth*, and from *Oboth* to *Je-abarim*, *Numb.* xxi. 10. xxxiii. 43. *Ptolemy* ſpeaks of a city called *Oboda*, or *Eboda*, in *Arabia Petræa*; *Pliny*, and the geographer *Stephanus* mention it alſo. *Stephanus* makes it belong to the *Nabatheans*, and *Pliny*, lib. vi. cap. 28. to the *Helmodeans*, a people of *Arabia*. At *Oboth* they worſhipped the god *Obodos*, which *Tertullian* joins with *Duſares*, another king of this country. *Tertul. ad Nation.* lib. ii. cap. 8.

OBSCURE, as put for adverſity, ſee NIGHT and DARKNESS. An obſcure, dark, or ſad countenance is oppoſed to a ſerene and open one. *Jeſus Chriſt* upbraids the *Phariſees*, that they had obſcure or ſad aſpects, *Matt.* vi. *σκυθρωποι*, when they faſted. And *Nahum*, ii. 10. ſpeaking of the deſtruction of *Nineveh*, ſays, their faces were as black as a pot. *Heb.* as if they had blacked their faces with ſoot. Some travellers, as *Tavernier*, *Voyage of Perſia*, lib. ii. cap. 7. affirm, that by way of mourning the Orientals daub their faces with the black of a kettle. *Joel* makes alluſion to this cuſtom, ii. 6. All faces ſhall gather blackneſs. And *Iſa.* xiii. 8. Their faces ſhall be as flames. And *Ezek.* xx. 47. All faces from the north to the ſouth ſhall be burned. *Vide* FRAGMENT, No. *E.* 305.

Obſcure places denote the grave, Pſal. cxliii. 3. "The enemy hath made me to dwell in darkneſs, as thoſe who have been long dead." In Pſal. lxxiv. 20. we read, "The dark places of the earth are full of the habitations of cruelty," which ſome underſtand of the obſcure places of priſons, wherein tyrants often keep the weak and unfortunate; becauſe the obſcure of the earth, the poor *Iſraelites*, are reduced to captivity in the houſes of the *Babylonians*. *Solomon* ſpeaks of the *obſcure*, the poor, as oppoſed to the great and rich. Prov. xxii. 29. "Seeſt thou a man diligent in his buſineſs, he ſhall ſtand before kings; he ſhall not ſtand before mean men:" *Heb. coram obſcuris.*

In great calamities, the ſun is ſaid to be obſcured, and the moon covered with darkneſs, Matt. xxiv. 29. Luke xxiii. 45. *Vide* alſo Nah. iii. 19. Jer. xiv. 2.

Obſcurity of the heart and of the mind, according to St. *Paul*, is put for the wilful ignorance and hardneſs of the *Jews*. Rom. i. 21. Eph. iv. 18.

OBSERVATION. To obſerve the commandments of the Lord, his laws, his ſolemnities, his covenant, *&c.* are expreſſions that occur very frequently in Scripture, Exod. xxiii. 21. Obſerve him, and hear his voice: *Hebrew*, be on your guard in his preſence, and fear him. You ſhall not obſerve dreams, *Levit.* xix. 26. לא תעוננו. Some tranſlate, you ſhall uſe no ſorcery; others, you ſhall caſt no nativities; or, you ſhall not enchant the eyes; or, you ſhall uſe no auguries by the flight of birds.

Obſervare cuſtodias. To keep guard in the temple, at the gate of a prince, in a camp, or even to keep watch over a flock that lies out in the field, 1 Sam. ii. 22.

To obſerve the mouth of any one, to be a ſpy on his words, in order to ſurprize him. The *Babylonians* obſerved *Daniel*, that they might have an opportunity to accuſe him to the king. The *Phariſees* obſerved *Jeſus Chriſt*, and endeavoured to catch him in his diſcourſes. *Solomon*, Eccl. viii. 2. adviſes to obſerve the mouth of the king, to keep his ordinances, to be obedient to his commands, and, Eccl. xi. 4. that he that obſerves the winds ſhall not ſow. St. *Paul* reproves the *Galatians*, iv. 10. for obſerving days and months; imitating the *Jews* in their ſuperſtitious

ſtitious diſtinctions of days. *Ezekiel* ſays, xxxiii. 4, 5. that he who does not obſerve himſelf, or takes no care of himſelf, ſhall die by the ſword, Pſ. cxxx. 3. *If thou Lord ſhouldeſt mark* (or obſerve) *iniquities, O Lord, who ſhall ſtand?* If thou ſhouldeſt enter into a rigorous obſervation of our faults, who can bear ſuch a ſcrutiny, who can ſtand ſuch an enquiry?

OCRAN, עכרן, *diſturber:* or *that diſorders*; from עכר *hucar, to trouble.*

OCRAN, or *Ochran*, father of *Pagiel*, of *Aſher*, *Numb.* i. 13.

ODAIA, of the *Levites*, *Nehem.* ix. 5. [*Hodajah.*]

ODED, עודד, *to ſuſtain, to hold, to lift up;* from עוד *hoded.*

I. ODED, father of the prophet *Azariah*, called *Obed* in ſome ancient bibles and *Latin* concordances, 2 *Chron.* xv. 1.

II. ODED, a prophet of the Lord, 2 *Chr* xxviii. 9. who being at *Samaria*, when the *Iſraelites* returned from the war againſt *Judah*, with their king *Pekah*, and brought 200,000 captives; he went to meet them, and remonſtrated effectually with them; ſo that they ſent back their captives.

The principal men of *Samaria* took care of them, gave them cloaths, food, and other aſſiſtances; after which they furniſhed them with horſes, becauſe the greater part of them were exhauſted, and unable to walk. Thus they conducted them to *Jericho*, which was in the confines of *Judah*.

ODONARKES, Ὀδομαρὰ, or *Odaren, ſong of praiſe;* from הוד *hod, praiſe* and רנן *ranan, a ſong:* otherwiſe, *witneſs of the ark*; from עוד *hud, witneſs*, and ארון *aron, ark.*

ODONARKES, or *Odaven*, an ally of *Bacchides*, the enemy of the *Jews*. He was killed by *Jonathan Maccabæus*, with ſome others of the *Syrians*, 1 *Macc.* ix. 66, A. M. 3846, *ante* A. D. 158.

OFFERINGS. The *Hebrews* had ſeveral kinds of offerings, which they preſented at the temple. Some were free-will offerings; others were of obligation. The firſt-fruits, the tenths, the ſin-offerings were of obligation: the peace-offerings, vows, offerings of wine, oil, bread, ſalt, and other things, made to the temple, or to the miniſters of the Lord, were offerings of devotion. The *Hebrews* called offerings in general *Corban*, קרבן. But the offerings of bread, ſalt, fruits and liquors, as wine and oil, preſented to the temple, they called *Mincha*, מנחה. Sacrifices are not properly offerings; nor commonly included under this name.

Offerings of grain, meal, bread, cakes, fruits, wine, ſalt, oil, were common in the temple. Sometimes theſe offerings were alone; ſometimes they accompanied the ſacrifices. Honey was never offered with the ſacrifices, but it might be offered alone, as firſt-fruits, Levit. ii. 11, 12.

Theſe were the rules obſerved in the preſenting of thoſe offerings called *Mincha*, or *Korban Mincha: Levit.* ii. 1. קרבן מנחה, LXX. δῶρον θυσίας, Vulg. *Oblationem ſacrificii.* There were five ſorts of theſe offerings. 1. Fine flour or meal. 2. Cakes of ſeveral ſorts, baked in an oven. 3. Cakes baked upon a plate. 4. Another ſort of cakes baked upon a plate with holes in it. 5. The firſt-fruits of the new corn, which were offered either pure and without mixture, or roaſted, or parched in the ear, or out of the ear.

The cakes were kneaded with oil-olive, or fried in oil in a pan, or only dipped in oil after they were baked. The bread offered to the altar, was to be without leaven; for leaven was never offered on the altar, nor with the ſacrifices, Levit. ii. 11, 12. But they might make preſents of common bread to the prieſts, and miniſters of the temple.

Theſe offerings were appointed in favour of the poor, who could not afford the charge of ſacrificing animals. Thoſe alſo who offered living victims were not excuſed from giving meal, wine, and ſalt, which was to accompany the greater ſacrifices. Thoſe who offered only oblations of bread, or of meal, offered alſo oil, incenſe, ſalt, and wine, which were in a manner their ſeaſoning. The prieſt in waiting received the offerings from the hand of him who offered them, laid a part upon the altar, and reſerved the reſt for his own ſubſiſtence, as a miniſter of the Lord. Nothing was wholly burnt up but the incenſe, of which the prieſt retained none. See Lev. ii. 2, 13. Numb. xv. 4, 5.

When an *Iſraelite* offered a loaf to the prieſt, or a whole cake, the prieſt broke it into two parts, ſetting aſide that part he reſerved to himſelf, and broke the other into crumbs, poured upon it oil, ſalt, wine, and incenſe, and ſpread the whole upon the fire of the altar. If theſe offerings were accompanied by an animal for a ſacrifice, it was all thrown upon the victim, to be conſumed with it.

If theſe offerings were ears of new corn, (wheat or barley) theſe ears were parched at the fire, or in the flame, and rubbed in the hand, and then offered to the prieſt in a veſſel; over which he put oil, incenſe, wine, and ſalt, and then burnt it upon the altar, firſt having taken his own portion. Levit. ii. 14, 15.

The greater part of theſe offerings were voluntary,

and of pure devotion. But when an animal was offered in ſacrifice, they were not at liberty to omit theſe offerings. Every thing proper was to accompany the ſacrifice, and what ſerved as ſeaſoning to the victim. In ſome caſes the law requires only offerings of corn, or bread; as, when they offered the firſt-fruits of their harveſt, whether offered ſolemnly by the nation, or as the devotion of private perſons.

As to the quantity of meal, oil, wine, or ſalt, to accompany the ſacrifices, I cannot eaſily ſee that the law determines it. Generally the prieſt threw an handful of meal, or crumbs, on the fire of the altar, with wine, oil, and ſalt in proportion, and all the incenſe. The reſt belonged to himſelf, the quantity depended on the liberality of the offerer. I obſerve, that *Moſes* appoints an *aſſaron*, or the tenth part of an *ephah* of meal, for thoſe that had not wherewithal to offer the appointed ſin-offerings. See *Levit.* v. 11. xiv. 21. In the ſolemn offerings of the firſt-fruits for the whole nation, they offered an intire ſheaf of corn, a lamb of a year old, two tenths or two *aſſarons* of fine meal mixed with oil, and a quarter of an *hin* of wine for the libation. Lev. xxiii. 10, 11, 12, *&c.* Numb. v. 15.

In the ſacrifice of jealouſy, when a jealous huſband accuſed his wife of infidelity, the huſband offered the tenth part of a *ſatum* of barley-meal; without oil or incenſe, becauſe it was a ſacrifice of jealouſy.

Offerings of fruits of the earth, of bread, of wine, oil, and ſalt, are the moſt ancient of any that have come to our knowledge. Gen. iv. 3, 4. *Cain* offered to the Lord fruits of the earth, the firſt-fruits of his labour. *Abel* offered firſtlings of his flocks, and of their fat. The heathen religions have nothing more ancient, than theſe ſorts of offerings made to their gods. They offered clean wheat, flour, and bread.

> Farra tamen veteres jaciebant, farra metebant,
> Primitias Cereri farra reſecta dabant.
>
> OVID. FAST. ii.

Numa Pompilius, the *Romans'* legiſlator, and who eſtabliſhed their religious rites, taught them to offer to the gods, fruits, corn, meal, or the crumb of bread, with ſalt, wheat roaſted or parched. *Numa inſtituit fruge Deos Colere, & molâ ſalſâ ſupplicare, atque, ut author eſt Hemina, far torrere, Plin.* lib. xviii. cap. 2. Before the uſe of bloody ſacrifices they offered only corn.

> Ante Deos homini quod conciliare valeret,
> Far erat, & puri lucida mica ſalis.
>
> OVID. FAST. i.

Theophraſtus, *apud Stobæum*, obſerves, that among the *Greeks*, meal mingled with wine and oil, which they call *Thylemata*, was the ordinary ſacrifices of the poor.

The difference between the offerings of meal, wine, and ſalt, with which the *Greeks* and *Latins* accompanied their bloody ſacrifices, and thoſe uſed by the *Hebrews* in their temple, conſiſted, chiefly, in that the *Hebrews* caſt theſe oblations upon the fleſh of the victims, being already offered and put upon the fire, whereas, the *Greeks* put them upon the head of the victim while alive, and juſt going to be ſacrificed. See LIBATION.

OG, עג, *a cake*, bread baked in the aſhes.

OG, king of *Baſhan*, or of part of the Land of Promiſe, beyond *Jordan*, between the mountains of *Gilead* eaſt, *Jordan* weſt, *Libanus* and mount *Hermon* north, and the brook *Jabok* ſouth. *Og* was a giant, of the race of the *Rephaim*. We may judge of his ſtature by the length of his bed, which was long preſerved in *Rabbath*, the capital of the *Ammonites*, Deut. iii. 11. It was nine cubits long, and four cubits broad; that is, fifteen feet, four inches long, and ſix feet ten inches broad. *Vide* FRAGMENT, No. XIII, page 29.

Moſes ſays, *Numb.* xxi. 33. that after having conquered *Sihon*, king of the *Amorites*, he advanced toward the country of *Baſhan:* wherein king *Og* reigned, who marched againſt him, to *Edrei*, with all his ſubjects; *Og* was conquered, and ſlain, with his children and all his people. *Og* and *Sihon* were the only kings that withſtood *Moſes*. Their country was given to the tribes of *Gad*, *Reuben*, and to half the tribe of *Manaſſeh*.

OHAD, אחד, *that praiſes*; from ידה *jadah*, *to praiſe*.

OHAD, or *Ahod*, third ſon of *Simeon*; went down into *Egypt* with *Jacob* his grandfather, and *Simeon* his father, Gen. xlvi. 10. A. M. 2298, *ante* A. D. 1706.

OHEL, אהל, ὀὸλ, *tent*, *tabernacle:* otherwiſe, *brightneſs*; from הלל *hillul*

OHEL, or *Ohol*, ſon of *Zerubbabel*, and grandſon of *Joſiah*, 1 *Chron.* iii. 20.

OLD, *ancient*. We ſay *the Old Teſtament*, by way of contradiſtinction from the *New*. *Moſes* was the miniſter of the Old Teſtament, of the old-age of the letter; but *Jeſus Chriſt* is the Mediator of the New Teſtament, or of the new covenant, not of the letter, but of the ſpirit, Heb. ix. 15—50.

The old man, Rom. vi. 6. the old *Adam*, in a moral ſenſe, is our derived corrupted nature, which we ought to crucify with *Jeſus Chriſt*, that the body

body of ſin may die in us. In Col. iii. 9. the apoſtle enjoins us, *to put off the old man with his deeds*, and to *put on the new man, which is renewed in knowledge after the image of him that created him.* And Eph. iv. 22. we are to *put off the old man which is corrupt according to the deceitful luſts.*

The old leaven, is concupiſcence, and adherence to the literal and ceremonial obſervances of the law. St. *Paul* adviſes, 1 Cor. v. 8. *to keep the feaſt, not with old leaven, neither with the leaven of malice and wickedneſs; but with the unleavened bread of ſincerity and truth. Jeſus Chriſt* expreſſes almoſt the ſame thing, when he ſays, Luke v. 37. that *no man putteth new wine into old bottles, elſe the new wine will burſt the bottles, and be ſpilled, and the bottles ſhall periſh.*

The old fruits and the new, which ſucceed one another, *Levit.* xxv. 22. xxvi. 10. and *Cant.* vii. 13. denote great abundance. You ſhall have ſo much, that to make room for the new you ſhall be obliged to remove the old.

OLIVE-TREE. St. *Paul* in his Epiſtle to the *Romans*, xi. 24. diſtinguiſhes two kinds of olive-trees; 1. the wild and natural; and 2. thoſe that require care and culture. The cultivated olive-tree is of a moderate heighth, its trunk knotty, its bark ſmooth, aſh-coloured; its wood is ſolid and yellowiſh; the leaves are oblong, almoſt like thoſe of the willow, of a green colour, dark on the upper ſide, and white on the under ſide. In the month of *June* it puts out white flowers that grow in bunches. Each flower is of one piece, widening upwards, and dividing into four parts; the fruit oblong and plump. It is firſt green, then pale, and when it is quite ripe black. In the fleſh of it is incloſed a hard ſtone, full of an oblong ſeed. The wild olive is ſmaller in all its parts.

When *Noah* ſent forth the dove out of the ark, it brought back to him a ſmall olive-branch with its leaves; Gen. viii. 11. which was a token to the patriarch, that the waters of the deluge were ſunk away. *Solomon* in the temple of *Jeruſalem* made of the wood of the olive *cherubim*; and gates that parted the ſanctum from the ſanctuary, 1 Kings vi. 23, 33. *Eliphaz* in *Job* xv. 33. compares a wicked man to a vine which ſheds its bloſſoms, and to an olive whoſe flowers fall before their ſeaſon, and conſequently it brings no fruit. The ſacred writers often uſe ſimiles taken from the olive.

OLIVES, the mount of, is ſituate eaſt of *Jeruſalem*, and ſeparated from the city by the brook *Kidron*, and by the valley of *Jehoſhaphat*. *Vide* the Map of JERUSALEM. On this mount *Solomon* built temples to the gods of the *Ammonites* and *Moabites*, out of complaiſance to his wives, 1 Kings, xi. 7, Hence the Mount of Olives is called the mountain of corruption, 2 *Kings* xxiii. 13. הר המשחית *Vulg. Mons offenſionis*: or, *Mons corruptionis*. *Joſephus* ſays, that this mountain is five *ſtadia* (or furlongs) from *Jeruſalem*; 625 geometrical paces; a ſabbath-day's journey, ſays St. *Luke*, Acts i. 12. The Mount of Olives has three ſummits, ranging from north to ſouth; from the middle ſummit our Saviour aſcended into heaven; on the ſouth ſummit *Solomon* built temples to his idols; the north ſummit is diſtant two furlongs from the middlemoſt. This is the higheſt, and is commonly called *Galilee*. *Vide Reland. Palæſt.* tom. ii. p. 338.

In the time of king *Uzziah*, the Mount of Olives was ſo ſhattered by an earthquake, that half the earth on the weſtern ſide, fell, and rolled four furlongs, or five hundred paces, toward the oppoſite mountain on the eaſt; ſo that the earth blocked up the highways, and covered the king's gardens. *Joſeph. Antiq.* lib. ix. cap. 11. *Zech.* xiv. 5.

This mountain is become an object of veneration among *Chriſtians*, ſince from hence our Saviour aſcended into heaven. *Euſebius, de Vita Conſtant.* lib. iii. cap. 43. aſſures us, that in the place of the aſcenſion there was a cavern, where, ſaid tradition, our Saviour entered, to communicate to his diſciples ſome of his moſt ſacred myſteries; whether by theſe words may be underſtood the holy Euchariſt, or a repaſt he took with them, mentioned *Acts* i. 4. or, whether he means any particular and ſecret inſtructions. The fathers inform us, that when our Saviour aſcended into heaven, he left his footſteps imprinted on the earth; that they always ſubſiſted, though the faithful continually carried away the ground from this place, by way of devotion. Thus is literally accompliſhed what *Zechariah* ſaid, xiv. 4. *And his feet ſhall ſtand in that day upon the Mount of Olives.*

It is added, that the empreſs *Helena* having cauſed a magnificent church to be built, in the midſt of which was this place, when they would have paved it with marble like the reſt, they never could accompliſh it; every thing that was put there by way of ornament removed of its own accord, ſo that they were forced to leave it as it was. To this day, it is ſaid, the impreſſion of our Saviour's left foot is viſible, ſunk into the rock, three fingers breadth; and they ſay the ſtone, wherein was the impreſſion of his right foot, was taken away at the time of the *Cruſadoes*, and placed in a temple, which at preſent is one of the principal *Turkiſh* moſques, where it

is thought it may ſtill remain: for the *Chriſtians* have not liberty to enter therein to inform themſelves. St. *Jerom*, *in Epitaph. Paulæ & alibi*, ſpeaks of a great croſs, ſet up on the Mount of Olives, which might be ſeen afar off. The ſame father aſſures us, that when they endeavoured to ſhut up the cave which anſwered to the place where our Saviour aſcended into heaven, they could never accompliſh their deſign: but were forced to leave this place free and open. But obſerve, that the impreſſions of our Saviour's feet muſt have been ſunk very deep into the mountain, and that the *Chriſtians* muſt very nicely have obſerved the place, ſince the tenth *Roman* legion encamping upon this mountain, at the ſiege of the city by *Titus*, as *Joſephus* ſays, lib. vi. cap. 3. *de Bello*, could not efface theſe ſacred footſteps, nor eraſe them out of the memory of the faithful. [*Query*, are not theſe metaphorical expreſſions, ſignifying that the memory and effect of our Lord's life and aſcenſion was *perpetual*, and *indefeaſible?* in which ſenſe we may ſtill juſtly ſay, the way he went to heaven is open to all believers.] *Vide* ASCENSION.

OLYMPAS, Ὀλυμπίας, ὀλυμπᾶν, from ὀλύμπιος, *of Mount Olympus.*

OLYMPAS, or *Olympias*; St. *Paul*, Rom. xvi. 15. ſalutes *Olympas*, a believer of diſtinguiſhed virtue and merit. The particulars of his life are unknown. The *Greeks* honour him *Nov.* 10. and ſay he was beheaded at *Rome* the ſame day that St. *Peter* was crucified there.

OLYMPIAD, a ſpace of four years. The *Greeks* commonly computed time by *Olympiads*. They began to reckon in this manner chiefly from the 27th Olympiad, in which *Chorœbus* was victor; which was about one hundred and eight years after their firſt eſtabliſhment by *Iphitus*. Before this time they kept no exact regiſter of the conquerors at the *Olympic* games; and it is thought that *Timæus*, in the age of *Ptolemy Philadelphus*, was the firſt hiſtorian who inſerted the years of the Olympiads into his hiſtory. After him *Eratoſthenes* and *Polybius* followed the ſame method. Before them the *Greek* hiſtorians were not very careful in the dates of their chronology. See *Marſham*'s Canon. Ægypt. Sæcul. 15.

The *Olympic* games, celebrated at *Elis* every four years, with a vaſt concourſe of people, began A. M. 3120, *ante* A. D. 884. But generally their beginning is taken only from the twenty-eighth *Olympiad*, wherein *Chorœbus* was conqueror, A. M. 3228, *ante* A. D. 776. This is properly the epocha of the hiſtorical time among the *Grecians*; previous to this their hiſtory is a great mixture of fable. *Vide* YEAR, ÆRA, &c.

OLYMPIAN. *Jupiter Olympicus.* The *Grecians* often gave to *Jupiter*, and to other gods, the ſurname of the places where they had temples dedicated to them. *Jupiter* was called *Jupiter Idæus*, from Mount *Ida*, where he was educated: —*Cretenſis*, from the iſland *Crete* where he was born, and where his ſepulchre was:—*Capitolinus*, becauſe of his temple in the capitol at *Rome*:—*Fulminator*, becauſe of his thunder:—*Hoſpitalis*, becauſe he preſided over hoſpitality; and ſo of the reſt. *Antiochus Epiphanes* having prophaned the temple of *Jeruſalem*, cauſed the ſtatue of *Jupiter Olympicus* to be ſet up there, where it remained three whole years, 2 Macc. vi. 2. till *Judas Maccabæus* removed it, and reſtored the worſhip of the Lord. This idol *Daniel* called *the abomination that maketh deſolate*, Dan. xii. 11. At the ſame time the ſame *Jupiter* was ſet up in the temple of mount *Gerizim* in *Samaria*, under the name of *Jupiter Hoſpitalis*, 2 *Macc.* vi. 2. *Joſephus* ſays, *Antiq.* lib. xii. cap. 7. Ἑλληνίς, that the *Samaritans* offered of their own accord to conſecrate their temple of *Gerizim* to *Grœcian Jupiter.*

OMAR, אומר, *he that ſpeaks;* from אמר *amar:* otherwiſe, *bitter;* from מרר *marar.*

OMAR, ſecond ſon of *Eliphaz*, and grandſon of *Eſau. Gen.* xxxvi. 11, 15.

OMER, עמר, *a meaſure.*

OMER, or *Gomor*, עמר: LXX. Γόμορ; a meaſure of capacity among the *Hebrews*; ſix pints very nearly; the tenth part of an *ephah*. See ASSARON.

OMRI, אמרי, *my words, my diſcourſes.*

OMRI, עמרי, ἀμβρὶ, with a ע *hain*, *ſheaf*, or *bundle of corn*; from עמר: or *rebellion;* from מרה *marah:* or *bitter;* from מרר *marar.*

I. OMRI, or *Amri*, general of the army of *Elah*, king of *Iſrael*. Being at the ſiege of *Gibbethon*, and hearing that his maſter *Elah* was aſſaſſinated by *Zimri*, who had uſurped his kingdom, he raiſed the ſiege of *Gibbethon*, and, being elected king by his army, marched againſt *Zimri*, attacked him at *Tirzah*, and forced him to burn himſelf and all his family, in the palace wherein he had ſhut up himſelf. *Zimri* reigned but ſeven days, A. M. 3075, *ante* A. D. 929. 1 Kings xvi. 9.

After the death of *Zimri*, half of *Iſrael* acknowledged *Omri* for king, the other half adhered to *Tibni* the ſon of *Gineth:* this diviſion continued for four years. When *Tibni* was dead, the people united again in acknowledging *Omri* as king of all *Iſrael*, who reigned twelve years: ſix years at *Tirzah*, and ſix at *Samaria.*

Till then *Tirzah* had been the chief reſidence of the kings of *Iſrael.* But when *Omri* purchaſed the

hill

hill of *Shomeron*, 1 *Kings* xvi. 24. about A. M. 3080, *ante* A. D. 924, for two talents of ſilver, (£.684) he there built a new city, which he called *Samaria*, from the name of the firſt poſſeſſor *Shemer* or *Shomer*; and there he fixed his royal ſeat. From which time *Samaria* was the capital of the kingdom of the ten tribes.

Omri did evil before the Lord, and his crimes exceeded thoſe of his predeceſſors. He walked in all the ways of *Jeroboam* the ſon of *Nebat*. He died at *Samaria* A. M. 3086, *ante* A. D. 918. His ſucceſſor was *Ahab*.

II. OMRI, ſon of *Becher*, of the tribe of *Iſſachar*. 1 *Chron.* vii. 8.

III. OMRI, ſon of *Michael*, of *Iſſachar*. 1 *Chron.* xxvii. 18. chief of his tribe in the time of king *David*.

ON, אן, *pain*, *force*, *iniquity*. Numb. xvi. 1.

ON, a city of *Egypt*. See HELIOPOLIS.

ONAM, אונם, ὠμὰν or ἰανὰμ, *their trouble*; from אנה *anah*: otherwiſe, *their ſtrength*, or *their iniquity*; from און *on*, or *aven*, according to different readings, and the pronoun מ.

ONAN, אונן, ἀυνὰν, *pain*, *ſtrength*, *power*, *iniquity*. See ONAM.

ONAN, ſon of *Judah*, and grandſon of the patriarch *Jacob*. *Judah* having given a young woman named *Tamar* to his eldeſt ſon *Er* for a wife, *Er* died without children. *Judah* then cauſed his ſecond ſon *Onan* to marry *Tamar*, that he might raiſe ſucceſſors to his brother. But *Onan* ſeeing that the children begotten by him would be deemed to belong to his brother, withheld from *Tamar* the means of becoming a mother. This was ſo diſpleaſing to the Lord, that he cauſed him to die, *Gen.* xxxviii. 6, 7, &c. probably by ſome extraordinary malady. The time of this affair is wholly uncertain. The Teſtament of the twelve Patriarchs, a book very apocryphal, ſays, that *Onan* lived a year with *Tamar* without conſummating his marriage; *Tamar* complaining of this to *Judah*, he expoſtulated with *Onan*, who followed the connſel of his mother who was a *Canaanite*, and who had an averſion for *Tamar*.

ONESIMUS, Ὀνήσιμος, *uſeful*; from ὀνήσιμος.

ONESIMUS, a *Phrygian* by nation, a ſlave to *Philemon*, and a diſciple of the apoſtle *Paul*. *Oneſimus* having run away from his maſter, and alſo having robbed him, *Philem.* verſe. 18. *Chryſoſt. Prologo.* went to *Rome* about A. D. 61. while St. *Paul* was there in priſon the firſt time. As *Oneſimus* knew him by repute, (his maſter *Philemon* being a *Chriſtian*) he ſought him out, acquainted him with what he had done, owned his flight, and did him all the ſervice *Philemon* himſelf could have done, had he been at *Rome*. St. *Paul* brought him to a ſenſe of the greatneſs of his crime, inſtructed him, converted him, baptized him, and ſent him back to his maſter *Philemon* with a letter inſerted among St. *Paul*'s epiſtles; which is univerſally acknowledged as canonical.

This letter had all the ſucceſs he could deſire. *Philemon* not only received *Oneſimus* as a faithful ſervant, but as a brother and a friend; and after a little time, he ſent him back to *Rome* to St. *Paul*, that he might continue his ſervices to him in his priſon. After this, *Oneſimus* carried ſuch epiſtles as the apoſtle wrote at that time: as that to the *Coloſſians*, A. D. 62.

From this time *Oneſimus*'s employment was in the miniſtry of the goſpel. The apoſtolical conſtitutions, lib. vii. cap. 46. acquaint us that St. *Paul* made him biſhop of *Berea* in *Macedonia*. The martyrologies call him apoſtle, and ſay he ended his life by martyrdom. The *Roman* martyrology mentions him as being made biſhop of *Epheſus* by St. *Paul* after *Timothy*. Others add, that it was he whom *Ignatius* the *Martyr* ſpeaks of, as biſhop of *Epheſus*, A. D. 107: but this opinion has no ſolid proof. See M. *Tillemont*, *Note* 70. *upon St. Paul*. The ſame martyrology places his feaſt on *February* 16, and ſays, that having ſucceeded *Timothy* in the biſhoprick of *Epheſus*, and having been charged by him with the preaching of the goſpel, he was taken into cuſtody and ſent to *Rome*, where he was ſtoned for his faith in *Jeſus Chriſt*. His body was buried there, but was afterwards taken up and carried to the place where he had been biſhop. The *Greeks* celebrate his feaſt *December* 15.

ONESIPORUS, Ὀνησίφορος, *who brings profit*: from ὄνησις, *uſefulneſs*, and Φόρος, *he that brings*.

ONESIPHORUS, mentioned honourably by St. *Paul*, 2 *Tim.* i. 16. He came to *Rome* A. D. 65, while St. *Paul* was in priſon there for the faith, and at a time when almoſt every one had forſaken him. See 2 *Tim.* i. 16, 18. and *Theodoret. in* 2 *Tim.* He arrived there from *Aſia*, where he had already been very ſerviceable to the church. Having found St. *Paul* in bonds, after long ſeeking him, he often aſſiſted him to the utmoſt of his power. For which reaſon the apoſtle wiſhes all ſort of benedictions on himſelf and his family. The *Greeks* place his feſtival *April* 29, and *December* 8. On *April* 29 they make him biſhop of *Colophon* in *Aſia*; and *December* 8. they make him biſhop of *Ceſarea*, without diſtinguiſhing which *Ceſarea*. They place him among the ſeventy diſciples, and ſeem to aſcribe martyrdom to him. The *Roman* martyrology on *December* 16, ſays he ſuffered martyr-

dom

dom on the *Helleſpont*, where he went to preach the goſpel along with *Porphyrius:* that having been apprehended by the command of the proconſul *Adrian*, and carried into a temple dedicated to idols, there to offer incenſe to them, which he courageouſly refuſed to do; he was cruelly whipped with rods; then tied to a horſe's tail, and drawn about till he expired.

ONIAS, Ὀνίας, *ſtrength of the Lord*, or *the Lord is my ſtrength*; from אן *on*, and יה *jah*, *the Lord:* otherwiſe, *ſhip of the Lord*; from אני *ani*, and יה *the Lord.*

I. ONIAS, high prieſt of the *Jews*, ſon and ſucceſſor of *Jeddoa* or *Jaddus*; *Joſeph. Antiq.* lib. xi, cap. ult. *ad finem*; he was made high prieſt A. M. 3682, and governed the *Hebrew* republic twenty years, to A. M. 3702, *ante* A. D. 302. *Onias* had two ſons, *Simon*, and *Eleazar*. *Simon*, ſurnamed the juſt, ſucceeded him.

II. ONIAS, ſon of *Simon* the juſt, high prieſt of the *Jews*, did not immediately ſucceed his father, who died A. M. 3711, becauſe of his minority. *Eleazar*, his uncle by the father's ſide, ſucceeded *Simon* the juſt, and held the high-prieſthood near thirty years. He died A. M. 3744, and had for his ſucceſſor, not *Onias* II. his nephew, who was lawful heir to this dignity, but *Manaſſeh* his great uncle, who died in 3771. Then *Onias* II. at laſt enjoyed the high-prieſthood, and held it to 3785, *ante* A. D. 219. *Joſephus* ſays, *Antiq.* lib. xii. cap. 3 & 4. that this *Onias* was a man of a mean ſpirit, and ſo ſordidly covetous, that he had like to have loſt his country by it. For the high prieſts, his predeceſſors, having been uſed to pay out of their own money the tribute of the country to the king of *Egypt*, and which was but twenty talents, (about £.6,850) he refuſed to continue this cuſtom.

Ptolemy Euergetes, king of *Egypt*, incenſed againſt *Onias*, ſent a meſſenger to him, threatening that if he did not ſpeedily pay what he owed to the king's treaſury, he would give up *Judea* to his ſoldiers, and ſend thither other inhabitants inſtead of the *Jews*. The people were terrified at theſe threats; but the avarice of the high prieſt ſtill rendered him inſenſible. *Joſephus*, nephew of *Onias*, and ſon of one *Tobias*, and a ſiſter of the high prieſt, obtained leave of him to go in his name, and in that of the people, to remonſtrate to the king of *Egypt*. *Joſephus* coming to court, knew ſo well how to work upon the tempers of the king and the queen, that he obtained from them all he deſired.

Onias II. had for ſucceſſor *Simon* II. his ſon, raiſed to the high prieſthood in 3785. Some think that it is *Onias* II. whoſe commendation is given by *Jeſus* the ſon of *Sirach*, chap. i. and whom he calls *Simon:* they will alſo have it to be him, to whom the *Lacedæmonians* writ the letter mentioned by *Joſephus*, *Antiq.* book xii. cap. 5. But others with more reaſon refer it to *Onias* III.

III. ONIAS, ſon of *Simon* II. high prieſt of the *Jews*, was eſtabliſhed in the prieſthood A. M. 3805, *ante* A. D. 199. *Joſephus* relates the ſucceſſion of *Onias* III. very differently from the ſecond book of the *Maccabees*. *Antiq.* lib. xii. cap. 5. The high prieſt *Simon* had three ſons, *Onias* III. *Jaſon* or *Jeſus*, *Onias*, otherwiſe *Menelaus*. *Onias* III. at his death left a ſon under age called *Onias*. As he was not capable of exerciſing the high-prieſthood, king *Antiochus Epiphanes* conferred it on *Jaſon* the brother of *Onias* III. But he did not long enjoy it, for falling into diſgrace with this prince, he diſpoſſeſſed him of the prieſthood, and gave it to *Menelaus*, otherwiſe called *Onias*. So that the three ſons of *Simon* the Juſt ſucceſſively enjoyed this dignity; but the two laſt were in poſſeſſion of it to the excluſion of *Onias* IV. ſon of *Onias* III. to whom it belonged by right of ſucceſſion. But, 2 Macc. chap. iii, iv ſays, it was under the pontificate of *Onias* III. that the hiſtory of *Heliodorus* happened, who having been ſent by king *Seleucus* to fetch away the treaſure from the temple of *Jeruſalem*, was hindered by angels. In conſequence of which, *Onias* having been accuſed to the king of *Syria*, by one *Simon*, as a traitor to his country, and author of the diſturbances at *Jeruſalem* when *Heliodorus* came thither; he thought fit to make a journey to *Antioch*, to vindicate himſelf to the king. While this was doing king *Seleucus* died, and his brother *Antiochus Epiphanes* ſucceeded him, at his return from *Rome*, in A. M. 3828, *ante* A. D. 176. Then *Jaſon* brother to *Onias* came to *Antioch*, offered money to *Epiphanes* for the high-prieſthood, and obtained it. He then returned to *Jeruſalem* while *Onias* continued at *Antioch*, deprived of his dignity.

Three years afterwards *Jaſon* having ſent *Menelaus*, brother of *Simon* to *Antioch*, (obſerve he does not call him brother of *Jaſon*, or of *Onias*) to carry money to the king, and to conſult him on ſome affairs of importance; *Menelaus* inſinuated himſelf into the king's favour, obtained the ſovereign prieſthood from him, for which he gave three hundred talents above what *Jaſon* had given. *Jaſon* being thus deprived of his dignity, was obliged to retire into the country of the *Ammonites*. But as *Menelaus* was not able to pay what he had promiſed the king ſo ſoon as was expected, his brother *Lyſimachus* was ſubſtituted in this office. In the mean while, *Antiochus Epiphanes*

Epiphanes being obliged to depart in haſte for *Cilicia*, to ſuppreſs the rebellion of ſome cities there, he left as governor, at *Antioch*, one *Andronicus*, who, corrupted by the money given him by *Menelaus*, put to death *Onias* III. the lawful high-prieſt of the *Jews*. *Vide* 2 *Macc.* iv. 32, 33, *&c.* A. M. 3834, *ante* A. D. 170.

The unjuſt death of ſo holy a man filled with indignation, not only the *Jews*, but even the Pagans, themſelves. As ſoon as the king came back from *Cilicia*, they made their complaints to him of this murder. The king, though naturally little inclined to favour the *Jews*, could not refrain from tears, remembering the wiſdom and the moderation of *Onias*. He cauſed *Andronicus* to be ſtripped of the purple he wore, made him walk in diſgrace through the ſtreets of *Antioch*, and ordered him to be put to death in the ſame place where he had killed *Onias*. Thus the Lord brought upon him that puniſhment he had ſo juſtly deſerved.

There are few perſons to whom greater praiſes have been given than to *Onias* III. It is thought that to him *Areus* king of the *Lacedæmonians* wrote the letter, 1 Macc. xii. 20, 21. But we have given reaſons that make it doubtful whether this letter was written to *Onias* III. It is more probable it was ſent to *Onias* I. See LACEDEMON.

Jonathan Maccabæus ſending ambaſſadors to *Rome* A. M. 3860, ordered them at their return to make *Lacedæmon* in their way, and to renew the alliance with the *Lacedæmonians*, in the ſame manner as they had done with the *Romans*; and in the letter he wrote to the *Lacedæmonians*, he recites that of king *Areus*. *Joſephus* alſo gives it intire, lib. xii. cap. 5. but changes the terms and manner of expreſſion. See the character which the ſecond book of the *Maccabees* gives to the high-prieſt *Onias* III. 2 Macc. iii. 1, 2, 3. See alſo chap. xv. v. 12, 13, *&c.* where *Onias* appeared to *Judas Maccabæus*, accompanied by the prophet *Jeremiah*, who preſented a ſword to *Judas*.

IV. ONIAS, ſon of *Onias* III. never enjoyed the high-prieſthood. The ambition of his uncles *Jaſon* and *Menelaus*, and the injuſtice of the kings of *Syria*, kept him from it. However, he had hopes of obtaining it, till the death of his uncle *Menelaus*: but when he ſaw that *Menelaus* was put to death, and that *Antiochus Eupator* had appointed as his ſucceſſor, *Alcimus* or *Jacimus*, who was indeed of the race of *Aaron*, but not of the family of *Onias*; and that *Lyſias*, regent of the kingdom of *Syria*, had adviſed the king no longer to continue the high-prieſthood in this family: *Onias* IV. ſoon perceiving his utter excluſion took refuge in *Egypt* with *Ptolemy Philometor*, where he obtained permiſſion to build a temple to the true God, in the prefecture of *Heliopolis*, 2 *Macc.* xiii. *Joſeph. Antiq.* lib. xii. cap. 15. A. M. 3842, *ante* A. D. 162. This temple was not built till A. M. 3854, *ante* A. D. 150. This temple was called *Onion*. See ONION.

Joſephus in his ſecond book againſt *Appion*, ſays, that *Ptolemy Philometor* and *Cleopatra* his queen, placed ſo great confidence in *Onias* and in *Doſitheus*, both *Jews*, that they intruſted them with the command of their army. And after the death of king *Philometor*, *Cleopatra* being deſirous to ſecure the kingdom to her ſon, who was the lawful heir of *Philometor*, but *Ptolemy Euergetes*, otherwiſe called *Phyſcon*, oppoſing this ſettlement, the queen employed *Onias* IV. to make war againſt him. *Onias* advanced towards *Alexandria* with a ſmall army of *Jews*, and appeaſed a ſedition there. But *Ptolemy* having compelled the queen to marry him, put to death all who were in the intereſt of the young prince, and killed him in the arms of his mother the very day of their marriage, in the very midſt of the ſolemnity. It is not ſaid whether *Onias* was put to death on this occaſion, but it is very probable.

V. ONIAS, called otherwiſe *Menelaus*, whom *Joſephus*, *Antiq.* lib. xii. cap. 4, 5. makes to be ſon to *Simon* the Juſt, and brother of *Onias* III. and whom 2 Macc. iv. 23. makes to be brother to a certain *Simon* of the tribe of *Benjamin*, an enemy and accuſer of *Onias* III. This *Menelaus*, or *Onias* V. was created high-prieſt A. M. 3832, and put to death in 3842, *ante* A. D. 162. *Jaſon* the uſurper of the high-prieſthood having ſent *Menelaus* to *Antioch*, to carry money to king *Antiochus Epiphanes*, and to know his anſwer to ſome important queries; *Menelaus* managed the king's temper ſo dexterouſly, that he got into his confidence, and obtained the high-prieſthood for himſelf, to the excluſion of *Jaſon*, by an offer of three hundred talents more than *Jaſon* had ſent for it: and having received the king's orders, he returned to *Jeruſalem*, puffed up with this new dignity. *Jaſon* was forced to withdraw into the land of the *Ammonites*.

But *Menelaus* not ſending punctually to the king the money he had promiſed, though *Soſtratus* governor of the caſtle had urged him to the payment; they both received a ſummons to appear before the king, when the king conferred the high-prieſthood on *Lyſimachus* the brother of *Menelaus*. In the mean time *Antiochus* having been obliged

in great haſte, to go to quell an inſurrection of ſome cities in *Cilicia*, *Menelaus* took the opportunity of his abſence, to endeavour to improve his affairs. He engaged *Andronicus*, governor of *Antioch* in the abſence of the king, to put to death *Onias* III. But at the return of *Antiochus* he was convicted of this crime, and puniſhed in an ignominious manner.

Menelaus ſupported himſelf yet ſome time. *Lyſimachus*, to whom *Antiochus Epiphanes* had given the high-prieſthood, having by the counſel of *Menelaus* committed many diſorders, and violences in the temple, the people mutinied, and ſeveral of his attendants were wounded, ſome ſlain, and himſelf was killed on the ſpot. *Menelqus* was accuſed as the author of theſe diſorders. But *Antiochus* coming to *Tyre*, *Menelaus* by a large ſum gained to his intereſt *Ptolemy*, ſon of *Dorimenes*; and by his means he not only eſcaped the death he deſerved, but even obtained the condemnation of the deputies ſent by the *Jews*, to accuſe him before *Antiochus*. He returned to *Jeruſalem* more inſolent than ever, increaſing in malice, and continually laying ſnares for his fellow citizens. In the interim, when *Antiochus* was gone into *Egypt*, and a report was ſpread of his death; *Jaſon* the falſe high-prieſt, took a thouſand men with him, and beſieged *Jeruſalem*, which he took, and forced *Menelaus* to retire into the citadel, where the *Syrians* kept garriſon. But the report of *Antiochus*'s death afterwards proving falſe, *Jaſon* was obliged to withdraw, and *Menelaus* was re-eſtabliſhed at *Jeruſalem* with new authority, by which he diſtreſſed the citizens.

After the death of *Antiochus Epiphanes*, his ſon *Antiochus Eupator*, under the conduct of *Lyſias* the regent of the kingdom, marched againſt *Jeruſalem*. *Menelaus* was then in the army, and pretended to intercede with *Eupator* in favour of the *Jews* his countrymen, flattering himſelf that he ſhould ſoon recover his authority at *Jeruſalem*. But *Lyſias* having acquainted *Eupator*, that *Menelaus* was the cauſe of all the troubles in *Judæa*, the king cauſed him to be apprehended, and ſecured till his return. Then being come to *Berea*, he was carried to the top of a tower fifty cubits high, wherein had been collected a great quantity of aſhes, and from the top of which nothing but a great precipice could be ſeen. From hence *Menelaus* was thrown down, and died miſerably, being ſuffocated in the aſhes, which ſerved him both for a grave and a tomb.

VI. ONIAS. *Vide* ANATHEMA, *Curſe*, *Devote*.

ONION. This name was given to the temple built by *Onias* IV. in *Egypt*, about A. M. 3854, *ante* A. D. 150. *Onias* IV. retiring into *Egypt*, inſinuated himſelf into the eſteem of *Ptolemy Philometor*, and *Cleopatra* his queen. Taking advantage of his favour, he aſked leave of the king to build a temple in *Egypt*, after the model of that at *Jeruſalem*, and therein to ſettle prieſts and *Levites* of his own nation. *Joſeph. Antiq.* lib. xiii. cap. 6. What determined him to undertake this, was chiefly, a paſſage of the prophet *Iſaiah*, who more than ſix hundred years before had foretold, that the Lord ſhould one day have a temple in *Egypt*, and, that by means of a *Jew*, who ſhould build it there.

Joſephus does not quote the words of *Iſaiah*, but the following is received as the paſſage, Iſai. xix. 18, 19. *In that day ſhall five cities in the land of* Egypt *ſpeak the language of* Canaan, (the *Hebrew*) *and ſwear to the Lord of hoſts*; *one ſhall be called the city of deſtruction* (or of *curſing*, or of *Heres*, or the Sun, *Heb.* עיר החרם *Gnir Hacherem*, *Civitas Anathematis*, *Aquila*, *Sym. Theodoret:* but the Vulgate read עיר הרחרס *Gnir Hacheres*, *Civitas Solis*. Perhaps it was this that ſuggeſted to *Onias*, to build or conſecrate this temple in the canton of *Heliopolis*.) *In that day ſhall there be an altar to the Lord in the midſt of the land of* Egypt, *and a pillar at the border thereof to the Lord. And it ſhall be for a ſign, and for a witneſs unto the Lord of hoſts, in the land of* Egypt.

Onias having received this permiſſion, built at *Bubaſtus* a temple, after the model of that at *Jeruſalem*, but not ſo large or magnificent. He found alſo prieſts and *Levites* as little ſcrupulous as himſelf, who engaged in the ſervice of this temple, and who obſerved the ſame ceremonies there, as were performed in the temple of *Jeruſalem*. This is the deſcription that *Joſephus* gives us of the temple *Onion*, in the ſeventh book of his hiſtory of the *Jews*. It was built 180 furlongs from *Memphis*, (about four leagues, taking 3,000 geometrical paces for a league.) This canton is called the Nome of *Heliopolis*; and the temple there has a tower like that of *Jeruſalem*, ſixty cubits high, and built with very large ſtones. The altar is of the ſame ſtructure as that at *Jeruſalem*. *Onias* adorned this temple with gifts and precious monuments, given by the liberality of the *Jews* of *Egypt*; but inſtead of the candleſtick which was in the temple of *Jeruſalem*, he hung up a golden lamp, which enlightened the *Onion*. All the circumference of the temple was incloſed with a wall of bricks, with gates of ſtonework. King *Philometor* endowed it with large revenues and much land, for its ſupport. The *Jews*

Jews and prieſts of *Jeruſalem* could not ſee this temple without concern, and it was always a ſubject of diviſion between the *Jews* of *Egypt*, and thoſe of *Paleſtine*.

After the ruin of the temple of *Jeruſalem* by the *Romans*, A. D. 70. there was reaſon to fear, that the *Jews*, being expelled their country, might retire into *Egypt*, and aſſembling in the temple *Onion*, might take occaſion to make a new revolt. For which reaſon *Lupus*, governor of *Alexandria*, and prefect of *Egypt*, having informed *Veſpaſian* of what had paſſed concerning the aſſaſſins which had withdrawn out of *Judæa* into *Egypt*: this prince gave him orders to demoliſh the temple. But *Lupus* ſatisfied himſelf with ſhutting it up, about A. D. 73, about 226 years after its founcation. *Paulinus*, who ſucceeded him a little after, took away all the ornaments and riches that were therein, cauſed all the doors to be ſhut up, and would not ſuffer any exerciſe of religion to be performed in it. Such was the end of the temple *Onion*. *Joſeph.* lib. vii. *de Bello*, cap. 37.

ONKELOS, the famous author of the *Chaldee* paraphraſe on the Pentateuch. The *Jews* pretend that *Onkelos* was a Gentile by birth and religion; that he was converted to *Judaiſm* while *Hillel* was alive, who lived ſome time before our Saviour. His paraphraſe is, without diſpute, the beſt, the moſt ſenſible, and the moſt literal, of any among the *Jews*; and it were to be wiſhed that he had explained all the *Hebrew* books of the Old Teſtament, as he has done the Pentateuch. Father *Morin* ſhews, that this paraphraſe is much more modern than the *Jews* report. He thinks it dates before the Talmud of *Babylon*, but after the Talmud of *Jeruſalem*. *Jerom* knew nothing of it, and very likely, it was compoſed ſince his time.

Some *Jews* have pretended, that *Onkelos* was ſon to the emperor *Titus*; others that he was his nephew, the ſon of his ſiſter. Others think, the author of the paraphraſe that bears *Onkelos*'s name, was more ancient than he whom they repreſent as *Titus*'s nephew. Other *Rabbins* have maintained, that *Onkelos* the paraphraſt was the ſame as *Aquila*, the famous *Greek* interpreter of Scripture. But. F. *Morin*, who acquaints us with all theſe particulars, has well confuted them in his Exercitations on the Bible, lib. ii. *Exercit.* 8. cap. 6.

Theſe reaſons have induced them to think, that *Onkelos* was the ſame as *Aquila* of *Pontus*. 1. The ſimilitude of names; for *Onkelos* and *Aquila*, or *Akilas*, are the ſame. 2. *Aquila* as well as *Onkelos*, was a proſelyte. 3. Each of them lived at the ſame time; about A. D. 150. To theſe reaſons it may be anſwered; 1. That the difference of the names *Onkelos* and *Aquila*, is ſufficient to make them two diſtinct perſons. 2. That the character of a proſelyte given to *Onkelos* is not well grounded. 3. That *Aquila* lived in the ſecond century of the *Chriſtian* church, whereas *Onkelos* lived in the time of *Hillel*, ſome time before *Jeſus Chriſt*. It is true, they ſay he lived till after the death of *Gamaliel* the grandſon of *Hillel*, who died eighteen years before the deſtruction of *Jeruſalem*; but this is far enough from the time of *Aquila*. It is true that the author of *Bereſhith Rabba* wrote a *Rabbinical* Commentary on *Geneſis*, and ſome *Rabbins* after him talk of the *Targum* of *Aquila*; but this *Targum* is the *Greek* verſion of *Aquila*. *Targum* may be taken either for a verſion, or a paraphraſe.

The *Targum* of *Onkelos* has always been greatly eſteemed among the *Jews*. *Elias Levita* ſays, that the *Jews* think themſelves obliged to read a ſection of the law every week in their ſynagogues, which is the leſſon of the week. They read this ſection twice, firſt in the *Hebrew* original, afterwards in the *Targum*, *i. e.* in *Chaldee*; and for this they uſe the *Targum* of *Onkelos*. Thus it was read in his time, *i. e.* in the beginning of the ſixth century. Hence it was, according to the obſervation of this author, that this *Targum* was ſo well known among them, while the others were very ſcarce; inſomuch that it was not eaſy to find a copy of the other *Targums* in a whole province, whereas thoſe of *Onkelos* were very common.

As to what Father *Morin* ſays, that the *Targum* of *Onkelos* was not compoſed till after the *Talmud* of *Jeruſalem*; the reaſons he aſſigns only prove, that ſome additions have been made to *Onkelos*'s text, and ſome words inſerted. But as to the body of the work, it cannot be doubted, but that it was wrote about the time of *Jeſus Chriſt*. St. *Jerome*'s ſilence about this matter is but a negative argument; he might not have known it, though it were in being; or he might have known it, and yet neither quote it, nor mention it.

In many copies of the Bible, the *Jews* inſerted the *Targum* of *Onkelos* after the original text of the Bible; and put the ſame muſical notes to it, as to the *Hebrew*; ſo that it might be read with a kind of chanting in their ſynagogues, at the ſame time as the original, and to the ſame tune.

Though *Onkelos* generally follows his original, word for word, very cloſely and juſtly: yet he explains ſome paſſages of the original which he thought required it. *E. gr.* in moſt of the paſſages, where the name *Jehovah* is found, he puts

מימרא דייי *Memra, Verbum Jehovah*, the Word of *Jehovah;* and he diſtinguiſhes *Memra, Word*, from *Pitgama*, which ſignifies diſcourſe, aſcribing to *Memra* all the actions of ſupreme deity. To *Memra* he aſcribes the creation of the world; he appeared to *Moſes* on Mount *Sinai*, and gave him the law: to him *Jacob* made his vow, ſaying: "If the Word ſhall conduct me, and bring me back to the houſe of my father, then he ſhall be my God." The ſame Word appeared to *Abraham* in the plain of *Mamre*. *Jacob* appealed to him as a witneſs between himſelf and *Laban*, &c. See WORD.

ONO, אונו, *his trouble, his ſtrength, his iniquity*; from און *on*, or *aven*, and the pronoun ו *o*, *his*.

ONO, a city of *Benjamin:* built, or at leaſt rebuilt, by the family of *Elpaal*, of *Benjamin*, 1 *Chron.* viii. 12. It was five miles from *Lod*, or *Lydda*, which alſo had been built by the *Benjaminites*.

ONO, ſecond ſon of *Lod*, *Ezra* ii. 33. where I take *Lod* to be the city of *Lydda*, and that *Ono* is its daughter, as in Scripture the villages are named the daughters of the great cities, to which they owe their origin. Compare 1 *Chron.* viii. 12.

ONYCHA, or *Onyx*. This word is uſed in two ſenſes in Scripture. 1. For an odoriferous nail or ſhell. 2. For a ſtone named *Onyx*. According to the etymology, *Onyx* ſignifies a nail of the finger, or toe. The *Hebrew* word *Exod.* xxx. 34. שחלת *Shecheleth*, which St. *Jerome* after the LXX. tranſlates by the aromatic ſhell or nail, is by others underſtood of *Labdanum*, or *bdellium*. But the greater part of commentators explain it by the *onyx*, or the odoriferous ſhell, a ſhell like that of the ſhell-fiſh *purpura*. The *onyx* is fiſhed for in watry places of the *Indies*, where grows the *ſpica nardi*, which is the food of this fiſh, and what makes its ſhell ſo aromatic. They gather theſe ſhells when the heat has dried the marſhes. The beſt *onyx* is found in the *Red-Sea*, and is white and large. The *Babylonian* is black and ſmaller. This is what *Dioſcorides* ſays.

ONYX, the precious ſtone ſo called, was the eleventh in the high-prieſt's pectoral. *Exod.* xxviii. 20. *Hebrew*, שהם *ſhoham*, LXX. *Joſeph. Aquil. Hieron. Jun. Lud. de Dieu alii plures: Onychinus lapis:* but *Exod.* xxviii. 9. The ſame term is tranſlated by St. *Jerom*, *Sym.* & *Theodot. Onyx*, by the LXX. and many others *ſmaragdus*. We think its true ſignification to be the emerald. The *onyx* is a kind of *agate*, of a whitiſh black colour; and as the white therein has ſomething of the colour of a man's nail, it has obtained the name of the *onyx*, or the nail.

OPHEL, עפל, *Vulg. tower, or elevated place*; from עפל *hophel*; otherwiſe, *obſcurity*; from עיפה *hiphah*.

OPHEL. At *Jeruſalem* was a wall and tower of *Ophel*. *Jotham*, king of *Judah*, made ſeveral buildings on the wall, or within the wall of *Ophel*, 2 Chron. xxvii. 3. *Manaſſeh*, king of *Judah*, built a wall weſt of *Jeruſalem* and the fountain *Gihon*, beyond the city of *David*, from the fiſh-gate to *Ophel*, 2 Chron. xxxiii. 14. At the return from the captivity, the *Nethinim* dwelt at *Ophel*, Nehem. iii. 26. xi. 21; from whence we gueſs, that this wall and tower were in the neighbourhood of the temple, ſince the *Nethinim* ought to be at hand, and ready at all times to do their duty therein. In *Micah* iv. 8. there is mention of the tower of *Ophel: And thou, O tower of the flock, the ſtrong hold of the daughter of Zion. Heb.* And thou, tower of the flock, *Ophel*, daughter of *Zion:* though ſome tranſlate *Ophel*—by bulwark, or ſtrong hold. There was at *Jeruſalem* a ſheep-gate, and a tower of *Ophel*. *Joſephus, de Bello*, lib. ii. cap. 18. & lib. vi. cap. 6. lib. vii. cap. 13. ſpeaks of *Ophlas*, which is the ſame as *Ophel:* and it ſeems to me, by what he ſays of it, that it muſt be near the temple.

OPHIR, אופר, *aſhes*; from אפר *epher*.

I. OPHIR, ſon of *Joktan*. *Moſes* ſays, Gen. x. 26—30. that the dwelling of the ſons of *Joktan* extended from *Meſha* to *Sephar*, a mountain of the eaſt. We think *Meſha* to be Mount *Maſius* in *Meſopotamia*; and *Sephar* the country of the *Sepharvaites*, or *Saſpires*, which divided *Media* from *Colchis*. Scripture does not acquaint us who were the deſcendants of *Ophir*, nor what particular province was peopled by him between *Meſha* and *Sephar;* but it cannot be doubted that the country of *Ophir*, whatever country that was, was peopled by the poſterity of *Ophir*, ſon of *Joktan*.

II. OPHIR, a country much celebrated in Scripture, and about which critics have propoſed a great number of conjectures. It is agreed, with great reaſon, that this country was peopled by *Ophir*, the ſon of *Joktan*, juſt mentioned; and *Moſes* lets us know, that the thirteen ſons of *Joktan* dwelt from *Meſha* to *Sephar*, a mountain of the eaſt, Gen. x. 30. But as *Meſha* and *Sephar* are as much unknown as *Ophir* itſelf, we muſt take another method to diſcover *Ophir*. All the paſſages have been examined which mention this country, 1 *Kings* xxii. 48. compared with 2 *Chron.* xx. 36. and 1 *Kings* ix. 28. x. 22. and it has been obſerved, that the ſame ſhips that went to *Tarſhiſh*, went alſo to *Ophir*; that theſe ſhips ſet out from *Ezion-geber*, a port of the *Red-Sea*, 1 Kings xxii. 49. ix. 26. x. 22.; that three years were required for *Solomon*'s fleet to

to make the voyage of *Ophir*; that this fleet returned freighted with gold, peacocks, apes, ſpices, ivory, and ebony, 1 *Kings* ix. 28. x. 11, 12. compare 2 *Chron.* viii. 18. ix. 10, *&c.* laſtly, that the gold of *Ophir* was in the higheſt eſteem, and that the country of *Ophir* more abounded with gold than any then known. By theſe tokens interpreters have undertaken to ſearch for *Ophir*, but almoſt all have taken different ways.

Joſephus ſays, *Antiq.* lib. viii. cap. 2. that the country of *Ophir* is in the *Indies*, and is called *the Gold Country*. It is thought he means *Cherſoneſus Aurea*, known now by the name of *Malacca*, a peninſula oppoſite to *Sumatra*. *Lucas Holſtenius*, *notis in Ortelium*, after many enquiries, thinks we muſt fix on *India* in general, or the city of *Supar* in the iſland of *Celebes*. Others place it in the kingdom of *Malabar*, or of *Ceylon*, or in the iſle of *Tapobrana*, ſo famous among the ancients. *Bochart* has laboured to ſupport this opinion. *Eupolemus*, *apud Euſeb.* lib. ix. cap. 30. has placed *Ophir* in the iſland *Durphe* in the *Red-Sea*. *Maffeus* believed it was *Pegu*, and it is ſaid the *Peguans* pretend to be deſcended from thoſe *Jews*, whom *Solomon* ſent to work the mines of this country. *Lipenius*, who has compoſed a treatiſe concerning the country of *Ophir*, places it beyond the *Ganges*, at *Malacca*, *Java*, *Sumatra*, *Siam*, *Bengal*, *Pegu*, *&c.* Others, *Arias Montanus*. *Genebr.* *Vatab.* have ſought for *Ophir* in *America*, and have placed it in the iſland *Hiſpaniola*. *Chriſtopher Columbus*, who firſt diſcovered this iſland A. D. 1492, was uſed to ſay he had found the *Ophir* of *Solomon*. He ſaw there deep caverns, which went under ground for above ſixteen miles, from whence he thought *Solomon* might have dug his gold. *Poſtel* and ſome others have placed it in *Peru*, a country famous for its vaſt quantity of gold. Others have ſearched for it in *Africa*. They ſay that the inhabitants of *Melinda* or *Sofala*, on the eaſtern coaſt of *Ethiopia*, by tradition, and in books, affirm, that *Solomon* every three years ſent his fleet thither, to fetch gold, which is in great plenty there. *John Dos Santos* relates, that in *Monomatapa* in a mountain called *Fura*, there are excellent mines; that on the ſame mountain ſtands an old caſtle, which tradition ſays was the habitation of the queen of *Sheba*; and that this country is the real *Ophir*. Others place it at *Angola*, on the eaſtern coaſt of *Africa*; others at *Carthage*, though this city was not built till long after *Solomon*. Others have placed it in *Spain*.

Grotius, on 1 *Kings*, ix. 28. gueſſes, that *Solomon*'s fleet did not perhaps go to the *Indies*, but only to a port of *Arabia*, by *Arrian* called *Aphar*, by *Pliny* *Saphar*, by *Ptolemy* *Sapphera*, and by *Stephanus* *Saphinira*. This city was ſituated on the coaſts of *Arabia* that were waſhed by the ocean. That the *Indians* brought their merchandizes thither, and that *Solomon*'s navy went thither to bring them home. *Huetius* in his Diſſertation on the navigation of *Solomon*, ſays, the land of *Ophir* was on the eaſtern coaſt of *Africa*, which the *Arabians* call *Zanguebar*; that the name *Ophir* was given more particularly to the ſmall country of *Sophala*, which is on the ſame coaſt; that *Solomon*'s fleet went out of the *Red-Sea*, and from the harbour of *Ezion-geber*, entered into the *Mediterranean* ſea by a canal of communication; that it doubled the cape of *Guadarfui*, and coaſted along *Africa* to *Sophala*: that there was found in abundance whatever was brought to *Solomon* by this voyage. [Mr. BRUCE has laboured to ſupport this opinion, by a variety of very ingenious arguments: eſpecially the names of places on the coaſt, and the courſes of the winds.]

Goropius *Becanus* and *Bivarius*, ſuppoſe *Solomon*'s fleet not to depart from the *Red-Sea*, but from the *Mediterranean*. They pretend that the port of *Ezion-geber* was on this ſea. They ſay that *Ezion-geber*, according to Scripture, was in *Idumæa*; that *Idumæa* bordered on the *Mediterranean*; that on this ſea is found *Gaſton-gabria* in *Strabo*, and *Betogabria* in *Ptolemy*; which city is probably the ſame as *Ezion-geber*. True it is, that the Scripture places the city of *Ezion-geber* on the *Red-Sea*, or according to the *Hebrew* the ſea of *Zuph*: but they pretend that this name may expreſs in general the *ſea of limits*, which agrees as well to the *Mediterranean* as to the *Red-Sea*. *Hornius* does not diſapprove this opinion; but it is eaſy to confute it by two or three arguments.

1. The ſea of *Zuph* is never taken but for the *Red-Sea*.
2. *Ezion-geber* was on the gulph of *Elath*, on the *Red-Sea*.
3. *Idumea* might extend to the *Mediterranean* ſea in the time of *Ptolemy* the geographer; but in the time of *Solomon*, and a great while after, it extended into *Arabia Petræa*, towards *Elath* and *Ezion-geber*.

The abbot *de Choiſy*, in his Life of *Solomon*, is much inclined to place *Ophir* in the kingdom of *Siam*. In this kingdom and round about it are found all thoſe things, that *Solomon*'s navy brought from *Ophir*; and the voyage is long enough for three years, between this place and *Ezion-geber*.

But, we have taken a new courſe in queſt of *Ophir*. We think that *Ophir* the ſon of *Joktan*, with his brethren,

brethren, peopled the countries between the mountain *Maſius* and the mountains of *Saphar*, which are probably thoſe of the *Tapires* or *Saſpires*, towards *Armenia*, *Media*, and the ſources of the *Tigris* and *Euphrates*; for we do not pretend at this day to aſſign the limits of thoſe countries. *Euſtathius* of *Antioch*, *in Hexaemer.* as well as we, places *Ophir* in *Armenia*. The emperor *Juſtinian* divided *Armenia* into four parts, and one of theſe parts was called *Sophara*. *Strabo*, lib. xi. places on the *Phaſis* a people called *Sarapenes*. *Quadratus*, *apud Stephan. in* Ὠλήνη, ſpeaks of the *Obarenians* on the river *Cyrus*; and *Pliny* of the *Suarni*, ſituated between the *Caſpiæ Portæ*, the *Gordian* mountains, and the *Euxine* ſea. The gold of *Pharvaim*, or of *Sepharvaim*, is the ſame as the gold of *Ophir*, 1 *Kings* ix. 26, 27, 28. compared with 1 *Chron.* xxix. 4. An *S* has often been added to the beginning of words to ſhew their aſpiration; and the Septuagint ſometimes reads *Sophir* for *Ophir*. *Sepharvaim* has much relation to Mount *Saphar* mentioned by *Moſes*.

Perhaps to this will be replied, Firſt, that in the country where we place *Ophir* all the things are not to be found, that *Solomon* fetched home by his fleet. Secondly, that this country does not border on the ſea, nor could there be any paſſing thither with a fleet. Thirdly, that this could not be a three years voyage. But I anſwer, that the fleet of *Solomon* in its voyage ſtopped at ſeveral harbours, in each of which it took in ſuch things as were neceſſary. It took in apes, ebony, and parrots on the coaſts of *Ethiopia*. It took in gold at *Ophir*, or at the place of traffic, whither the people of *Ophir* reſorted. It might alſo find ivory there, or if you pleaſe in ſome of the ports of *Arabia*, where alſo it might be ſupplied with ſpices: this fleet might trade on both ſides of the *Red-Sea*; on the coaſts of *Arabia* and *Ethiopia*; and on the parts of *Ethiopia* beyond the *Straits*; when it had entered into the ocean. Thence it paſſed up the *Perſian* gulph, and might viſit the places of trade on both its ſhores, and thence run up the *Tigris* or *Euphrates*, as far as theſe rivers were navigable.

The ancients tell us the names of ſeveral places of traffic on the *Tigris* and *Euphrates*, which were heretofore famous, before they had raiſed banks on the *Tigris*, or made out-lets in the *Euphrates*, which afterwards interrupted the navigation of thoſe rivers, or made it more difficult. *Vide Strabo* in the firſt book of his Geography. Thus, though the countries were not maritime, yet they might trade with them by going up the *Tigris* or *Euphrates*.

Before the reign of *David* the *Hebrews* did not much apply themſelves to trade by ſea. The *Canaanites* or *Phœnicians* were in poſſeſſion of all the commerce of the *Mediterranean*; and as the *Hebrews* had little or no territory on the ſhore of this ſea, and nothing on the ocean, it is not to be wondered at, that they did not think of making ſea voyages. Beſide, from *Joſhua*'s time to *David*, they had hardly any enjoyment of peace, and were not in condition of applying themſelves to navigation. But after *David* had conquered *Idumæa*, and was become maſter of *Elath*, and of *Ezion-geber*, upon the *Red-Sea*, (*Vide* 1 *Kings* ix. 26. 2 *Chron.* viii. 17. 1 *Kings* xi. 15, 16. 1 *Chron.* xviii. 13); he conſidered the advantage their ſituation afforded for trade on the ocean. He ſent out fleets, and very probably, from their voyages he obtained the three thouſand talents of gold of *Ophir*, which he bequeathed to the building of the temple. 1 Chron. xxix. 4.

Solomon continued the ſame traffic to *Ophir*, from whence his fleet in one voyage, brought 450 talents of gold, 2 Chron. viii. 18. He improved and perfected what his father had begun at *Elath* and *Ezion-geber*, 2 Chron. viii. 17. He went in perſon to theſe cities, ordered ſhips to be built there, cauſed thoſe two harbours to be fortified, and gave the neceſſary orders, not only that the trade of *Ophir* might be effectually carried on, but alſo might be extended to ſuch other places, as the *Red-Sea* opened him a paſſage to. He alſo brought to theſe two harbours from the maritime places of *Paleſtine*, as many ſea-faring people as he poſſibly could, eſpecially *Tyrians*, with whom his friend and ally king *Hiram* ſupplied him. This was the chief ſource of the immenſe riches of king *Solomon*; in which, as well as in wiſdom, he exceeded all the kings of his time.

Solomon's ſucceſſors, the kings of *Judah*, who poſſeſſed *Idumæa*, carried on this traffic; they uſed the port of *Ezion-geber*, down to the times of *Jehoſhaphat*. But this king having here prepared a fleet to go to *Ophir*, in conjunction with *Ahaziah* king of *Iſrael*, and this fleet being there deſtroyed, it ſunk the reputation of this harbour. At the entrance of this haven is a chain of rocks, upon which the fleet was driven by the winds when it attempted to quit the port, and was there daſhed to pieces. The year after *Jehoſhaphat* fitted out another fleet from the port of *Elath*, to go to *Ophir*, and would not let *Ahaziah* ſhare in the undertaking. See 1 Kings xxii. 49. 2 Chron. xx. 36, 37.

Under

Under *Jehoram*, ſon and ſucceſſor of *Jehoſhaphat*, 2 Kings viii. 20, 22, the *Idumæans* revolting againſt *Judah*, obtained their liberty, and the kings of *Judah* loſt the cities of *Elath* and *Ezion-geber*, by the help of which they had carried on their trade to *Ophir*, 2 Kings xiv. 22. 2 Chron. xxvi. 2. But *Uzziah*, or (*Azariah*) king of *Judah*, having recovered *Elath* at the beginning of his reign, fortified it anew, peopled it with his own ſubjects, and reſtored the trade of *Ophir*, which was continued to the reign of *Ahaz*. Then *Rezin*, king of *Damaſcus*, ſurprized *Elath*, drove out the *Jews* that were ſettled there, and put *Syrians* in their place, with deſign of carrying on the trade to *Ophir*, and the ſouth, to his own advantage. But the year following *Tiglath-pileſer* made a conqueſt of *Elath* from *Rezin*, and acquired the property of the trade to himſelf. After this time the affairs of the *Jews* would no longer allow them to think of *Ophir*, or of extending their commerce by ſea. Nor do I ſo much as find the name mentioned in their books, written after the captivity of *Babylon*.

OPHNI, עפני, ἀΦνὶ, *who is weary*; from יעף *jahaph*: or *that ſteals*; from עוף *huph*: or, according to the *Syriac*, *who is folded or plaited*.

OPHNI, a city of *Benjamin*, *Joſh.* xviii. 24. עפני *Ophni* or *Gophni*. Probably the ſame as *Gophni* or *Gophna*. For in *Hebrew* the letter ע *Hain* is often pronounced as a *G*. *Gophna*, according to *Joſephus*, was about fifteen miles from *Jeruſalem*, towards *Naplouſe* or *Shechem*, ſays *Euſebius*, *Onomaſtic. ad vocem* Φάρα ξ βότρυς. He ſays, *in vocem Geba*, it was five miles from *Geba*, or *Gabaa*. *Joſephus* often ſpeaks of *Gophna*, and of the toparchy of *Gophna*, and all he ſays agrees very well with the poſition of *Euſebius*. He ſays, that *Veſpaſian* having ſubdued the country of *Gophna*, brought alſo *Bethel* and *Ephraim* into ſubjection, *de Bello*, lib. v. cap. 8. He ſays in another place, lib. vi. cap. 1. that *Titus* advancing from *Samaria* towards *Jeruſalem*, paſſed by *Gophna*.

OPHRAH, עפרה, ἀΦαρὰ, *duſt*, *fawn*; from עפר *haphar*: otherwiſe, *lead*; from עפרת *hophereth*.

OPHRAH, a city, Joſh. xviii. 23.

OPHRAH, אפרה, *a cow*: from פר *par*: otherwiſe, *abounding in fruit*; from פרה *parah*: otherwiſe, *aſhes*; from אפר *apher*, *cinis*.

OPHRAH, *Aphra*, or *Ephra*, ſon of *Meonothai*, of *Judah*, 1 *Chron.* iv. 14.

ORACLE. St. *Jerome* often tranſlates by *oraculum*, what in many other places he calls *propitiatorum*. The *Hebrew* word, *Exod.* xxv. 18, 20. xxxvii. 6, & *paſſim*. is כפרת *Caphoreth*, LXX. Ἱλαςήριον [Mercy-Seat, *Eng.*] it comes from the verb *caphar*, to expiate, to pardon ſins, to cover, to harden any thing. This word may be rendered, a covering; and indeed it was the cover of the ark of the covenant, or of the ſacred cheſt in which the laws of the covenant were contained. At each end of this cover was a cherub of maſſy beaten gold; theſe ſtretching out their wings towards each other, formed a kind of throne, upon which the Lord was conſidered as ſitting. Hence they invoked him ſometimes as, he *Who ſitteth upon the cherubim*. And perhaps by tranſlating *Caphoreth* by *propitiatory*, [or *mercy-ſeat*] it may be inſinuated, that from thence the Lord hears the prayers of his people, and pardons their ſins. And by tranſlating it *oracle* they would ſhew, that from hence he manifeſted his will and pleaſure, and gave reſponſes: as he did to *Moſes*.

Oracle is alſo taken for the ſanctuary, or for the place wherein was the ark of the covenant. The *Hebrew* word is *Dabir*, and the Septuagint have preſerved this term, 1 *Kings* vi. 5, 16, 17. viii. 6, &c. דביר *Dabir*. LXX. Δαβὶρ, Δαβεὶρ *Aquil. Sym.* χρηματιςήριον, *Pſal.* xxviii. 2. Ναὸς. *Chrematiſterion*, by which *Aquila* and *Symmachus* have rendered it, ſignifies an oracle. The *Chaldee*, *the houſe of propitiation*. But *Dabir* properly ſignifies an oracle.

Oracle is alſo put for the oracles of falſe gods. The moſt famous oracle of *Paleſtine* was that of *Baalzebub*, king of *Ekron*, which the *Jews* themſelves often went to conſult, 2 Kings i. 2, 3, 6, 16. There were alſo *Teraphim*, as that of *Micah* mentioned Judg. xvii. 1, 5; the *ephod* made by *Gideon*, viii. 27, &c. and the falſe gods adored in the kingdom of *Samaria*, which had their falſe prophets, and conſequently their oracles; whether theſe oracles were really delivered by aſſiſtance of the devil, or that the prieſts and falſe prophets impoſed on the people, making them believe they were inſpired, though they only ſpoke by their own ſeducing ſpirit.

Among the *Jews* we diſtinguiſh ſeveral ſorts of oracles.

1. Oracles delivered *vivâ voce*; as when God ſpake to *Moſes* face to face, and as one friend ſpeaks to another, Numb. xii. 8.
2. Prophetical dreams from God; as the dreams which God ſent to *Joſeph*, and which foretold his future greatneſs, Gen. xxxvii. 5, 6.
3. Viſions; as when a prophet in an extaſy had ſupernatural revelations, Gen. xv. 1. xlvi. 2.
4. The oracle of *Urim* and *Thummim*, which accompanied the *ephod*, or the pectoral, worn by the high-prieſt, Numb. xii. 6. Joel ii. 28. This manner of inquiring of the Lord was often uſed,

uſed, from *Joſhua*'s time to the erection of the temple at *Jeruſalem*, 1 Sam. xxiii. 9. xxx. 7.

5. After the building of the temple they generally conſulted the prophets, who were frequent in the kingdoms of *Judah* and *Iſrael*.

After *Haggai*, *Zechariah*, and *Malachi*, who are the laſt of the prophets of whom any writings remain, the *Jews* pretend that God gave them what they call *Bathcol*, the daughter of the voice, which was a ſupernatural manifeſtation of the will of God, either by a ſtrong inſpiration, or internal voice, or by a ſenſible and external voice, which was heard by a number of perſons ſufficient to bear teſtimony of it. For example, ſuch was the voice that was heard at the baptiſm of *Jeſus Chriſt*, ſaying, *This is my beloved ſon*, &c.

In the early *Chriſtian* church the gifts of prophecy and inſpiration were very common; and God has permitted, that ſince that time the greater part of the heathen oracles are fallen into contempt and ſilence.

Much has been written on the ſubject of oracles, and the learned have been divided on this matter. Some have aſcribed to demons all the oracles of antiquity; others to the knavery of the prieſts; others have pretended that there were ſeveral kinds of oracles: ſome were illuſions and tricks of the devil, others were the effects of juggling and contrivance. Scripture affords us examples of theſe ſorts of oracles.

The number of falſe prophets was always great in *Iſrael*. Theſe deceivers ſpoke in the name of the Lord, though the Lord had not ſent them. *Moſes*, Deut. xiii. 1, &c. forewarns *Iſrael*, that falſe prophets and dreamers ſhould ariſe, who would foretel things to come, and that their predictions might be verified by events. It cannot be doubted, but that among other nations, barbarians and idolaters, the devil had ſtill a greater power, and a greater number of diſciples.

Baal-zebub, the god of *Ekron*, was in great reputation for delivering oracles, ſince *Ahaziah* king of *Iſrael*, being dangerouſly wounded, ſent to conſult this falſe deity, and to know whether he ſhould recover from his bruiſes, 2 Kings i. 2, 3. But *Elijah* by a command from God, and an oracle of the Lord, prevented that of the devil.

The idol *Bel*, worſhipped at *Babylon* as a living, eating, and drinking god, very probably alſo gave out oracles, *Vide*, *Apoc. Dan.* xiv. 2. or the ſtory of *Bel* and the dragon.

We read in Scripture, that ſome families of *Dan* ſeeking a ſettlement, ſent out men upon the diſcovery, to find a proper place for them to dwell in, Judg. xviii. 5, 6, 7. Theſe meſſengers paſſed by the houſe of *Micah*, who had in his ſervice a young *Levite*, to conſult a ſuperſtitious figure that he had made. The young *Levite* anſwered them boldly; *Go in peace*; *before the Lord is your way, wherein ye go.* They went and ſucceeded. Can we ſay, that this *Levite* was inſpired of God, and that he pronounced this oracle from him? This is hardly probable; and it is much more likely, that he made this anſwer from himſelf: or that he was moved by a lying ſpirit.

It cannot be denied that the Pagans addreſſed themſelves to their idols, to receive oracles from them. They had therefore ſometimes reſponſes; for can any be ſo ſenſeleſs as to aſk, where they know it is abſolutely impoſſible to receive an anſwer? The prophet *Hoſea*, iv. 12. reproaches the *Iſraelites* with conſulting their wooden idols. *My people aſketh counſel of their ſtocks, and their ſtaff declareth unto them.* The book of *Wiſdom* ſays, xiii. 16, 17. that when a man had cut down a tree from the foreſt, after he has taken from it wherewithal to warm himſelf, he makes an idol of the remainder, which he is ſo fooliſh as to conſult about his moſt important affairs. *Habakkuk* teſtifies the ſame thing, ii. 19. *Woe unto him that ſaith to the wood, awake; to the dumb ſtone, ariſe, it ſhall teach.*

The *Hebrews*, living in the midſt of idolatrous people, accuſtomed to receive oracles, to have recourſe to their diviners, magicians, and interpreters of dreams, would they not have been under a temptation to imitate theſe practices, theſe impieties, and ſuperſtitions, if God had not afforded them certain means of knowing ſome future events by prieſts and prophets, in their moſt urgent neceſſities? Thus when *Moſes* had forbid the *Iſraelites* to conſult magicians, witches, enchanters, and necromancers, he promiſed to ſend them a prophet of their own nation, who ſhould inſtruct them, and diſcover the truth to them. *The Lord thy God will raiſe up unto thee a prophet from the midſt of thee, of thy brethren like unto me, unto him ye ſhall hearken*, Deut. xviii. 10, 11, 15, *&c.*

And theſe oracles of truth had no neceſſary connection either with time or place, or any other circumſtance, or with the perſonal merit of the perſon by whom they were uttered. The high-prieſt cloathed with the ephod and pectoral gave a true anſwer, whatever was his perſonal character. Sometimes, he gave an anſwer, without knowing clearly the ſubject of the queſtion he was conſulted about. *Caiaphas* pronounces an oracle relating to *Jeſus Chriſt*, whom he hated, and whoſe deſtruction he deſired, and an oracle which

which he underſtood not himſelf. For he ſays, John xi. 49, 50, 51. *Ye know nothing at all, nor conſider that it is expedient for us, that one man ſhould die for the people, and that the whole nation periſh not.* It is added, *and this ſpake he—not of himſelf, but being high-prieſt that year, he propheſied that* Jeſus *ſhould die for that nation.* And when the high-prieſt *Ahimelech* was conſulted by *David*, he gave him an anſwer, though *David* did not plainly acquaint him with the occaſion of his journey. 1 Sam. xxi. 1, 2, 3. xxii. 15. *Micah* ſays, iii. 11. *that the heads of Judah judge for reward, and the prieſts thereof teach for hire, and the prophets thereof divine for money*, nevertheleſs, the prophets declared the truth to them. At the day of judgment many will ſay to *Jeſus Chriſt*, Matt. vii. 22. *Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out devils, and in thy name have done many wonderful works?* Notwithſtanding this, he will ſay to them, *I never knew you.*

The fathers inform us, that at the coming of the *Meſſiah*, the oracles of the heathen were ſtruck dumb. It is plain, that ſince the preaching of the goſpel, the empire of the devil is much contracted and weakened, and that the moſt famous oracles are inſenſibly fallen into contempt. But it muſt be allowed, that this ſilence of the oracles did not happen all at once, and that a good while after our Saviour's time there were impoſtors, who gave out pretended oracles, and the devil ſtill uttered them in ſome temples of their idols. St. *John*, Rev. xiii. 5, 6, 13, 14, 15. deſcribing the perſecution of the church, ſpeaks of the ſigns, wonders, and deluſions, which the deceiver and his accomplices ſhould produce to the world, to prevail with men to worſhip the image of the beaſt, and to entice them to idolatry.

OREB, עורב, *raven, ſweet, caution*, or *mixture*; from ערב *harab:* otherwiſe, *evening;* from ערב *hereb*, by a different reading.

OREB, one of the princes of the *Midianites*, who was killed with *Zeeb*, another prince of the ſame people, Judges vii. 25, A. M. 2759, *ante* A. D. 1245. While *Gideon* purſued the army of the *Midianites*, he directed the men of *Ephraim* to ſecure the paſſes of the *Jordan*, that the *Midianites* might not eſcape into their own country. The *Ephraimites*, therefore, took the two chiefs of the *Midianites*, and killed *Oreb* at the rock of *Oreb*, and *Zeeb* at the wine-preſs of *Zeeb*. Some think that *Oreb*, or the rock of *Oreb*, was a village, or, at leaſt, that from this time one was begun to be formed there. *Euſebius* and St. *Jerom*, *in Arava, vel Araba*, ſpeak of a little place called *Araba*, three miles from *Scythopolis*, weſt; and *Herman Vanderhart*, *Vide Reland. Palæſt.* 1, 2. thinks it was here that the *Orebim* dwelt, who fed the prophet *Elijah* when concealed near the brook *Chereth*, 1 *Kings* xvii. 3, 5. He pretends that the tranſlators have very preposterouſly made *ravens* of theſe *Orebites.* ערבים *Corvi. Vide* FRAGMENT, No.

ORION. A conſtellation in the heavens juſt before the ſign *Taurus*. The *Hebrew* word כסיל *Cheſil* ſignifies, according to the ancient *Hebrews*, that ſtar of the ſecond magnitude which aſtronomers call *the ſcorpion's heart*. It appears at the beginning of the autumnal equinox, and forebodes cold or froſt. *Virgil* gives it the epithet of *nimboſus Orion*. It alſo marks the weſt. Hence it comes that the LXX. on *Job* ix. 9. and *Theodotion* on *Amos* v. 8. tranſlate it by *veſperum*.

ORNAN, ארנן, *that rejoices*; from רנן *ranan:* otherwiſe, *their bow or ark*; from ארון *aron:* otherwiſe, *light of the ſon*; from אור *or*, *light*, and נן *nun*, *a ſon*.

ORNAN. *Vide* ARAUNAH. *Joſephus* calls him *Orphona*, *Antiq.* lib. vii. cap. 3.

ORONTES, a river of *Syria*, which riſes in mount *Libanus*, and paſſes by *Emeſus*, *Apamea*, *Epiphanius*, and *Antioch*, and falls into the *Mediterranean* ſea. *Pliny* ſays, its ſource is between *Libanus* and *Antilibanus*. The Scripture makes no mention of the *Orontes;* but its name is frequent in commentaries on the ſacred writings.

ORPAH, ערפה, *the neck, or the ſkull, nakedneſs of the mouth, or face*; from ערה *harah, to be naked*, and פה *pe, the mouth:* or *awaking of the mouth;* from ער *har, awaking*.

ORPAH, a *Moabitiſh* woman, wife of *Chilion*, ſon of *Elimelech*, and *Naomi*. *Chilion* the huſband of *Orpah* being dead, ſhe lived with *Naomi* her mother-in-law; who, being deſirous of returning into her own country, *Orpah* was prevailed with to ſtay in *Moab*, but *Ruth* would follow *Naomi* to *Bethlehem*, Ruth i. 9, 10, *&c.* See NAOMI.

ORPHA. Several think this to be the city of *Ur*, from whence the patriarch *Abraham* departed, *Gen.* xi. 28, 31.

ORPHONA, a *Jebuſite*, whoſe life *David* ſaved when he took the city of *Jeruſalem*, ſays *Joſeph. Antiq.* lib. vii. cap. 3. *Vide Araunah*, or *Ornan:*

ORTHOSIAS, Ὀρθωσιὰς, or *Orthoſis*, *Vulgate*, *Orthoſias, which is right*; from ὄρθος, *right, upright*.

ORTHOSIAS, a maritime city of *Phœnicia*, over against

againſt the iſland of *Aradus*, not far from *Tripolis*. *Tryphon*, the uſurper of the kingdom of *Syria*, eſcaped from the city of *Dora* in *Paleſtine*, where he was beſieged, to *Orthoſias*, and thence into his own country *Apamea*, 1 *Macc.* xv. 25—37.

ORYX, a ſort of wild goat. *Ariſtotle* ſays, *Hiſt. Anim.* lib. i. it has a horn in the middle of its forehead, and *Appian* ſays, it has more than one. *Pliny*, lib. viii. cap. 53. & lib. xi. cap. 46. ſays its hair is curled and turned towards its head. Several have confounded it with the antelope. *Juvenal*, *Sat.* ii. informs us, that it was eaten formerly, but that its fleſh was not much in eſteem with thoſe of nice palates.

Et Getulus oryx hebeti lautiſſima cœna.

The *Hebrew* word *Tho*, תוֹ or תוֹא, Iſai. li. 20. is commonly tranſlated by *a wild bull*, [as in our *Engliſh* tranſlation.] But the Septuagint, and other *Greek* interpreters, the *Syriac*, and the Vulgate, place it among the goats, ſince they tranſlate it *oryx*.

OSPREY, or OSSIFRAGA, פרשׁ *Pereſh*, a kind of eagle, whoſe fleſh is forbid, *Lev.* xi. 13. The *oſſifraga*, or *oſprey*, is thus called, becauſe it breaks the bones of animals, in order to eat the marrow. It is ſaid to dig up bodies in church-yards, or burying-places, to eat what it finds in the bones, which has been the occaſion that the *Latins* called it *Avis buſtaria*, and the *Perſians*, *Uſtukhan-khour*, the bone-eater.

The *Arabians* and *Perſians* alſo call it *Humai*, and ſay it is the moſt innocent of all birds, becauſe it does no harm to any animal, and only feeds on dead bones.

Ariſtotle ſays, that the *oſſifraga* is the greateſt of eagles, except thoſe of *Germany*. Its plumage is of an aſh-colour, approaching towards white. *Pliny* ſays, that it is produced by the ſea-eagle, which ingenders with all birds of prey. She does not only feed her own young, but thoſe alſo that any other eagle has forſaken. Her ſight is but weak, which is contrary to the nature of other eagles.

This is the deſcription that *Aldrovandus* gives us of the *oſſifraga*. Its beak is exceeding crooked, and in the place where it is hooked, it is two fingers broad, and about a ſpan long. Its colour is like brown horn, drawing towards dark blue. The opening of its beak is about a hand's breadth, the tongue is like that of a man, and broad at the end, and on the two ſides it has two hooks made like fiſh-hooks. Its head and neck are covered with long narrow feathers, and from its chin hang down ſmall hairs like a beard. The ground of its plumage is diverſified by three colours, whitiſh, dark, and ruddy; the great feathers are of a brown colour, a little inclining towards cheſnut. The twelve feathers of its tail are a little reddiſh, and ſpotted with black and white. Its legs are covered with dark feathers a little ruddy, ſo that there remains but a ſmall part of the legs uncovered of about two fingers breadth. This part that is uncovered is of a very fine yellow. Its talons are black and ſhining. *Aldrovandus* ſays, this bird only feeds upon fiſh; ſo that it muſt be very different from the *oſſifraga* here mentioned. But indeed, the whole that is ſaid of the *oſſifraga*, or bone-eater, ſeems to be very fabulous.

OSTRICH, in *Latin*, *Struthio*, is often mentioned in Scripture. *Moſes* forbids it to the *Hebrews*, *Levit.* xi. 16. *Deut.* xiv. 14. [The *Engliſh* tranſlation reads owl.] Interpreters are not agreed about the ſignification of the *Hebrew* word *Jaanah*, יענה, or בת יענה, Στρουθοκάμηλος, which the LXX. St. *Jerom*, *Aquila*, *Symmachus*, and *Theodotion* have rendered by *oſtrich*. Several of the moderns take it for the owl, *ulula*. We have propoſed ſome conjectures to prove it is the ſwan.

We find in *Job* xxxix. 13. another *Hebrew* word *Rhenanim*, which is tranſlated *oſtrich*. Others take it for a peacock, but able interpreters apply the word *Noza* to the *oſtrich*, which is read in the ſame verſe. The marks which *Job* aſcribes to the *Noza* agree very well to the *oſtrich*.

This animal is ranged among birds. It is very large, has very long legs, its wings very ſhort, the neck about the length of four or five ſpans. The feathers of its wings are in great eſteem, and are uſed as ornaments for hats, beds, canopies. They are ſtained of ſeveral colours, and made into very pretty tufts. Their plumage is white and black; the females have a mixture of grey, black and white. They are hunted by way of courſe, for they never fly; but they uſe their wings to aſſiſt them in running more ſwiftly.

There are many oſtriches in *Ethiopia*. The oſtrich lays her eggs in *June*, on the ground, covers them with ſand, and the ſun hatches them. It is probably on this account, ſhe is made the ſymbol of cruelty and forgetfulneſs. *Jeremiah* ſays, Lam. iv. 3. *Even the ſea-monſters draw out the breaſt, they give ſuck to their young ones. The daughter of my people is become cruel, like the oſtriches in the wilderneſs.* *Job* xxxix. 13, &c. ſets forth at length the cruelty and forgetfulneſs of the oſtrich: *Gaveſt thou the goodly wings unto the peacocks, or wings and feathers unto the oſtrich? which leaveth*

leaveth her eggs in the earth, and warmeth them in the duſt. And forgetteth that the foot may cruſh them, or that the wild beaſt may break them. She is hardened againſt her young ones, as though they were not hers; her labour is in vain without fear. Becauſe God hath deprived her of wiſdom, neither hath he imparted to her underſtanding. What time ſhe lifteth up herſelf on high, and ſcorneth the horſe and his rider.

Here is, in ſhort, almoſt all that we are told of the oſtrich. It lays its eggs upon the ground, hides them under the ſand, and the ſun hatches them. All this is not incredible. We know that in *Egypt* they hatch a vaſt quantity of eggs every day in ovens made on purpoſe, and heated to a certain degree of heat. As the oſtrich is extremely large and heavy, it would break its eggs if it were to ſit upon them like other birds. She therefore hides them in the ſand, watches them, and hatches them as we may ſay with her eye, according to *Vanſleb*'s account of *Egypt*, p. 103. The male and female ſtay with them alternately, and while one of them goes to ſeek its proviſion, the other does not leave ſight of them. However, if either of them ſhould be driven away, or go too far from their neſt, they could not find their eggs again. And it is probable, that this has given occaſion to what is ſaid of their cruelty and forgetfulneſs.

Among the great number of eggs that the female lays, (for we are told that ſhe brings ten, twelve, fifteen, or twenty,) it ſeldom happens but that ſome of them miſcarry. The oſtrich breaks theſe, and with the worms that are bred from thence, ſhe feeds her young. Laſtly, *Job* ſays, that God has deprived the oſtrich of underſtanding. This is juſtified by what is related of this bird. She ſuffers herſelf to be taken by a man covered with the ſkin of an oſtrich, *Strabo*, lib. xvi. who puts his arm into the ſkin of the neck of the animal, lifts it up on high, and imitates the motion of the head. Others ſay, *Claudian. in Eutrop. Oppian. Halieut*, lib. iv. that when ſhe is purſued by the hunters, ſhe hides her head in the ſand, continues there, and thinks herſelf ſecure. *Pliny* ſays, that ſhe thruſts her head in the buſhes, and there remains, as if her whole body were well concealed. Laſtly, they ſay that ſhe is naturally deaf, *Marmol. Afric.* which does not a little contribute to her ſtupidity.

She lifteth up herſelf on high, and ſcorneth the horſe and his rider. The oſtrich is very lofty; they made a diſſection of an oſtrich at the academy of ſciences, which was ſeven feet and an half high, from the top of the head to the ground. *Pliny* ſays, lib. x. cap. 1. that ſhe exceeds in ſtature the height of a man on horſeback. As to its ſwiftneſs, it is agreed, that there are few horſes that can overtake them by fair running.

Moſes forbids the uſe of oſtriches fleſh, at leaſt our tranſlators will have it ſo. Lev. xi. 16. Deut. xiv. 14. It is certain they eat them in *Peru*, and in *Africa*, where they are common. *Marmol* acknowledges, that their fleſh has an ill ſcent, and is ſticky, eſpecially that of the thighs; yet they eat of it, however. When the people of *Numidia* take young ones, they rear them, make them fat, and lead them in flocks into the deſart, to feed. And when they are fat, they kill them and ſalt them. The *Ethiopians* alſo eat their eggs, as delicious food. Theſe eggs are generally of the bigneſs of a large bowl, but ſome not ſo big. The *Ethiopians* are ſaid to make cups of the egg-ſhells. *Pierius* affirms, that they even make caps of them, which they wear and value very much.

The Scripture ſpeaks of the oſtrich in ſeveral other places, but it is doubted whether the original word really ſignifies this bird or no. See the commentators upon *Iſai.* xiii. 21. xxxiv. 13. xliii. 20. *Jer.* l. 39. *Mic.* i. 8. *Vide* FRAGMENT, No. CXLIV, page 92, and Plate.

OTHNI, עתני, *my time, my hour*; from עת *heth*, and the pronoun י *i*, *my*, or *mine*.

OTHNI, ſon of *Shemaiah*, a valiant man of *David*'s army, 1 *Chron.* xxvi. 7.

OTHNIEL, עתניאל, γοθονιὴλ, *the time, or the hour of God*; from עת *heth*, *time*, and אל *el*, *God*.

OTHNIEL, or *Othoniel*, ſon of *Kenaz*, of the tribe of *Judah*, Joſh. xv. 17. The Scripture ſays, that *Othniel* was brother to *Caleb*, Judg. i. 13. Hence ariſe ſome difficulties. 1. If *Caleb* and *Othniel* had been brothers, *Othniel* could not have married his niece *Achſah*, the daughter of *Caleb*. 2. The Scripture never aſſigns to *Caleb* and *Othniel* the ſame father: it always names *Kenaz* as father of *Othniel*, and *Jephunneh* as father of *Caleb*. 3. *Caleb* muſt be much older than *Othniel*, ſince he gave *Othniel* his daughter *Achſah* in marriage. Thus it ſeems much better to ſuppoſe *Kenaz* and *Jephunneh* to be brothers, and that *Othniel* and *Caleb* were couſin-germans, and in this ſenſe brothers, according to the language of Scripture. Thus *Achſah* being but ſecond couſin in reſpect of *Othniel*, he might marry her without offending the law.

Caleb having received his portion in the mountains of *Judah*, in the midſt of a country poſſeſſed by giants

giants of the race of *Anak*, having taken the city of *Hebron*, he advances towards *Debir*, otherwiſe called *Kirjath-ſepher*, and declares, "I will give my daughter *Achſah* in marriage to him that ſhall take *Kirjath-ſepher*." *Othniel* took it, and had *Achſah* to wife. But at the time that the bride was bringing home to her huſband with the uſual ſolemnity, *Othniel* moved his wife *Achſah* to aſk of her father *Caleb* a field of ſprings, that was near and above another dry field that *Caleb* had given him. By the *Hebrew* text it ſhould ſeem, that it was *Achſah* who deſired *Othniel* to aſk this of *Caleb*. *Vide* FRAGMENT. No. CLVII, page 148.

After the death of *Joſhua* the *Iſraelites* not exterminating the *Canaanites* from the land, and not having continued in their fidelity to the Lord, he delivered them over to *Chuſhan-Riſhathaim*, king of *Meſopotamia*, to whom they continued in ſubjection eight years, *Judg.* iii. 4, 5, 6, 7, 9, *&c.* Then they cried to the Lord, who raiſed them up for a deliverer *Othniel* the ſon of *Kenaz*, who was filled with the ſpirit of God, and judged *Iſrael:* and the country had reſt for forty years. That is to ſay, it was in peace the fortieth year after the peace that *Joſhua* had procured for it, in A. M. 2960, ten years before his death. The year of *Othniel*'s death is unknown.

OWL; in *Latin*, *Bubo*, *Ulula*, *Noctua*, *Nycticorax*; it is often taken for the ſcreech-owl, a bird of the ſame kind; flying by night, and living in darkneſs. *Moſes* places the owl among unclean birds, Lev. xi. 17. Deut. xiv. 17. When *Iſaiah* ſpeaks of *Babylon* reduced to a wilderneſs, he ſays that the owls ſhall anſwer to one another, Iſai. xiii. 22. Finally, the Pſalmiſt ſays, that in his affliction he was as the owl ſitting alone on the houſe-top, Pſal. cii. 7. But interpreters are not agreed about the ſignification of the *Hebrew* words tranſlated *Bubo*, *Ulula*, *Nycticorax*, *Noctua*, and *Paſſer*.

They reckon ſeveral ſpecies of owls. This bird has its head like a cat, and large ſharp claws. It catches mice like a cat; its eyes cannot bear the great light of the ſun. Other birds hate it, and purſue it; and in return the owl hunts and eats the leſſer birds. Its cry is mournful and diſmal. It paſſes for a bird of ill omen. It was conſecrated to *Minerva*, and upon this account was honoured by the *Athenians*, who repreſented it on their medals.

OYL. It is known that the *Hebrews* anointed themſelves all over with oyl; but eſpecially their head: they anointed alſo their kings, and high-prieſts. See UNCTION.

Iſaiah calls an eminence, or vineyard, that was fruitful and fat, a horn the ſon of oyl: Iſai. v. 1. and x. 27. he ſays, that God would make to putrify the yoke of the *Iſraelites*, by the quantity of oyl that he would pour thereon. *Computreſcere faciam jugum in facie olei.* He would take from it all its roughneſs and hardneſs. The high-prieſt *Joſhua*, and the prince *Zerubbabel*, are called ſons of oyl, Zech. iv. 14. *i. e.* each of them had received the ſacred unction. *Job*, ſpeaking of the condition of his firſt proſperity, ſays that the rocks were then fountains of oyl to him, Job. xxix. 6.

The oyl of gladneſs, *Pſal.* xlv. 7. and *Iſai.* lxi. 3. was the perfumed oil with which they anointed themſelves on days of rejoicing and feſtivity. *Moſes* ſays, Deut. xxxii. 13. that God made his people to ſuck oil and honey out of the rocks. *i. e.* that in the midſt of diſmal deſerts, he abundantly provided them with all things not only neceſſary but agreeable alſo. The olive-tree ſhall fail to bring forth fruit, ſays *Habakkuk*, iii. 17. The fooliſh virgins in the goſpel took no oyl with them, to repleniſh their lamps, Matt. xxv. 8. See LAMP. St. *James* directs, *Is any ſick among you, let him call for the elders of the church, and let them pray over him, anointing him with oyl in the name of the Lord.* James v. 14.

OZEM, עצם, *that faſts;* from צום *tzom, to faſt:* or *their eagerneſs*; from אץ *utz, eagerneſs*, and the affix מ *am, theirs.*

I. OZEM, or *Aſom*, ſixth ſon of *Jeſſe* the *Bethlehemite*, and brother of *David*, 1 *Chron.* ii. 15.

II. OZEM, ſon of *Jerahmeel*, 1 *Chron*, ii. 25.

OZIAS, ſon of *Micha*, of *Simeon*, was the chief of the city of *Bethulia*, when it was beſieged by *Holofernes*. He vigorouſly ſupported the ſiege againſt that general, but finding the people mutinied, and accuſed him, he promiſed to ſurrender the city in five days, if God did not ſend them relief: *Judith* procured their deliverance. *Ozias* continued in the city, praying with the people. Their prayers were heard; *Holofernes* was ſlain by *Judith*, *Bethulia* was delivered, and the *Aſſyrian* army routed. See HOLOFERNES, JUDITH, &c.

OZNI, עזני, *my ear, my balances.*

OZNI, ſon of *Gad*, head of a family, *Numb.* xxvi. 16.

P.

PAARAI, פערי, Φααραὶ, *opening;* from פער *pahar, to open.*

PAARAI, or *Pharai*, the *Arbite*, a valiant man of *David*'s army, 2 *Sam.* xxiii. 35. called *Naarai*, ſon of *Ezbai*, 1 *Chron.* xi. 37.

PACE, *paſſus;* a meaſure of five geometrical feet.

PACORUS, ſon of *Orodes*, king of the *Parthians*, entering *Syria* at the head of a powerful army, beſieged *Caſſius* in *Antioch*. But *Caſſius* ſo bravely defended himſelf, that *Pacorus* was forced to raiſe the ſiege, *Dio. Caſſ.* lib. xl. He went then and ſat down before *Antigonina*, which was not far from thence; but the *Parthians* were ſo little ſkilled in the art of attacking places, that they were obliged to quit this ſiege alſo. *Caſſius* then laid in ambuſh for them, and they were intirely routed.

Pacorus came again over the *Euphrates* after the death of *Julius Cæſar*, along with *Labienus*, who had been ſent by *Brutus* and *Caſſius* to the court of the king of *Parthia*, to deſire aſſiſtance. After the defeat of theſe two confederate generals, *Labienus* continued among the *Parthians*, till the *Aradians*, the *Palmyreneans*, and the tyrants, or little kings, of *Syria*, invited them to their aſſiſtance, againſt the tax-gatherers that oppreſſed them. *Pacorus* with his troops reduced all *Syria* and *Phœnicia*, but it was not poſſible for him to ſubdue *Tyre*, wherein the remains of the *Roman* army had taken ſhelter.

Having taken *Sidon* and *Ptolemais*, he ſent a detachment into *Judæa*, with orders to ſet *Antigonus* the ſon of *Ariſtobulus* on the throne. This party was commanded by his chief cup-bearer, called alſo *Pacorus*. *Antigonus* had promiſed the *Parthians* a thouſand talents, and five hundred *Jewiſh* women; and having got ſome troops together, he entered into *Judæa*, ſupported by the *Parthians*. He ſubdued the firſt that oppoſed him, and purſued them directly to *Jeruſalem*, into which he entered, and fortified himſelf in the temple. *Herod* and *Phaſael*, who ſupported the intereſts of *Hyrcanus*, took poſſeſſion of the palace.

The Feaſt of Pentecoſt being being come, the two parties began to treat of an accommodation, to prevent that diſorder which the confluence of ſuch a multitude of ſtrangers was likely to produce. *Antigonus* propoſed to *Herod* and *Phaſael*, to take for arbitrator the chief cup-bearer, *Pacorus*, who was incamped near the city; in which they acquieſced. He therefore entered *Jeruſalem* with his troops, and perſuaded *Hyrcanus* and *Phaſael* to appear before *Barzapharnes*, who was governor of *Syria* for the *Parthians*, in hopes to obtain ſome regulations that might be beneficial to the province. Thither they went, conducted by *Pacorus*, who then returned to *Jeruſalem*.

When *Barzapharnes* thought that *Pacorus* might be got back to *Jeruſalem*, he arreſted *Phaſael* and *Hyrcanus*. *Pacorus* had orders to do the ſame by *Herod*; but he got ſome hint of the deſign, and eſcaped to *Maſſada*. The *Parthians* plundered *Jeruſalem*, ſet *Antigonus* on the throne, and delivered up to him *Phaſael* and *Hyrcanus* in chains. *Phaſael* killed himſelf; and *Antigonus* cauſed *Hyrcanus*'s ears to be cut off, to render him incapable of the high-prieſthood. After which he delivered him again to the *Parthians*, who carried him with them beyond the *Euphrates*.

The *Parthians* did not long hold the kingdom of *Syria*. *Ventidius*, general of the *Roman* troops, having beat their armies, obliged *Pacorus* to return back over the *Euphrates*. The year after *Pacorus* having again got a great army together, came again into *Syria*, but was there beat and killed by *Ventidius*. *Vide* PHAZAEL.

PADON, בדון, *his redemption*; from פדה *padah, to redeem*, and the pronoun ן *an, his:* according to the *Syriac*, *yoke*, or *yokes*.

PADON, or *Phadon*, a father, or chief of the *Nethinim*, *Ezra* ii. 44 *Nehem.* vii. 47.

PAGIEL, בגעיאל, Φαγιὲλ, *prevention of God*, or *prayer of God*; from בגע *pagah, to prevent, to pray.*

PAGIEL, or *Phegiel*, ſon of *Ocran*, head of the tribe of *Aſher*; he offered as the other chiefs, Numb. vii. 72.

PAHATH-MOAB, פחת־מואב, *chief*, or *captain, or Pahath of Moab*; from פחה *pacah, prince, chief*

of Moab: otherwiſe, *the ſtrength of the father*; from כחת *pacath*, *hollow*, *ditch*, and the prepoſition מו *mo*, *of*, and אב *ab*, *father*.

PAHATH-MOAB, or *Phahath-Moab*, a place in the land of *Moab*, *Ezra* ii. 6. viii. 4. x. 30.

PALAL, פלל, Φελαλὶ, *that thinks*, or *prays*, or *judges*; from פלל *pillel*, *to beſeech*. *to judge*.

PALAL, or *Phalel*, ſon of *Uzai*, *Nehem.* iii. 25.

PALESTINE, פלשת, ἀλλόφυλοι, *Heb. Paleſheth*, 1 Sam. vi. 17. *which is covered*, *watered*; from פלש *palaſh:* otherwiſe, *to bring or cauſe ruin*; from שות *ſhuth*, *to put*, and מפלה *maphalah*, *ruin*. This word is not *Hebrew*. [It is lately thought to be *Sanſcrit*, ſignifying ſhepherd.]

PALESTINE. This name may be taken either in a more limited, or in a general ſenſe.

Paleſtine, taken in a limited ſenſe, ſtands for the country of the *Philiſtines* or *Paleſtines*, including that part of the Land of Promiſe which extended along the *Mediterranean* ſea, from *Gaza* ſouth to *Lydda* north. The LXX. were of opinion, that the *Hebrew* word *Philiſtiim* ſignified ſtrangers, ſince they generally tranſlate it *Allophyli*, ſtrangers, or men of another tribe.

Paleſtine taken in a more general ſenſe, ſignifies the whole country of *Canaan*, the whole Land of Promiſe, as well beyond, as on this ſide, *Jordan*; though pretty frequently it is reſtrained to the country on this ſide that river: ſo that in later times the words *Judea* and *Paleſtine* were ſynonymous. We find alſo the name of *Syria Paleſtina* given to the Land of Promiſe, and even ſometimes this province is comprehended in *Cœle-Syria*, or the Lower *Syria*. *Herodotus*, lib. vii. cap. 89. & lib. ii. cap. 6. is the moſt ancient writer we know, that ſpeaks of *Syria-Paleſtina*. He places it between *Phœnicia* and *Egypt*. See *Reland. Paleſtinæ*, lib. i. cap. 7, 8. See JUDAH.

Moſes ſpeaks of *Paleſtine* as of the fineſt country in the world, a land flowing with milk and honey. Profane authors alſo ſpeak of it much in the ſame manner. *Hecatæus*, *apud Joſeph. contr. App.* p. 1049, who had been brought up with *Alexander* the Great, and who wrote in the time of *Ptolemy* I. mentions this country as very fruitful and well-peopled, an excellent province, that bore all kinds of good fruit. *Pliny*, lib. v. cap. 14, 15, gives a like deſcription of it; he ſays that *Jeruſalem* was not only the moſt famous city of *Judea*, but of the whole eaſt. He deſcribes the courſe of the *Jordan*, as of a delicious river; he ſpeaks advantageouſly of the lake of *Genneſareth*, of the balm of *Judea*, its palm-trees, &c. *Tacitus*, *Hiſt.* lib. xv. cap. 6, *Ammianus Marcellinus*, and moſt of the ancients, who have mentioned *Paleſtine*, have ſpoken of it with equal commendations.

The *Mahometans*, who know it beſt, ſpeak of it extravagantly, which proves however its great fertility. They tell us, that beſides the two principal cities of the country, *Jeruſalem* and *Jericho*, this province had a thouſand villages, each of which had many fine gardens. That the grapes were ſo large, that five men could hardly carry a cluſter of them, and that five men might hide themſelves in the ſhell of one pomegranate! That this country was anciently inhabited by giants of the race of *Amalek*.

Notwithſtanding theſe teſtimonies of the ancients, we find people very incredulous as to the fruitfulneſs of the Holy Land. Travellers that viſit it, generally ſpeak but little to its advantage. The country, they ſay, appears to be dry and barren, ill watered, and has but few cultivated plains. *Strabo*, lib. xvi. among the ancients, ſpeaks of it with contempt. He ſays, that this province is ſo barren, that it moves no body's envy, that there is no need of fighting for it, in order to obtain it, and that *Jeruſalem* ſtands upon a dry and barren ſpot.

St. *Jerome* was an eye-witneſs of it, and very well acquainted with thoſe qualities which the Scriptures aſcribe to it. He ſays that *Paleſtine* is full of mountains, that dryneſs and drought are very common, that they had only rain-water, which they caught, and preſerved in ciſterns, which ſupplied the want of fountains. But the ſame St. *Jerome* ſpeaks of the fertility of *Paleſtine*, and that no country could diſpute with it in fruitfulneſs. Modern travellers who ſpeak of the preſent ſterility, do not deny that it ſtill preſerves traces of its ancient fecundity in ſome places, which produce all ſorts of fruits almoſt without culture. In other places the herbs grow with great profuſion, and to an extraordinary height. If ſome mountains, and ſome plains, are barren, it is becauſe they are but little cultivated for want of inhabitants. How many other countries, heretofore renowned for fertility, are now reduced to barren and dreadful wilderneſſes!

PALLAS, one of the wives of *Herod* the Great, by whom he had a ſon called *Phazael*, *Joſeph. Antiq.* lib. xvii. cap. 1.

PALM, *palmus*, a meaſure of four fingers breadth, or of 3,648 inches, in *Hebrew Tophach* טפח, LXX. Παλαίϛης, Exod. xxv. 25. The *Hebrew Zereth* זרת, LXX. Σπιθαμὴ, Exod. xxviii. 16. is often tranſlated *Palmus*, and in *Greek* by *Spithame*, though it ſignifies a half-cubit, and contains three ordinary palms; which ought to be obſerved,

ſerved, that two meaſures ſo unequal may not be confounded. St. *Jerom* ſometimes tranſlates *Tophach* by four fingers, and ſometimes by a palm; but he always renders *Zereth* by *Palmus*; and the Septuagint by *Spithame*. *Goliath* was in heighth ſix cubits and a *Zereth*, *i. e.* ſix cubits and an half, making eleven feet ten inches and ſomething more. We find Iſai. xl. 12. an expreſſion that proves the *Zereth*, or palm, to ſignify the extent of the hand from the end of the thumb to the end of the little finger. *Who hath meaſured the waters in the hollow of his hand, and meted out heaven with a ſpan?—a Zereth.*

PALM-TREE; this was very common in *Paleſtine*. The *Hebrews* called it *Tamar* תמר, and the *Greeks* Φοῖνιξ, *Phœnix*. The fineſt palm-trees were about *Jericho* and *Engeddi*. There were many alſo along the banks of the *Jordan*, and towards *Scythopolis*. *Jericho* is called *the City of Palm-Trees*, Deut. xxxiv. 3. Beſide dates the palm-tree produces a kind of honey, little inferior to common honey, *Joſeph de Bello*, lib. v. cap. 4. and they likewiſe drew a wine from it, much uſed in the eaſt. St. *Chryſoſtom* and *Theodoret* think it was this palm-wine that *Moſes* mentions, *Lev.* x. 9.

It is ſaid *Job* xxix. 18. Vulgat. I ſhall multiply my days as the palm-tree. Some ancients read, I ſhall live as long as the *Phœnix*. But the *Hebrew* has, כחול ארבה ימים. LXX. Ἡ ἡλικία μου γηράσει ὡσπὲρ φέλεχος Φοίνικος, *I ſhall multiply my days as the ſand.* The *Greek* word *Phœnix* ſignifies a palm-tree; and is alſo put for a *Phœnix*, or for a *Phœnician*.

The palm, or a branch of the palm-tree, is a ſymbol of victory, and was carried before the conqueror in proceſſions and rejoicings for victory. They alſo ſent a golden branch of a palm-tree to the kings of *Syria*, as a kind of tribute, or preſent. This they call *baina* in *Greek*. They alſo offered them in the temple of *Jeruſalem*. I conceive that all theſe cuſtoms were derived from the *Greeks*; for I find nothing of them in the Old Teſtament before the *Maccabees*.

The city of *Palms* is *Jericho*, as may be ſeen *Deut.* xxxiv. 3. *Judg.* i. 16. iii. 13. 2 *Chr.* xxviii. 15. the palm-trees of the plain of *Jericho* are famous throughout Scripture, and even in profane authors. In the temple of *Jeruſalem Solomon* cauſed pillars or pilaſters to be made, in the form of palm-trees, 1 Kings vi. 29, &c. probably in imitation of the *Egyptians*, who had ſuch pillars in their temples, *Herodot.* lib. ii. cap. 169.

Palm-trees from the ſame root produce a great number of ſuckers, which form upwards a kind of foreſt by their ſpreading, *Plin.* lib. xii. cap. 4. *Procerioribus ſylva, arbore ex ipſâ.* Under a little wood of palm-trees (perhaps) of this kind, the propheteſs *Deborah* dwelt between *Ramah* and *Bethel*, Judg. iv. 5. Probably to this multiplication of the palm-tree, the prophet alludes when he ſays; *The righteous ſhall flouriſh like a palm-tree*, Pſal. xcii. 12. And *Eccleſiaſticus* l. 14. repreſents the prieſts, the ſons of *Aaron*, round about the high-prieſt *Onias*, as ſo many young palm-trees, ſhooting from the root of an old palm-tree.

Jeremiah ſays, x. 5. ſpeaking of the idols of the heathen carried in proceſſion, that they were in the ſhape of palm-trees: The palm-tree is upright and tall. The ancients, before the art of carving was carried to its perfection, made their images all of a thickneſs, ſtrait, having their hands hanging down and cloſe to their ſides, the legs joined together, the eyes ſhut, with a very perpendicular attitude, and not unlike to the body of a palm-tree. Such are the figures of thoſe antique *Egyptian* ſtatues that ſtill remain. The famous *Greek* architect and ſculptor *Dædalus* ſet their legs at liberty, opened their eyes, and gave them a freer and eaſier attitude, *Diodor. Sicul.* lib. iv. *Bibl.* p. 192. The Spouſe in the *Canticles* vii. 7. is compared to a palm-tree as to ſtature: this is a noble compariſon.

The Spouſe in the *Canticles*, v. 11. compares the hair of her lover to the fruit of the male palm-tree, and to the blackneſs of the raven. The palm-tree produces its leaves, or if you pleaſe its hair, at the top of its trunk: *Coma omnis in cacumine*, ſays *Pliny*, lib. xiii. cap. 14. The male palm-tree renders the female fruitful, by means of a flower incloſed in its fruit. This fruit of the male palm-tree in *Greek* is called *Elatæ*. The compariſon of a head of hair to the branches of the palm-tree is the more juſt, as theſe leaves turn round like curls, and their extremities hang down towards the ground. They are long, double, and narrow like a ſword; its flowers are faſtened by a very ſmall ſtalk, they grow in cluſters, and reſemble thoſe of ſaffron, except that they are ſmaller and white.

PALMYRA, תדמר, *Hebrew*, *Tadmor*; *the palm, or palm-tree*; from תמר *tamor*: otherwiſe, *bitterneſs*; from מרר *marar*: otherwiſe, *change*; from מור *mur*.

PALMYRA, a city of *Syria*, built by king *Solomon*. In *Hebrew* called *Tadmor* or *Thamor*. It was ſituated in a wilderneſs of *Syria*, on the borders of *Arabia Deſerta*, towards the *Euphrates*. *Joſephus* places it two days journey from the upper

upper *Syria*, one days journey from the *Euphrates*, and ſix days journey from *Babylon*. He ſays there is no water in the wilderneſs, but in this place. At this day there are vaſt ruins of this city. There was nothing more magnificent in the whole eaſt. Dr. *Halifax* gives us a deſcription of it, which M. *le Bruyn* has inſerted at *page* 342 of his Voyages. There are a great number of inſcriptions, moſt of which are *Greek*, the others in *Palmyrenean* characters. Nothing relating to the *Jews* is ſeen in the *Greek* inſcriptions; and the *Palmyrenean* inſcriptions are intirely unknown, as well as the language and the characters of that country.

The city of *Palmyra* preſerved the name of *Tadmor* to the time of *Alexander*. Then it received the name of *Palmyra*, which it preſerved for ſeveral ages. About the middle of the third century it became famous, becauſe *Odenatus* and *Zenobia* his queen made it the ſeat of their empire. When the *Saracens* became maſters of the eaſt, they reſtored its ancient name of *Tadmor*, which it has always preſerved ſince. Its ſituation is much like that of *Ammon* in *Lybia*, being in the midſt of deſarts; a kind of iſland in the main land, amidſt an ocean of ſand, and ſurrounded by ſandy deſarts on all ſides.

Its ſituation between two powerful empires, that of the *Parthians* to the eaſt, and that of the *Romans* to the weſt, expoſed it often to danger from their quarrels. But in time of peace it ſoon recovered itſelf, by its trade with both empires. For the caravans of *Perſia* and of the *Indies*, which now unload at *Aleppo*, then uſed to ſtop at *Palmyra*. From hence they carried the merchandizes of the eaſt, which came to them by land, to the ports of the *Mediterranean*; and returned the merchandizes of the weſt after the ſame manner.

It is ſurpriſing that hiſtory gives no account, neither when, nor by whom, *Palmyra* was reduced to its preſent condition.

PALSIE, Παράλυσις, *ſolution*.

PALSIE, *paralyſis*. This diſtemper is a preclusion, or ſtoppage, of one or more of the limbs, which deprives them of motion, and makes them uſeleſs to the patient. Some palſies are very painful, others not ſo much, from the nature of the humors that cauſe them. Our Saviour cured ſeveral paralytics by his word alone. See *Matth.* iv. 24. viii. 6. ix. 2. *Mark* ii. 3, 4, *&c.* *Luke* v. 18, *&c.* The ſick man that was lying near the pool at the ſheep-market, for thirty-eight years was a paralytic, *John* v. 5. The word paralytic is derived from the *Greek* word *Paraluo*, which ſignifies to reſolve or relax; as importing that the palſie is a relaxation of the nerves. But it may be produced by other cauſes.

PALTI, פלטי, *deliverance*, or *flight*; from פלט *palat*.

I. PALTI. or *Phalti*, ſon of *Raphu*; one of the twelve ſpies ſent to examine the Land of Promiſe, *Numb.* xiii. 9.

II. PALTI, ſeems to be a city, 2 *Sam.* xxiii. 26. *Helez* the *Palthite*. So 1 *Chron.* xi. 27. But we know nothing of this city.

PALTIEL, פלטיאל, *deliverance*, or *flight of God*; from פלט *palat*, and אל *el*, *God*.

PALTIEL, or *Phaltiel*, ſon of *Azzan*, of *Iſſachar*. One of the commiſſioners appointed to diſtribute the Land of Promiſe, *Numb.* xxxiv. 26.

PAMPHILIA, Παμφιλία, *altogether lovely*: from πᾶν, *all*, and φίλιος, *amiable*.

PAMPHYLIA, a province of *Aſia*, having *Cilicia* eaſt, *Caria* weſt, the provinces of *Aſia* north, and the *Mediterranean* ſouth. It is mentioned 1 *Maccabees* xv. 23. and *Acts* xxvii. 5. St. *Paul* and St. *Barnabas* preached at *Perga* in *Pamphylia*. *Acts* xiii. 13. xiv. 24.

PANEAS, a city of *Syria*, formerly called *Leſhem*, afterwards *Dan*, from the conqueſt made of it by ſome *Iſraelites* of the tribe of *Dan*; afterwards *Paneas* from Mount *Paneus*, at the foot of which it was ſituated; then *Cæſarea Philippi*, in honour of the emperor *Auguſtus*, to whom *Philip*, ſon of *Herod* the Great, conſecrated it. *Joſeph. Antiq.* lib. xviii. cap. 3. p. 618. His father *Herod* had a good while before built a magnificent temple here to the honour of *Auguſtus*, ſays *Joſeph. Antiq.* lib. xv. cap. 13. Laſtly, young *Agrippa* changed the name of *Cæſarea* into that of *Neronias*, in honour of *Nero*, *Joſeph. Antiq.* lib. xx. cap. 8. In the time of *William* of *Tyre* it was called *Belinas*, *Hiſt.* lib. xv. Some doubt whether *Paneas* be the ſame as *Dan*. *Euſebius* and St. *Jerome* make a manifeſt diſtinction, *in Dan.* ſince they affirm that *Dan* is four miles from *Paneas* on the road to *Tyre*. But moſt writers confound them together, and St. *Jerome* himſelf ſays, in *Ezek.* xlviii. that *Dan* or *Leſhem* was afterwards called *Paneas*. It was ſituate about the place where *Jordan* iſſues out of the ground; for this river has its ſource in the lake called *Phiala*, an hundred furlongs from *Paneas*. See JORDAN.

PANEUS, or *Panius*, a mountain, otherwiſe called *Hermon*, making part of Mount *Libanus*, at the foot of which was the city *Paneas*, *Hieronym. in Hermon, ſeu Ærmon*. It is ſaid there was an ancient temple upon this mountain, which was ſo

ſo high, that the ſnow might be ſeen on it the whole ſummer long, *Vide Hieronym. Onomaſt. in Ærmon.* See HERMON.

PANION, a cavern in the mountain *Paneus*, near the ſource of *Jordan*, where *Herod the Great* built a temple of white marble in honour of *Auguſtus*. *Joſeph. Antiq.* lib. xv. cap. 13.

PANTHER. The *Jews*, and after them ſome of the fathers, have owned the name of *Panther* among the anceſtors of *Jeſus Chriſt*; but they are not agreed about his place in this genealogy. The ſureſt way is abſolutely to reject him, as contrary to the evangeliſts, who make no mention of him; and as being maliciouſly introduced by the *Jews* into the genealogy of our Saviour, to make it precarious and contemptible.

PAPER, *papyrus*. The *papyrus* is a kind of bulruſh, which grows in *Egypt* in the *Nile*. The *Egyptians* applied it to ſeveral uſes, as to make baſkets, ſhoes, cloaths, *Herodot.* lib. ii. cap. 37. little boats to ſwim on the *Nile*, *Theophraſt. Hiſt. Plant.* lib. iv. *Plin.* lib. vi. cap. 22. lib. vii. cap. 56. lib. xiii. cap. 11. and paper to write on. The part of the *papyrus* near the root, is good to eat. *Iſaiah*, xviii. 2. בכלי גמא, ſpeaks of a kind of veſſel or little bark of paper: made, as ſome think, in form of a head, wherein the *Egyptians* put a letter, to inform the people of *Biblos* of the diſcovery of their god *Adonis*, whom they bewailed as dead. They put this machine upon the *Mediterranean*, and made the people believe that it came of itſelf in the ſpace of ſeven days to *Biblos*, upon the coaſts of *Phœnicia*, which was more than fourſcore leagues from *Egypt*. *Lucian. de Dea Syr. Vide & Cyrill. Alex.* tom. ii. lib. ii. & *Procop. in Iſai.* The *Hebrew Goma*, uſed by *Iſaiah*, ſignifies a ruſh or reed; *Moſes* uſes the ſame word to denote the materials of that little ark, in which his parents expoſed him upon the *Nile*. *Exod.* ii. 3. תיבת גמא *Arca Junci*. *Vide* FRAGMENT, No.

The writing-paper of the ancients was very different from that uſed by us; it was compoſed of the leaves of the *papyrus*, from whence our name for paper. *Vide* BOOK.

There is great probability that it is this paper of *Egypt*, which is expreſſed in ſeveral paſſages of [the Vulgate] Scripture by the words *Charta* and *Liber*; and that the ancient *volumes* were only *Egyptian* paper. The fine vellum and parchment was introduced but late: yet I no where find that they made long rolls of mere paper. This matter was not ſolid enough, nor firm enough, to be ſewed thus together from end to end. It is much more probable, that theſe rolls were made of ſkins or of vellum, as they are now made. *Diodorus Siculus* relates, that the *Perſians* formerly wrote their regiſters upon ſkins; and *Herodotus* ſpeaks of the ſkins of ſheep and goats made uſe of by the ancient *Ionians* to write upon. We muſt therefore admit, that the king of *Pergamus* only improved the dreſſing of ſkins, into parchment, *pergamena*, and prepared them ſo perfectly, that he had no longer any occaſion for the paper of *Egypt*. And indeed vellum is of much better uſe than the *Egyptian* paper. All the moſt ancient manuſcripts we have, whether *Greek* or *Latin*, are written upon vellum, and there hardly remains any thing of the *Egyptian* paper in our archives, but ſome old titles, and they are almoſt gone to decay. *Voſſius* thinks the uſe of vellum was much more ancient than the kings of *Pergamus*. *Voſſ. origin.* & lib. i. *de arte Grammat.* cap. 38.

PAPHOS, Πάφος, or *paphus*, *which boils*; or *which is very hot*; from παφλάζειν, *to boil*, or *to be very hot*.

PAPHOS, a famous city of the Iſle of *Cyprus*, where St. *Paul* converted the proconſul *Sergius Paulus*, and ſtruck with blindneſs a *Jewiſh* ſorcerer, called *Bar-jeſus*, who would have hindered his converſion. *Paphos* was at the weſtern extremity of the iſland. Acts xiii. 6. A. D. 44.

PARABLE, *Gr.* Παραβολαὶ, *Parabole*; (*Heb.* משלים, *Maſhilim*) from the verb *paraballein*, ſignifies to compare things together, to form a parallel, or ſimilitude of them, with other things. In Scripture are often confounded compariſon, ſimile, parable, the ſententious manner of ſpeaking by proverbs, ſentences, or ſimilitudes. What we call *the Proverbs of Solomon*, which are moral maxims and ſentences, the *Greeks* call *the Parables of Solomon*. And when St. *Jerom* would expreſs the poetic and ſententious ſtyle of *Balaam*, Numb. xxiii. 7, 18, &c. he ſays, he began to ſpeak in a parable: *Aſſumptâ parabolâ, dixit*. In like manner when *Job* anſwers his friends, it is ſaid, he began to take up his parable: Job xxvii. 1. xxix. 1. *Aſſumens parabolam ſuam, dixit*. The parabolical, enigmatical, figurative, and ſententious way of ſpeaking was the language of the Eaſtern ſages and learned men; and nothing was more inſupportable than to hear a fool utter parables. *The legs of the lame are not equal; ſo is a parable in the mouth of fools*, Prov xxvi. 7.

The prophets uſe parables, the more ſtrongly to impreſs prince and people with their threatenings or promiſes. *Nathan* reproves *David* under the parable of a rich man who had taken away and killed the lamb of a poor man. 2 Sam. xii. 2. 3, &c. The woman of *Tekoah*, who was hired by *Joab* to reconcile the mind of *David* to *Abſalom*,

Abſalom, propoſed to him the parable of her two ſons that fought together, and one having killed the other, they were going to put the murderer to death, and ſo to deprive her of both her ſons, 2 Sam. xiv. 2, 3, &c. *Jotham*, ſon of *Gideon*, propoſed to the *Shechemites* the parable of the bramble of *Libanus*, whom the trees choſe for their king, Judg. ix. 7, 8, &c. The prophets often reprove the infidelity of *Jeruſalem* under the parable of an adulterous wife, &c. &c.

Our Saviour in the Goſpel ſeldom ſpeaks to the people but in parables: thereby verifying the prophecy of *Iſaiah*, vi. 9. that the people ſhould ſee without knowing, and hear without underſtanding, in the midſt of inſtructions. St. *Jerome in Matth.* xviii. obſerves, that this manner of inſtructing and ſpeaking by ſimilitudes and parables was common in *Syria*, and eſpecially in *Paleſtine*. It is certain that the ancient ſages employed this ſtile, if I may ſo ſay, even to affectation.

Some parables in the New Teſtament are ſuppoſed to be true hiſtories. As that of *Lazarus* and the wicked rich man; that of the good *Samaritan*; that of the Prodigal Son. In others our Saviour ſeems to allude to ſome points of hiſtory in thoſe times; as that deſcribing a king who went into a far country, to receive a kingdom. This may hint at the hiſtory of *Archelaus*, who after the death of his father *Herod the Great* went to *Rome*, to receive from *Auguſtus* the confirmation of his father's will, by which he had the kingdom of *Judæa* left to him.

Laſtly, the word parable is ſometimes uſed in Scripture in a ſenſe of reproach and contempt. God threatens his people to ſcatter them among the nations, and to make them a parable, or a fable [in our *Engliſh* tranſlation a *proverb*] to the people. 2 Chron. vii. 20. So that when any one would expreſs a nation hated of God, and which has ſuffered his fierce anger, he ſhall ſay, May you become like *Iſrael!*

PARACLETUS, Παρᾶκλήτος, *comforter*, or *mediator*.

PARACLETUS, a comforter. In *Greek*, Παράκλητος, from παρικαλεω, *exhortor*, *conſolor*, *defendo*, *intercedo*, *Paracletos*, or *Paraclitus*, according to another pronunciation of the word, changing the *Eta* into an *Iota*; one that exhorts, defends, comforts, that prays or intercedes for another. *Paracletus* is a title given to the Holy Ghoſt by our Saviour, who ſays, John xiv. 16. *I will pray the Father, and he ſhall give you another* COMFORTER, *Paracletus, that he may abide with you for ever.* And St. *John*, 1 Epiſt. ii. 1. ſays, *we have an advocate* (*Paracletus*) *with the Father:* this advocate, *Paracletus*, defender, mediator, is *Jeſus Chriſt the righteous*, who *is the propitiation for our ſins*. But the name *Paracletus* is chiefly aſcribed to the Holy Ghoſt, *John* xiv. 26. xv. 26. xvi. 7.

PARADISUS, פרדס, παράδεισις, *a garden planted with trees.*

PARADISE. From the *Hebrew*, or rather from the *Chaldee*, *Pardes*, of which the *Greeks* made *Paradiſos*, and the *Latins*, *Paradiſus*. The original ſhould properly ſignify an orchard, a plantation of fruit-trees, or, ſometimes, a foreſt. This word is found in three places of the Old Teſtament. (1) *Nehem.* ii. 8. where *Nehemiah* deſires king *Artaxerxes*, that letters may be made out for him to *Aſaph* the keeper of the king's foreſt, that he might have what timber was neceſſary: in this place *Paradiſus* denotes a foreſt of trees fit to build with. (2) *Solomon*, *Eccleſiaſtes* ii. 5. ſays, he made him gardens and paradiſes, or orchards. (3) In the Song of *Solomon*, iv. 13. he ſays that the plants of the Spouſe are as *an orchard of pomegranates*, or a *paradiſe*. The *Greeks* acknowledged that the word *paradiſus* came to them from the Orientals, or *Perſians*, who gave the name of *paradiſe* to their fruit-gardens, and their parks. *Xenophon* and other *Greek* authors often uſe this word in this ſenſe.

The Septuagint uſe the word *Paradiſus*, *Gen.* ii. 8. יטע יהוה גן בערן Παράδεισον ἐν Ἐδὲν. *Vulg. paradiſum voluptatis*, when they ſpeak of the garden of *Eden*, which the Lord planted, and placed *Adam* and *Eve* therein: and this famous garden is commonly known by the name of *the Terreſtrial Paradiſe*. There have been many enquiries about its ſituation. Some have thought that it never exiſted, but whatever is ſaid of it in Scripture, ought to be taken allegorically. Others believed, it was beyond the confines of this world. Others, that it was only *in the beginning*, or at the creation. It has been placed in the third heaven, in the orb of the moon, in the moon itſelf, in the middle region of the air, above the earth, under the earth, in a diſtant place concealed from the knowledge of men, in the place which is now poſſeſſed by the *Caſpian* ſea, under the arctic pole, and to the utmoſt ſouthern regions. See the ſeveral opinions collected together in M. *Huet*'s Diſſertation concerning the Situation of the earthly Paradiſe.

There is hardly any part of the world, in which it has not been ſought: in *Aſia*, in *Africa*, in *Europe*, in *America*; in *Tartary*, on the banks of the *Ganges*, in the *Indies*, in *China*, in the iſland of *Ceylon*, in *Armenia*, under the equator; in *Meſopotamia*, in *Syria*, in *Perſia*, in *Babylonia*, in

in *Arabia*, in *Paleſtine*, in *Ethiopia*, where the mountains of the moon are; near the mountains of *Libanus*, *Antilibanus*, and *Damaſcus*. M. *Huet* places it on the river produced by the junction of the *Tigris* and *Euphrates*, now called *the river of the Arabs*; below this conjunction and the diviſion of the ſame river, before it falls into the *Perſian* ſea.

He places it on the Eaſtern ſhore of this river, which being conſidered (ſays he) according to the diſpoſition of its channel, and not according to the courſe of its ſtream, was divided into four heads, or four different openings: *i. e.* two upwards, the *Tigris* and *Euphrates*, and two below, the *Piſon* and *Gihon*. The *Piſon*, according to him, is the weſtern channel, and the *Gihon* is the Eaſtern channel of the *Tigris*, which diſcharges itſelf into the *Perſian* gulph. It is ſaid that M. *Bochart* was pretty much of the ſame opinion. *Bochart. Phaleg.* lib. i. cap. 4. *de anim ſacr. parte* ii, lib. v. cap. 6.

Other ſkilful men have placed the terreſtrial paradiſe in *Armenia*, between the ſources of the rivers 1. *Tigris*, 2. *Euphrates*, 3. *Araxis*, 4. *Phaſis*, which we take to be the four rivers deſcribed by *Moſes*. *Euphrates* is expreſsly mentioned; *Hiddekel* is the *Tigris*, ſtill called *Diglito*. The *Phaſis* is *Piſon*, in which the reſemblance of the words is apparent. The *Gihon* is the *Araxes*. *Araxes* in *Greek*, as *Gihon* in *Hebrew*, ſignifies rapid or impetuous; and there is no river more rapid than the *Araxes*. The land of *Eden* was in this country, as far as can be judged by ſome traces of it, yet remaining in Scripture. The land of *Cuſh* is the ancient *Scythia*, ſituate on the *Araxes*. *Havilah* is plainly *Cholchis*, a country very famous for its gold. Travellers that have viſited this country give ſufficient teſtimony of its great fruitfulneſs, and there is a tradition among the inhabitants, that paradiſe was in their province.

Eccleſiaſticus xliv. 16. ſays, that *Enoch* being agreeable to God was tranſlated into paradiſe. The *Latin* fathers, who read the word *paradiſe* in the Vulgate, thought that this patriarch was tranſported into paradiſe, *i. e.* heaven, according to ſome, or the earthly paradiſe, according to others. But the *Greek* fathers, who did not read the word *paradiſus*, in the *Greek*, have not determined the place to which *Enoch* was tranſlated. *Jerom* often has the word *paradiſus*, in imitation of the Septuagint; but incorrectly. He generally tranſlates the *Hebrew Gan* by *paradiſus*; but *Gan* only ſignifies a garden, whether a kitchen-garden, orchard, or park.

In the New Teſtament, *paradiſe* is put for a place of delight, where the ſouls of the bleſſed enjoy happineſs. Thus *Jeſus Chriſt* tells the penitent thief on the croſs, Luke xxiii. 43. *To-day ſhalt thou be with me in paradiſe, i. e.* in the ſtate of the bleſſed. And St. *Paul* ſpeaking of himſelf in the third perſon ſays, 2 Cor. xii. 4. *I knew a man that was caught up into paradiſe, and heard unſpeakable words, which it is not lawful for a man to utter.* *Jeſus Chriſt* ſays, Rev. ii. 7. *To him that overcometh will I give to eat of the tree of life, which is in the midſt of the paradiſe of God.* The *Jews* commonly call paradiſe *the garden of Eden*; and they imagine, that at the coming of the *Meſſiah* they ſhall here enjoy an earthly felicity, in the midſt of delights; and till the reſurrection and the coming of the *Meſſiah*, they think their ſouls ſhall abide here in a ſtate of reſt.

The Orientals think, that the terreſtrial paradiſe was in the iſland of *Serendib*, or *Ceylon*; and that when *Adam* was drove out of paradiſe, he was ſent to the mountain of *Rahoun* in this iſland, two or three days journey from the ſea. The *Portugueſe* call this mountain *Pico de Adamo*, or the Mountain of *Adam*, becauſe it is thought that this firſt of men was buried under this mountain, after he had lived in repentance an hundred and thirty years. *D'Herbelot. Bibliot. Orient.* p. 708.

The *Muſſulmen* do not believe that the paradiſe, in which *Adam* was placed, was terreſtrial, but that it was in one of the ſeven heavens; and that from this heaven *Adam* was thrown down into the iſland of *Ceylon*, where he died, after having made a pilgrimage into *Arabia*, where he viſited the place appointed for the building of the temple of *Mecca*. They ſay alſo, that when God created the garden of *Eden*, he created there what the eye had never ſeen, the ear has never heard, and what has never entered into the heart of man to conceive. That this delicious garden has eight doors, whereas hell has but ſeven, and that the porters which have the care of them are to let none enter before the learned, who make a profeſſion of deſpiſing earthly, and of deſiring heavenly things.

The Orientals reckon four paradiſes in *Aſia*. (1) About *Damaſcus*, in *Syria*. (2) About *Obollah* in *Chaldæa*. (3) About the deſert of *Naoubendigian* in *Perſia*, in a place called *Scheb-Baovan*, watered by the *Nilabe*. And laſtly, in the iſle of *Ceylon*, or *Serendib*.

We may perceive from hence, that the opinion which places the terreſtrial paradiſe about *Damaſcus*, and near the ſources of the *Jordan*, is no novel opinion, nor peculiar to *European* writers. *Heidegger* in the lives of the patriarchs,

Mr. *le Clerc*, father *Abram*, and father *Hardouin*, both Jeſuits, have maintained this opinion.

PARALYSIS, Παράλυσις, *a palſy*, a relaxation or reſolution of the nerves; from παρὰ and λύω, *ſolvo*. *Vide* PALSIE.

PARAN, פארן, *beauty, glory, ornament*; from פאר *peer*.

PARAN, *El-paran*, or *Pharan*, a deſert of *Arabia Petræa*, ſouth of the Land of Promiſe, and north-eaſt of the gulph *Elanitis*. *Chedor-laomer* and his allies ravaged the country to the plains of *Paran*. *Gen.* xiv. 6. *Hagar* being ſent from *Abraham*, retired into the wilderneſs of *Paran*, where ſhe lived with her ſon *Iſhmael*, *Gen.* xxi. 21. The *Iſraelites* having decamped from *Sinai*, came into the deſart of *Paran*, *Numb.* x. 12. From hence *Moſes* ſent out ſpies to inſpect the Land of Promiſe, Numb. xiii. 3. and conſequently *Kadeſh* is in the wilderneſs of *Paran*, ſince theſe men were ſent from *Kadeſh*, Numb. xiii. 26. *Moſes* ſeems to place Mount *Sinai* in *Paran* when he ſays, that the Lord appeared to the *Iſraelites* on the mount of *Paran*, Deut. xxxiii. 2: *Habakkuk*, iii. 3. ſeems to ſay the ſame thing. When *David* was perſecuted by *Saul*, he withdrew into the wilderneſs of *Paran*, near *Maon* and *Carmel*, 1 Sam. xxv. 1, 2. *Hadad* ſon of the king of *Edom* was carried when a child into *Egypt*, 1 Kings xi. 18. Thoſe who conducted him came from the eaſtern parts of *Idumea* (or *Edom*) into the country of *Midian*, from thence into the country of *Paran*, and ſo into *Egypt*. The greater part of the habitations of this country were dug in the rocks, *Joſeph de Bello*, lib. v. cap. 7. and here *Simon* of *Geraſa* gathered together all that he took from his enemies.

PARAN was a city of *Arabia Petræa*, three days journey from the city of *Elah*, or *Ailat*, eaſt. This city gave name to the deſart of *Paran*.

PARANYMPHUS, Παράνυμφος, *near the bridegroom*.

PARANYMPHUS. This word, according to the force of the *Greek paranymphos*, ſignifies, he that is near the bridegroom, the friend of the bridegroom, he that performs the ſolemnities of the wedding, and conducts the bride to the bridegroom. The *Rabbins* ſay, *Vide Gemar. Hieroſol. Cithuboth*, cap. 1. that the principal office of the *Paranymphus* was, to obſerve that the bridegroom and bride committed no fraud in relation to the mark of the bride's virginity. *John the Baptiſt* ſays, that there is a great difference between the bridegroom and the *Paranymphus*. The bridegroom has the bride, and for him the marriage is made; the *Paranymphus*, or the friend of the bridegroom, performs the orders of the bridegroom, and rejoices to obey him, John iii. 29. Among the *Grecians* the *Paranymphus* kept the door of the nuptial bed, and had the care and management of the feaſt, and all the other rejoicings. *Vide Pollucem*. Some think the *Architriclinus*, John ii. 8. at the marriage of *Cana* was the ſame as the *Paranymphus*. *Gaudentius Brixienſis* aſſures us, *tract.* 9. from the tradition of the ancients, that commonly the preſident of the nuptial feaſt was choſen from among the prieſts, that he might take care nothing paſſed contrary to the law, or to the rules of decency. See MARRIAGE, ARCHITRICLINUS.

PARAPHRASE, *Chaldee*. See TARGUM.

PARASCUE, Παρασκευὴ, *preparation*. Mark xv. 42.

PARENTS. This word is properly ſaid of a father and mother, but is extended alſo to others related by blood, eſpecially in a direct line upward. The Scripture commands children to honour their parents, Exod. xx. 12. *i. e.* to obey them, to ſuccour them, to have an inward and outward reſpect for them, to give them all aſſiſtance that nature, and their, and our, circumſtances require. *Chriſt* in the Goſpel, Matth. xv. 5, 6. condemns that corrupt explication which the doctors of the law gave of this precept; teaching that a child was diſengaged from the obligation of ſupporting and aſſiſting his parents, when he ſaid, *It is a gift by whatſoever thou mighteſt be profited by me. q. d.* "I am no longer maſter of my own eſtate, it is conſecrated to the Lord." See CORBAN.

Marriages among parents and relations were forbid within certain degrees, Levit. xviii.

PARMASHTA, פרמשתא, *burſting of the foundation*; from פרם *param*, *to break*, *to divide*, and from שתות *ſhatoth*, *foundation*: or *that puts the rupture*; from שות *ſhuth*, *to put*, and *param*, *rupture*: according to the *Syriac* and *Hebrew*, *a calf, or bull of a year old*. This name is *Perſian* or *Mediſh*.

PARMASHTA, or *Phermeſta*, ſeventh ſon of *Haman*, the enemy of the *Jews*. Slain by the *Jews*, together with his father, *Eſt.* ix. 9.

PARMENAS, Παρμενὰς, *that abides, and is permanent*; from παραμένω, *I abide*.

PARMENAS, one of the ſeven deacons choſen with St. *Stephen*, *Acts* vi. 5, 6. A. D. 33. The Scripture gives them all great commendation, as *men of honeſt report, full of the Holy Ghoſt and wiſdom*. St. *Epiphanius* thinks, they were of the number of the ſeventy diſciples. As to *Parmenas*, we have nothing certain of his life or death. The *Greeks* ſay he fell aſleep before the eyes of the apoſtles. *Adon* places his martyrdom at

at *Philippi* in *Macedonia*, *January* 23. The martyrology notices his death under *Trajan*, in the ſame city.

PARNACH, פרנך, πάρανὰχ, *a bull ſtruck or beaten*, or *that ſtrikes*; from פר *par*, *a bull*, and נכה *nacah*, *to beat*: otherwiſe, *fruit*, *or production of perfumes*; from פרה *parah*, *to produce*, and *nacah*, *perfume*.

PARNACH, or *Pharnac*, father of *Elizaphan*, of *Zebulun*, *Numb.* xxxiv. 25.

PAROSH, פרעש, φόρος, *a flea*, an inſect that leaps; from פרעש *paroſh*: otherwiſe, *fruit of the moth*; from פרה *parah*, *to fructify*, and עש *haſh*, *a moth*.

PAROSH, or *Pharoſh*, or *Pharos*. His children returned from *Babylon*, in number two thouſand one hundred and ſeventy-two. *Ezra* ii. 3. viii. 3. x. 25.

PARSHANDATHA, פרשנדתא, *revelation of corporal impurities*, or *of his trouble*; from פרש *paraſh*, *expoſed*, *revealed*, and נדה *nadah*, *impurities of women*, or *trouble*: otherwiſe, *dung of impurity*; from נדה *nadah*, and *paraſh*. This name is originally *Perſian* or *Mediſh*.

PARSHANDATHA, or *Pharſandatha*, the eldeſt ſon of *Haman*, the great enemy of the *Jews*, put to death with his father, *Eſther* ix. 7.

PART, portion. *The Lord is the portion of mine inheritance*, Pſal. xvi. 5. *Thou art my refuge, and my portion in the land of the living*, Pſal. cxlii. 5. And, *Iſrael* is the part, or portion, of the Lord, his peculiar people: *The Lord's portion is his people*, Jacob *is the lot of his inheritance*, Deut. xxxii. 9. But with this difference, that God makes and conſtitutes the happineſs of his people, but his people cannot augment his happineſs or glory.

Part or portion alſo ſignifies recompence, or correction. *This is the portion of a wicked man from God, and the heritage appointed unto him by God.* Job xx. 29. *They ſhall be a portion for foxes.* Pſal. lxiii. 10. *Upon the wicked he ſhall reign ſnares, fire, and brimſtone, and an horrible tempeſt*; *this ſhall be the portion of their cup*, Pſal. xi. 6. This is their part or portion, and the juſt puniſhment of their iniquity. The Lord ſhall *appoint him his portion with the hypocrites*.

PARTHIANS, Παρθοὶ, from פרש *paraſh*, *a horſeman*. The *Parthians* and *Perſians* generally rode on horſeback.

PARTHIANS, the ſame as the ancient *Perſians*. They were called *Perſians* in the time of the prophets, and *Parthians* in our Saviour's time. The name *Perſians*, in *Hebrew Paraſchim*, ſignifies horſemen. The proper name of the *Perſian* nation is *Ælam*. Probably they received the name *Peraſchim*, becauſe of their excellent horſemanſhip, which continues to this day. None of the ſacred writers mention the *Perſians* till towards the time of *Cyrus*. *Ezekiel* xxvii. 10. puts the *Perſians* among the troops of the king of *Tyre*: alſo in the army of *Gog*, prince of *Magog*, Ezek. xxxviii. 5. *Judith* ſaid, that the *Perſians* admired her courage, xvi. 10. *Daniel* often ſpeaks of the king of the *Perſians*, who was to deſtroy the *Chaldæan* monarchy. The name of *Parthians* is only read Acts ii. 9. where they appear as if diſtinct from the *Elamites*, though they made originally but one people. See Ælam. *Elymais* was the capital of *Ælam*, and *Suſa* the capital of the *Perſians*.

The firſt Epiſtle of St. *John* in ſeveral manuſcripts has the title of "the Epiſtle to the *Parthians*."

PARTRIDGE. The partridge is a bird very good to eat; its flight is low, and of little compaſs. The grey partridges are the more common, but the red ones are the larger. There are white partridges in the *Alps*, which have hairy feet. St. *Auſtin* ſays, *tom.* v. *Serm.* 46, that the partridge is a quarrelſome animal, and loves contention. In order to catch it, the ſame inclination is made uſe of, that moves it to quarrel; by which means it throws itſelf greedily into the nets of the fowler. He compares heretics to them, who are greedy of diſpute, always ſtriving for victory to lead away the ſimple. He applies to them the paſſage of *Jeremiah*, xvii. 11. *As the partridge ſitteth on eggs, and hatcheth them not, ſo he that getteth riches, and not by right, ſhall leave them in the midſt of his days, and at his end ſhall be a fool.* St. *Ambroſe*, lib. vi. *Hexaemer*, cap. 3. & *ep.* 32. and St. *Jerome*, *in Jer.* xvii. inform us, that the partridge carries away the eggs of another partridge, and ſits upon them as her own; but when ſhe has hatched them, and the young ones are able to fly, they fly away, and follow the voice of their true dam. But it will be difficult to give good proofs of this, from natural hiſtory.

The LXX read, *The partridge cried, it gathered together what it had not produced.* Upon which *Theodoret* obſerves, *in Jer.* xvii. that fowlers uſe tame partridges, by which they catch others; and doubtleſs this is what St. *Auſtin* means when he ſays, that the partridge is taken by his obſtinacy, in purſuing the tame partridge into the net. *Elian* obſerves the ſame, lib. iv. cap. 16. *de Animal.* as alſo the author of *Eccleſiaſticus*, *Like as a partridge taken and kept in a cage, ſo is the heart of the proud; and like as a ſpy, watcheth*

he

he for thy fall. The tame partridge makes as it were its ſport and diverſion of the deſtruction of other partridges.

Some tranſlate the *Hebrew*, *Jer.* xvii. 11. קרא דגר ולא ילד. — *The partridge lays many eggs, but does not hatch them all.* Becauſe ſhe makes her neſt upon the ground, and is therefore often obliged to quit her eggs, for fear of cattle, dogs, or ſportſmen, which chills her eggs, and makes them unfruitful. Rain and moiſture alſo may ſpoil them, and ſometimes the male-partridge breaks them.

Others think that the *Hebrew* word *Kore*, here tranſlated a *partridge*, rather ſignifies a *cuckow*; *Kore* ſignifies *that which cries*, and the cuckow is little known but by its crying: it does not ſit upon its own eggs, but lays its eggs in other birds' neſts. This agrees with what is ſaid by *Jeremiah*. We have no proof that the *Hebrew* word ſignifies a partridge, but the teſtimony of the Septuagint, who thus tranſlate it. *Bochart* thinks it rather ſignifies a woodcock, *ruſticula*.

PARUAH, פרוה, Φαρσὲ, *flouriſhing*; from פרח *parach:* according to the *Syriac*, *that flies away.*

PARUAH, or *Pharue*, father of *Jehoſhaphat*, of *Iſſachar*, who was made governor of *Iſſachar* by *Solomon*, 1 Kings iv. 17.

PASACH, פסך, Φασὲχ, *your fragment, your diminution*; from פסס *paſas*, *fragment*, and the affix ך *ec*, *your*.

PASCHA, Πάσκα. See PASSOVER.

PASEAH, פסח, Φασὲ, *leap, paſſage.*

PASEAH, or *Pheſſe*, ſon of *Eſhton*, and grandſon of *Caleb*. 1 *Chron.* iv. 12.

PASHUR, פשחור, *that extends or multiplies the hole, or whiteneſs;* from פשה *paſhah*, *to ſpread or extend*, and חור *chur*, *a hole*, *a cave*, or *whiteneſs:* otherwiſe, *that multiplies, or extends the liberty or the principality*; from the ſame word *paſhah*, *to extend*, and חרר *charar;* whence חורים *chorim*, *nobles*, *freemen.*

I. PASHUR, or *Phaſſur*, a deſcendant of *Immer*, &c. Jer. xx. 1. called *Magor-miſſabib.*

II. PASHUR, *Phaſhur*, or *Pheſhur*, 1247 of his children returned from *Babylon: Ezra* ii. 38. *Neh.* vii. 41.

PASSION. This word has ſeveral very different ſignifications; firſt, it ſignifies the paſſion or ſuffering of *Jeſus Chriſt. To whom alſo he ſhewed himſelf alive after his paſſion*, Acts i. 3. It is alſo put for the ſufferings of the ſaints. *Heb.* x. 32 *Vulg. Magnum certamen ſuſtinuiſtis paſſionum.* Ye have ſuffered great afflictions. *Rom.* viii. 18. *Vulg. Et non ſunt condignæ paſſiones hujus temporis ad futuram gloriam.* Secondly, it ſignifies ſhameful paſſions, Rom. i. 26. to which they are given up, whom God abandons to their own deſires. And the paſſions of ſin, Rom. vii. 5. *paſſiones peccatorum*, which act in our members, to bring forth the fruit of death. The paſſions of deſires. 1 Theſſ. iv. 5. *paſſio deſiderii*, our evil inclinations, the motions of concupiſcence, to which the heathen abandoned themſelves without ſcruple.

PASSOVER, פסח, *Paſcha*, or *Phaſe*; *Heb. Peſach*, Ezek. xii. 21. *Leap*, *paſſage.* In *Chaldee*, פסחא *paſha*, whence *paſcha*, or πάσχα, by changing the ח *cheth* into χ *chi*; as, *Charan* has been rendered for *Haran.*

PASSOVER, or *Paſcha*, *paſſage.* The *Jews* pronounce it *Peſach.* They gave the name of *paſſover* to the feſtival eſtabliſhed in commemoration of the coming forth out of *Egypt*, *Vide Exod.* xii. becauſe the night before their departure, the deſtroying angel who ſlew the firſt-born of the *Egyptians*, paſſed over the houſes of the *Hebrews* without entering therein, becauſe they were marked with the blood of the lamb, which, for this reaſon, was called the Paſchal Lamb.

This is what God ordained concerning the paſſover: The month of the Exodus from *Egypt*; (this month is called *Abib* in *Moſes*; afterwards it was called *Niſan*) was hereafter to be the firſt month of the ſacred or eccleſiaſtical year, and the fourteenth day of this month, between the two evenings, *i. e.* between the ſun's decline and his ſetting; or rather according to our reckoning, between three o'clock in the afternoon and ſix in the evening, at the equinox, they were to kill the paſchal lamb, and to abſtain from leavened bread. The day following being the fifteenth, reckoned from ſix o'clock of the foregoing evening, was the grand feaſt of the paſſover, which continued ſeven days; but only the firſt and the ſeventh day were peculiarly ſolemn. The ſlain lamb ought to be without defect, a male, and of that year. If no lamb could be found, they might take a kid. They killed a lamb or a kid in each family; and if the number of the family was not ſufficient to eat the lamb, they might aſſociate two families together.

With the blood of the lamb they ſprinkled the door-poſts and lintel of every houſe, that the deſtroying angel at the ſight of the blood might paſs over them. They were to eat the lamb, the ſame night, roaſted with unleavened bread, and a ſallad of wild lettuces; or bitter herbs: it was forbid to eat any part of it raw, or boiled, nor were they to break a bone; but it was to be eat intire, even with the head, the feet, and the bowels. If any thing remained to the day following, it was thrown into the fire, Exod. xii.

46. Numb. ix. 12. John xix. 36. They who ate it were to be in the poſture of travellers, having their reins girt, ſhoes on their feet, ſtaves in their hands, and eating in a hurry. This laſt part of the ceremony was but little obſerved, at leaſt it was of no obligation after that night they came out of *Egypt*. During the whole eight days of the paſſover no leavened bread was to be uſed. They kept the firſt and laſt day of the feaſt; yet it was allowed to dreſs victuals, which was forbid on the Sabbath-day.

The obligation of keeping the paſſover was ſo ſtrict, that whoever ſhould neglect it was condemned to death, Numb. ix. 13. But thoſe who had any lawful impediment, as a journey, ſickneſs, or uncleanneſs, voluntary or involuntary; for example, thoſe who had been preſent at a funeral, or &c. were to defer the celebration of the paſſover till the ſecond month of the eccleſiaſtical year, the fourteenth day of the month *Jiar* (which anſwers to *April* and *May*.) We ſee an example of this poſtponed paſſover under *Hezekiah*, 2 *Chron.* xxx. 2, 3, *&c.*

We may add, that the Oriental *Chriſtians*, and eſpecially the *Syrians*, inſiſt, that on the year that *Chriſt* died, the feaſt was celebrated on the thirteenth of *Adar*, being *Saturday*, that it began at the concluſion of the *Friday* before, and that our Saviour foreſtalled it by a day, and celebrated it on the *Friday*, (beginning from the evening of the *Thurſday* before) becauſe he was to ſuffer on the *Friday*, *D'Herbelot. Bibl. Orient.* p. 349. *Calviſius* alſo places the ſame paſſover on the *Saturday*, *April* 4. A. D. 33. the thirty-fifth of *Jeſus Chriſt*, the 344th year of *Alexandra*.

The ceremonies with which the modern *Jews* celebrate their paſſover, are ſuch as theſe, *Leo of Modena*, part. iii. cap. 3. The feaſt continues a week, but the *Jews* out of *Paleſtine* extend it to eight days, according to an ancient cuſtom, by which the *Sanhedrim* ſent two men to obſerve the firſt appearance of the new moon, and immediately to give notice of it to the chief of the council. For fear of error, they kept two days of the feſtival. One was called *dies latentis lunæ*; the other *dies apparentis lunæ*. So that the two firſt days of the paſſover, and the two laſt alſo are ſacred; both from labour, and buſineſs. But it is allowed to prepare victuals, and to remove from place to place, whatever they have occaſion for. For the four intervening days it is only forbid to work; but they may manage their money; and theſe days are diſtinguiſhed from working-days only by ſome particular things.

During the eight days of the feaſt, the *Jews* eat only unleavened bread, and it is not allowed them to have in their cuſtody any leaven, or bread leavened. And they examine all the houſe with a very ſcrupulous care, to take away whatever may have any ferment in it. *Vide* LEAVEN.

Preſently after they begin making unleavened bread, which they call *Mazzoth*; and make enough to ſerve all the eight days of the feaſt. They take care that the flour has not been wet, or warmed, for fear it may have been fermented. They make it into large and thick cakes, of different figures; and that they may not riſe, they bake them immediately in the oven. Some make their cakes with eggs and ſugar, for perſons that are nice or ſick; theſe they call *Mazza aſchiras*, *i. e.* rich cake without leaven.

On the fourteenth of *Niſan* the firſt-born of every family faſts, in memory of what happened the night when God ſmote the firſt-born of *Egypt*. At evening they go to prayers, and at their return they ſit down to table, which is prepared in the day-time, and as well furniſhed as their circumſtances will allow. In order to obſerve the command, Exod. xii. 8. that the lamb muſt be eaten with unleavened bread, and with bitter herbs, they have in a diſh, ſome part of a lamb, or kid, prepared with bitter herbs, ſuch as celery, ſuccory, or lettuce, and a little plate of ſauce. This is to remind them of the lime and the bricks that their anceſtors were forced to make in *Egypt*; and holding glaſſes of wine in their hands, they tell of the hardſhips their forefathers endured there, and of the wonders God performed to deliver them from thence. Laſtly, they return thanks to God for theſe mercies, and repeat *Pſal.* cxii. to cxviii. *Bleſs the Lord, O my ſoul*, &c. and thoſe that follow, beginning with *Hallelujah*; after which they go to ſupper. When they have ſupped, they ſay or ſing, the reſt of theſe Pſalms, and other thankſgivings. The day following they repeat the ſame things.

The morning prayers are the ſame as thoſe of other feſtivals, but they add the Pſalms peculiar to this, They take the roll of the Pentateuch, and read *Exodus*, chap. xii. which contains the inſtitution of the paſſover; and *Numbers*, chap. xxviii. relating to the ſacrifices proper to this feaſt. Then the prayer *Muſſaph*; and afterwards they read out of the prophets whatever has any relation to what has been read out of the Pentateuch. This laſt leſſon is called *Aftara*, which is as much as to ſay *diſmiſſion*; becauſe after this they go away. After dinner they make a commemoration of the feſtival, and give a bleſſing to the prince

prince under whoſe dominion they live, and pray God to preſerve him in peace and happineſs, &c. and that he may cheriſh their nation, according to the advice of *Jeremiah*, xxix. 7.

The ſame things are repeated the two following days. This feſtival is concluded by the ceremony *Habdala*, or diſtinction. This ceremony is performed at the cloſing of the ſabbath-day, when the maſter of the houſe pronounces certain words, and benedictions, to deſire that every thing may ſucceed the coming week. At going out of the ſynagogue they go to eat unleavened bread for the laſt time.

From the ſecond evening of the paſſover they reckon forty-nine days to the Feaſt of Weeks, or Pentecoſt. And from the day after the paſſover they reckon thirty-three days, during which they neither marry, nor make new cloaths, nor cut their hair, nor celebrate any public rejoicing; but they ſpend this time in a kind of mourning, becauſe of a great mortality which happened, ſay they, among the diſciples of the Rabbin *Akiba*. The thirty-third day is kept as a feſtival, becauſe on this day the mortality ceaſed. This day is called *Lag*, becauſe the two *Hebrew* letters *L* and *G* ſtand for 33, in their numerical value.

The Rabbins inform us of other particulars; as that, if any one neglects to remove the leaven out of his houſe, he incurs the penalty of the whip. He that eats it by miſtake, and without knowing of it, muſt pay a fine. They may either burn the leaven that they find, or reduce it to crumbs, and caſt it into water. Some carry their ſcrupuloſity ſo far, as not to name the word leaven before their children, for fear they ſhould have a mind to it; in like manner, as they do not call pork by its name, that they may not make it too well known. They call it דבר אחר *alia res*, another thing.

They are careful in chooſing the wheat or barley that is to be uſed in making the unleavened bread; and they take all poſſible caution to hinder it from growing ſour, or fermenting, whether before or after the grinding. They take care of the bag it is put in, and will not carry it to the mill on any horſe's back, that it may not heat. They mingle neither butter nor ſalt, nor oil with the unleavened bread, for fear they ſhould cauſe any fermentation. It muſt be a *Jew* that is to knead it, and the moſt famous Rabbi's have not diſdained to take this trouble upon them.

While the temple was in being the *Jews* ſacrificed a lamb in the temple, between the two evenings, (*i. e.* after the noon of the 30th of *Niſan*, from about two o'clock to ſix in the evening) private perſons brought them to the temple, and there ſlew them; then they offered the blood to the prieſts, who poured it out at the foot of the altar. The perſon himſelf, or a *Levite* on this occaſion, might cut the throat of a victim, but the effuſion of the blood at the foot of the altar was appropriate to the prieſt. *Philo* ſays, that at this feaſt a *Levite*, or even a *Jewiſh* layman, might perform the prieſt's function; which is to be underſtood in the ſenſe we have now explained it. *Philo de Vita Moſis*, lib. iii.

On the vigil of the feaſt the matron of the family ſets out the table in the neateſt manner ſhe can; on which are ſet two unleavened cakes, two pieces of the lamb, one a ſhoulder roaſted, to put them in mind that God delivered them with a ſtretched-out arm. The other piece is boiled, in memory of the ſacrifice. To this they add, as is ſaid, *Machazer Bonor.* 1. *part. Paſchas apud Bartolocci Bibl. Rabb.* ſome ſmall fiſhes, becauſe of the *Leviathan;* a hard egg, becauſe of the bird *Ziz*; ſome meat, becauſe of the *Behemoth*. (The *Leviathan*, the *Behemoth*, and the *Ziz*, are three animals appointed for the feaſt of the elect in the other life.) Nuts and peaſe for the children, to provoke their curioſity to aſk reaſons for this ceremony. They have a kind of muſtard that has the appearance of mortar, which was heretofore made of dates, and dried figs, and at preſent is made of cheſnuts and apples, to repreſent the labour of making bricks: They call it חרוסת *Charoteth*. The father of the family ſits down to table with his children and ſlaves; becauſe on this day all are free. Being ſat down, the chief of the family takes of the bitter herbs about the bigneſs of an olive, which he dips in the *Charoteth*, eats it, and diſtributes to the reſt.

When they have done eating, they withdraw a little from table, and then a young lad, whoſe buſineſs it is to give out the hymn, propoſes ſeveral queſtions, as, *Why on this night they muſt eat none but unleavened bread? Why they uſe none but bitter herbs?* &c. They ſit again to the table, and the father of the family explains the hiſtory of the paſchal lamb, and of all the ceremonies that accompany it. He concludes with prayer, and by exhorting to pray for the reſtoration of *Jeruſalem*, and of the ancient ſacrifices, that they may there eat the paſchal lamb, and make God propitious to them by its blood. He gives thanks to the Lord, for having procured their anceſtors ſuch

ſuch a glorious deliverance. After prayer, he waſhes his hands, and taking one of the unleavened loaves, he breaks it and bleſſes it. He does not bleſs the other loaves on the table, becauſe that night they are to be contented with a little bit of bread: *For it is the bread of affliction*; *bread appointed for ſlaves and miſerable wretches.*

He mingles this bread with the bitter herbs, and the *Charoſeth*, and eats it, praiſing God for having given this ordinance to his people. Then he takes a bit of the lamb, which he eats, giving thanks to God in the ſame manner. Afterwards, he takes another little bit of bread, and then he muſt eat no more. But they drink a third and a fourth cup of wine, in which water is mixed. They thunder out pſalms and thankſgivings, while this action is performing. Heretofore, and before the deſtruction of the temple, the paſchal lamb was to be intirely roaſted; but at preſent they think it is not allowed them to uſe the lamb either intirely roaſted, or intirely boiled; becauſe that would be to offer ſacrifices, and to eat them, out of *Jeruſalem* and the temple. But they roaſt one part of it, and boil another, or they take away a part of the animal, that it may not be intire, and ſo cannot paſs for a ſacrifice.

To fix the beginning of the lunar month, and conſequently of the Feaſt of the Paſſover, which was celebrated on the 14th day of the moon of *March*, the *Rabbins*, (*Maimon. Tract.* tom. i. ii. חדש הדרש) inform us, that their anceſtors placed centinels on the tops of mountains, to obſerve the moment of the appearance of the new moon, and that as ſoon as they had ſeen it, they ran in all haſte to inform the *Sanhedrim*, who diſpatched meſſengers to the neighbouring cities, to acquaint them that the *Neomenia* was begun. But we obſerve no trace of this either in *Joſephus*, or *Philo*, or in Scripture. Beſides, it appears to us certain, that the old *Hebrews* did not uſe lunar months; which overthrows this whole ſyſtem of the *Rabbins*. See MONTHS and YEARS.

As to the *Chriſtian* paſſover, it was inſtituted by *Jeſus Chriſt*, when, at the laſt paſſover ſupper he ate with his apoſtles, he gave them a ſign of his body to eat, and a ſign of his blood to drink, under the ſpecies of bread and wine; prefiguring that the day after he ſhould give up his body to the *Jews*, and to death. The paſchal lamb that the *Jews* killed, tore to pieces, and ate, and whoſe blood preſerved them from the deſtroying angel, was a type and figure of our Saviour's death and paſſion, and of his blood ſhed for the ſalvation of the world.

Even from the beginning there was a diverſity of ſentiments, and of practice, about the celebration of this *Chriſtian* paſſover. From the time of St. *Polycarp* the churches of *Aſia* kept *Eaſter-Day* on the fourteenth day of the moon of *March*, whatſoever day that might happen upon, in imitation of the *Jews*; the *Latin* church keeps it on the *Sunday* following the fourteenth day of the moon of *March*. *Polycarp* came to *Rome* and conferred with *Anicetus* on this ſubject; but neither of them being able to perſuade the other, they thought they ought not to diſturb the peace of the church about a matter of mere cuſtom. The diſpute on this ſubject growing warm under the pontificate of *Victor*, about A. D. 188, the *Aſiatics* continued their practice, and *Polycrates*, biſhop of *Epheſus*, with the other biſhops of *Aſia*, having written to the pope a long letter in ſupport of their opinion, *Victor* ſent letters through all the churches, by which he declared them excommunicate. The other churches did not approve of this rigour, and notwithſtanding his ſentence, they continued in communion with thoſe who ſtill kept *Eaſter* on the fourteenth day of the moon of *March*.

At the council of *Nice*, A. D. 325, the greater part of the churches of *Aſia* were inſenſibly fallen into the practice of the *Romans*. The council of *Nice* ordained, that all the churches ſhould celebrate *Eaſter-Day* on the *Sunday* following the fourteenth day of the moon of *March*; and the emperor *Conſtantine* cauſed this decree to be publiſhed through the whole *Roman* empire. Thoſe who continued their old practice, were looked on as ſchiſmatics, and had the name of *Quartodecimans* given them, or partizans of the fourteenth day; in *Greek*, *Teſſares-decatites*.

It is a famous queſtion, whether our Saviour kept the legal and *Jewiſh* paſſover the laſt year of his life? Some have thought that the ſupper he ate with his diſciples on the *Thurſday* evening, when he inſtituted the ſacrament of his body and blood, was an ordinary meal, without a paſchal lamb. Others, that our Saviour anticipated the paſſover, keeping it on the *Thurſday* evening, and the other *Jews* on the *Friday*. Others have advanced that the *Galileans* kept the paſſover on *Thurſday*, as *Jeſus Chriſt* did; but that the other *Jews* kept it on *Friday*. It is the moſt general opinion of the *Chriſtian* church at this day, as well *Greek* as *Latin*, that our Saviour kept the legal paſſover on the *Thurſday* evening, as well as the reſt of the *Jews*.

The evangeliſts St. *Matthew*, St. *Mark*, and St. *Luke*, ſeem favourable to the opinion, that he kept the paſſover on the *Thurſday* evening, as

alſo the other *Jews*. But we muſt own, that St. *John* ſeems to contradict it, ſince he ſays that *Jeſus* being at table with his diſciples, *before the feaſt of the paſſover, when Jeſus knew that his hour was come*, &c. John xiii. 1, 2, &c. And, afterwards, when the *Jews* had led *Jeſus* to *Pilate*, he obſerves, that *they themſelves went not into the judgment-hall, leſt they ſhould be defiled, but that they might eat the paſſover*, John xviii. 28. Laſtly, he ſays, that *Friday was the preparation of the paſſover*, and that the *Saturday* following was the great day of the feaſt, *the Sabbath-day, for that Sabbath-day was an high day*, John xix. 14, 31. and why ſo, if not becauſe it was the paſſover? And on this account the *Friday before* was the preparation of the paſſover, which was to be celebrated the day following.

In a diſſertation on our Saviour's laſt paſſover, we have endeavoured to ſhew, that our Saviour did not celebrate the paſſover the laſt year of his life; at leaſt, that the *Jews* celebrated it on *Friday*, the day of his death, and that he died on *Calvary* at the ſame hour that the *Jews* offered the paſchal ſacrifice in the temple; ſo that the ſubſtance and the ſhadow coincided at the ſame time. Several of the ancients thought that the true day of the legal paſſover fell this year on the *Friday*, the day on which our Saviour ſuffered. So *Tertullian* againſt the *Jews*, cap. 8. *Hilarius Diaconus*, or the author of the queſtions on the Old and New Teſtament, qu. 55. p. 63. and qu. 94. tom. iii. oper. S. Aug. The author of Queſtions for the Orthodox, under the name of St. *Juſtin*, qu. 65. St. *Chryſoſt.* homil. 82. in *Joan.* and St. *Cyril* of *Alexandria*, lib. xii. in *Joan.* *Theophylact.* on St. *John*, *Victor* of *Antioch*, Caten. in Marc. xiv. 1. *Apollinar. Caten.* in *Joan.* xviii. 28. *apud Toynard. Harmon.* not. p. 151. *Epiphan.* hæreſ. 52. *Euthym. Zygaben.* lib. 19. *Bibl. Patr. Petr. Alex.* in Chronico Alex. præfat. *Apollinar. Hierapolit. ibid. Philopon. Metridor. alii duo apud Photium.* Cod. 115, 116. *Cedren. alii quidam Græci apud Michael. le Quian.* Diſſert. *de Paſch.* tom. i. p. lxxi. *Edit.* S. *Joan. Damaſc. &c.* *Vide* alſo F. *Lamy*, and M. *Toynard*; M. *de Tillemont*, F. *Hardouin*, and the commentators.

The word PASCHA is taken, 1. for the paſſing over of the deſtroying angel. 2. For the paſchal lamb. 3. For the meal at which it was eat. 4. For the feſtival inſtituted in memory of the coming out of *Egypt*, and the paſſage of the deſtroying angel. 5. For all the victims offered during the paſchal ſolemnity. 6. For the unleavened bread eat during the eight days of the paſſover. 7. For all the ceremonies of this ſolemnity.

PASTOPHORION, Παστοφόριον, *chamber, ſecret place, nuptial chamber;* from παστὸς, *thalamus*, and Φέρω, *I bring*. An apartment in the temple, where the prieſts habit were kept, [a VESTRY] 2 Macc. iv. 38.

PATARA, Πατάρα, *which is trod under foot*; from πατέω, *I tread under foot*.

PATARA, a maritime city of *Lycia*. St. *Paul* going from *Philippi* to *Jeruſalem*, found at *Patara* a ſhip bound for *Phœnicia*, in which he ſailed. *Acts* xxi. 1. A. D. 58.

PATHMOS, Πατμὸς, *mortal*; from the *Greek* πατέμαι, *I am ſqueezed to pieces*.

PATMOS, an iſland of the *Ægean* ſea, one of the *Sporades*, whither the apoſtle and evangeliſt St. *John* was baniſhed, A. D. 94. Rev. i. 9. In this iſland he had his revelations or *apocalypſis*. Moſt interpreters think, he wrote them in the ſame place, during the two years of his exile; others think, that he did not write them till after his return to *Epheſus*. The iſland of *Patmos* is between the iſland of *Icaria* and the promontory of *Miletus*. It is now called *Patino*, or *Pactino*, or *Patmol*. Its circuit is five and twenty or thirty miles. It has a city called *Patmos*, with a harbour, and ſome monaſteries of *Greek* monks. They ſhew you a cave, now a chapel, where they pretend St. *John* wrote his Revelations. *Vide* FRAGMENT, No. , and Plate.

PATHROS, פתרוס, *mouthful of dew*; from פת *path*, *mouthful*, and רסס *raſas*, *to water*: otherwiſe, *perſuaſion, or dilatation of ruin*; from *pathah*, *to perſuade*, or *pathac*, *to dilate*, and *raſas*, which alſo ſignifies *to deſtroy*. This is the name of a place in *Egypt*, whoſe etymology is not to be had from the *Hebrew*.

PATHROS, or *Phaturis*, a city and diſtrict of *Egypt*, mentioned by the prophets *Jeremiah* and *Ezekiel*, Jer. xliv. 1, 15. Ezek. xxix. 14. xxx. 14. We do not very well know its ſituation, though *Pliny*, lib. vi. cap. 29. lib. v. cap. 9. has *Phatarites nomos*, and *Ptolemy* the geographer ſpeaks of *Phaturis*, and it appears to have been in Upper *Egypt*. *Iſaiah* xi. 11. calls it *Pathros*, and it is the country of the *Pathruſim*, the poſterity of *Mizraim*, of whom *Moſes* ſpeaks, Gen. x. 14. *Ezekiel* threatens them with intire ruin. The *Jews* retired thither, notwithſtanding the remonſtrances of *Jeremiah*, and the Lord ſays by *Iſaiah*, that he will bring them back from thence.

PATHRUSIM, פתרסים, πατροσωνιεὶμ, inhabitants or people of *Pathros*.

PATHRUSIM, or *Phetruſim*, fifth ſon of *Mizraim*, he peopled the country *Pathros*, or *Patros*, in Upper *Egypt*, See PATHROS.

PATIENCE, *patient*. The patience of *Job* is commended,

commended, who, amid the misfortunes which God permitted to afflict him, did not behave impatiently, James v. 11. *The patience of God*, 1 Pet. iii. 20. which invites our converſion, and delays to puniſh us, is another kind of patience: it is the effect of his mercy, and of his infinite power, who does not haſten his vengeance. The patience of the poor, which ſhall not be loſt; Pſal. ix. 18. And, Thou art my patience and my God, Pſal. lxxi. 5. This is another thing; for patience in this place rather ſignifies *hope* and *expectation*. The hope which the poor has placed in God, ſhall not be in vain, Matth. xviii. 26. Luke xviii. 7. They bring forth fruit with patience, Luke viii. 15. They muſt wait till the time comes, [rather amid ſufferings, which exerciſe their patience, and perfect it:—with *perſeverance*.]

PATRIARCHS. This name is given to the ancient fathers, chiefly thoſe who lived before *Moſes*, as *Adam*, *Lamech*, *Noah*, *Shem*, &c. *Abraham*, *Iſaac*, *Jacob*, the ſons of *Jacob*, and heads of the tribes. The *Hebrews* call them princes of the tribes, or heads of the fathers, *Roſhe Aboth*. The name *Patriarch* is from the *Greek Patriarcha*, head of a family. By an extention and imitation of this name of the firſt fathers of the Old Teſtament, the name of *Patriarch* is given to the biſhops of the firſt churches of the Eaſt, as *Antioch*, *Alexandria*, *Jeruſalem*, and *Conſtantinople*; alſo to the firſt founders of certain religious orders, as St. *Baſil*, St. *Bennet*, St. *Auſtin*, &c. For the *Patriarchs* of the *Jews* in later times, ſee JEWS.

After the deſtruction of the temple of *Jeruſalem* by the *Romans*, and the diſperſion of the *Jews*, that unfortunate nation was without a king, without a temple, without ſacrifices, without altar, without prieſts, without ephod, without any ſolemn exerciſe of their religion. For as to what was ſtill kept up in their ſynagogues, it was but the ſhadow of a part of what had been. They offered neither offering nor ſacrifice, there was no altar of incenſe, nor of ſhew-bread, no candleſtick, no altar of burnt-offerings. Even the ſacerdotal families were ſo confounded with the reſt, that they could no longer be diſtinguiſhed. Even the tribes and great families themſelves were involved in the utmoſt diſorder and confuſion.

Yet notwithſtanding this diſorder, as well thoſe *Jews* that continued in *Paleſtine*, as thoſe that inhabited beyond the *Euphrates*, endeavoured to preſerve ſome form of government among themſelves, eſpecially as to what related to their eccleſiaſtical polity. Thoſe of *Judæa* choſe them a head, to whom they gave the name of *Patriarch*. And thoſe beyond the *Euphrates* gave their chief the title of *Prince of the Captivity*. The firſt governed the *Jews* that dwelt in *Judea*, *Syria*, *Egypt*, *Italy*, and the provinces of the *Roman* empire. The ſecond had under his juriſdiction all thoſe that inhabited *Babylonia*, *Chaldæa*, *Aſſyria*, and *Perſia*. *Vide* CAPTIVITY.

If the *Jews* may be believed, the eſtabliſhment of patriarchs was before the deſtruction of the temple an hundred years. For they reckon that *Hillel* ſurnamed the *Babylonian*, becauſe he came out of that country, at his arrival at *Jeruſalem*, was conſulted about the celebration of the feaſt of the paſſover, which in that year fell upon a *Saturday*; that they were ſo well pleaſed with his anſwer, that they made him patriarch of the nation, and that his poſterity ſucceeded him down to the fifth century of the *Chriſtian* church, in which the patriarchs of *Judæa* were aboliſhed.

But what gives reaſon to doubt of this pretended antiquity of the patriarchs of *Judæa* is, that neither the Scripture, nor *Philo*, nor *Joſephus* make any mention of it; and that neither the *Aſmonean* princes, nor *Herod the Great*, or his ſucceſſors, nor the high-prieſts, who were at *Jeruſalem*, would have ſuffered them in *Paleſtine*, with that plenitude of power which the *Rabbins* inveſt them with. The contradictions and differences among the *Jewiſh* authors, who have given us the ſucceſſion of theſe pretended patriarchs that preceded the deſtruction of the temple, is a farther proof of their being ſuppoſititious. Theſe patriarchs are only known among the *Rabbins* that are poſterior to the *Talmudiſts*, and conſequently too modern to give any authority to a thing of this nature.

LIST *of the* PATRIARCHS *of* PALESTINE, *as given by the* RABBINS.

1. *Hillel* the *Babylonian*.
2. *Simeon* his Son.
3. *Gamaliel*, Son of *Simeon*.
4. *Simeon* II. Son of *Gamaliel*.
5. *Gamaliel* II. Son of *Simeon*.
6. *Simeon* III. Son of *Simeon* II.
7. *Judah*, Son of *Simeon* III.
8. *Gamaliel* III. Son of *Judah*.
9. *Judah* II. Son of *Gamaliel* III.
10. *Hillel* II. Son of *Judah*.
11. *Judah* III. Son of *Hillel* II.
12. *Hillel* III. Son of *Judah*.
13. *Gamaliel* IV. Son of *Hillel*.

David Ganz in his chronology intituled *Tzemach David*; (*i. e.* the offspring of *David*) reckons them thus:

1. *Hillel* the *Babylonian*.
2. Rabban *Simeon* his Son.
3. R. *Gamaliel* Ribbona.
4. R. *Simeon*, ſon of *Gamaliel*. This is probably the ſame who ought to be reckoned as the firſt patriarch, who was eſtabliſhed under the government of *Adrian*.
5. Rabban *Gamaliel*, Son of *Simeon*.
6. R. *Jetruda*, the Prince.
7. *Hillel*, the Prince, his Son.
8. Rabban *Gamaliel* the elder.
9. R. *Simeon* III.
10. R. *Judah*, Naſi, or the Prince.

PATROBAS, Πατρόβας, *paternal*, or *that purſues the ſteps of his father*; from the *Greek* πατὴρ, *a father*, and βαίνω, *I go*.

PATROBAS, a diſciple mentioned by St. *Paul*; Rom. xvi. 14, he was at *Rome* A. D. 58. No particulars of his life are come to our knowledge. The *Greeks* place his death *Nov.* 4, or 5. and make him biſhop of *Pozzolo* in *Campania*, in the kingdom of *Naples*. *Origen* thinks *Patrobas* lived with *Aſyncritus*, whom St. *Paul* ſalutes in the ſame verſe, *Origen. in Rom.*

PATROCLUS, Πατρόκλος, *the glory of the father*, or *of his country*; from the *Greek* πατὴρ, *a father*, and κλέως, *glory*. Father of *Nicanor*, 2 *Macc.* viii. 9.

PAU, פעו, Φαὺ, Φογὼ, *that cries aloud*; from פעה *pahah*: otherwiſe, *that appears*.

PAU, or *Phau*, a city of *Edom*, where dwelt king *Hadar*, *Gen.* xxxvi. 39.

PAUL, Παῦλος, *ſmall*, or *little*; *paulus quaſi puſillus*. His *Hebrew* name was *Saul*, *demanded*.

PAUL, originally named *Saul*; of the tribe of *Benjamin*, native of *Tarſus* in *Cilicia*, a Phariſee by ſect; firſt a perſecutor of the church, afterwards a diſciple of *Jeſus Chriſt*, and apoſtle of the *Gentiles*. It is thought he was born about two years before our Saviour, ſuppoſing he lived ſixty-eight years, as we read *Chryſoſt.* tom. vi. *Hom.* 30.

The *Ebionites*, ſays *Epiphan. hæreſ.* 30. cap. 16. related ſeveral particulars of the education, the family, and the converſion of St. *Paul*; but they do not deſerve inſertion. He was a *Roman* citizen, Acts xxii. 27, 28. becauſe *Auguſtus* had given the freedom of *Rome* to all the freemen of *Tarſus*, in conſideration of their firm adherence to his intereſts. His parents ſent him early to *Jeruſalem*, where he ſtudied the law at the feet of *Gamaliel*, a famous Doctor, Acts xxii. 3. He made very great progreſs in his ſtudies, and his life was always blameleſs before men; being very zealous for the full obſervation of the law of *Moſes*. His zeal perſecuted *Jeſus Chriſt* in his members, 1 Tim. i. 13. and when the protomartyr St. *Stephen* was ſtoned, *Saul* was not only conſenting to his death, but he even ſtood by, and took care of the cloaths of thoſe who ſtoned him, Acts vii. 58, 59. This happened A. D. 33. ſome time after our Saviour's death.

At the time of the perſecution againſt the church, after the death of *Stephen*, *Saul* was one who ſhewed moſt violence in diſtreſſing the believers, Gal. i. 13. Acts xxvi. 11. He entered into their houſes, and forcibly ſeized both men and women, and ſent them to priſon, Acts viii. 3. xxii. 4. In the ſynagogues he cauſed thoſe to be beaten who believed in *Jeſus Chriſt*, compelling them to blaſpheme the name of the Lord. Having received credentials from the high-prieſt *Caiaphas*, and the elders of the *Jews*, to the chief *Jews* of *Damaſcus*, with power to bring to *Jeruſalem* all the *Chriſtians* he ſhould find there, he departed, full of threats, and breathing out ſlaughter. But, being on the road, and near to *Damaſcus*, ſuddenly about noon a great light from heaven encompaſſed him and all his company. This ſplendor ſtruck them to the ground, and *Saul* heard a voice ſaying to him, *Saul, Saul, why perſecuteſt thou me? Saul* anſwered, *Who art thou, Lord?* the Lord replied, *I am Jeſus of Nazareth whom thou perſecuteſt*; *it is hard for thee to kick againſt the pricks.* *Saul* in conſternation aſked, *Lord what is it that thou wouldeſt have me to do? Jeſus* bid him go to *Damaſcus*, where he ſhould learn his will.

Saul, now, though his eye-lids were open, yet he could not ſee; but his companions led him by the hand to *Damaſcus*, where he continued three days without ſight, and without nouriſhment. On the third day the Lord commanded a diſciple of his, *Ananias*, to find out *Saul*, to lay his hands on him, and to cure his blindneſs: which he did; then *Saul* was baptized, and filled with the Holy Ghoſt. He continued ſome days with the diſciples at *Damaſcus*, preaching in the ſynagogues, and proving that *Jeſus* was the *Meſſiah*.

Having preached ſome time at *Damaſcus*, he went into *Arabia*, Gal. i. 17. probably into the neighbourhood of *Damaſcus*, then under the government of *Aretas*, king of *Arabia*. After a little while, he returned to *Damaſcus*, and preached the goſpel. The *Jews*, unable to bear the progreſs of the goſpel here, reſolved to put him to death; and gained over the governor. But *Saul* eſcaped, by being let down over the wall in a baſket, *Acts* ix. 24, 25, 26, 27. A. D.

37, the third year after his arrival at *Damaſcus*. Coming to *Jeruſalem* to ſee St. *Peter*, the diſciples were fearful of intercourſe with him, not believing him to be a convert, Gal. i. 18. But, *Barnabas* having introduced him to the apoſtles, *Saul* related to them the manner of his converſion, &c. From *Jeruſalem* he went to *Cæſarea* of *Paleſtine*, and from thence into his own country, *Tarſus* in *Cilicia*.

Here he continued about five or ſix years, from A. D. 37 to 43; when *Barnabas* coming to *Antioch* by order of the apoſtles, and having found many *Chriſtians* there, he went to *Tarſus* to ſeek *Saul*, and brought him to *Antioch*, where they continued a whole year, Acts xi. 20, 25, 26. During this time there happened a great famine in *Judæa*, and the *Chriſtians* of *Antioch* having made collections to aſſiſt their brethren at *Jeruſalem*, they deputed thither *Paul* and *Barnabas* with their offering, A. D. 44. Having acquitted themſelves of their commiſſion, they returned to *Antioch*. Shortly after, God warned them by his prophets in this church, that he had appointed them to carry his word into other places. Then the church, after faſting and praying, with the prophets *Simeon*, *Lucius*, and *Manaen*, laid their hands on them, and ſent them to preach whither the Holy Ghoſt ſhould conduct them. Probably about this time, A. D. 44. *Paul* being enraptured up into the third heaven, ſaw ineffable things, 2 Cor. xii. 2, 3, 4.

Saul and *Barnabas* went firſt into *Cyprus*, preaching in the ſynagogues of the *Jews*. At *Paphos*, A. D. 45, they found a *Jewiſh* magician called *Bar-jeſus*, with the proconſul *Sergius Paulus*. *Bar-jeſus* did all he could to hinder the proconſul from embracing the *Chriſtian* faith. As a puniſhment, *Saul* deprived him of his ſight for a time, and the proconſul having ſeen this miracle, became a convert. Many think that St. *Paul* received the name of *Paul*, (which St. *Luke* always gives him afterwards) in memory of this converſion of *Sergius Paulus*: *Aſterius*, *homil.* 8. believes he changed his name at his converſion, in *Damaſcus*. St. *Chryſoſtom*, (*homil.* 28. *in Acta*. Ita *Theodoret*. *Theophyl*. *Œcumen*. *in Rom.* i.) at his ordination, and when he received his miſſion at *Antioch*. Others ſay (*Aug. ſerm.* 315, cap. 5. *Grot. Fromond.*) he took the name of *Paul*, which is a *Latin* name, only when he began to preach to the Gentiles, and eſpecially to the *Romans*. Laſtly, many think that he always went by both names, *Saul*, and *Paul*, like many other *Jews*; who had one name in *Hebrew*, and another in *Greek*, or *Latin*. But if this were ſo, how comes it that neither St. *Paul* himſelf, nor St. *Luke*, nor any other author, has called him *Saul* after the converſion of *Sergius Paulus*?

From *Cyprus* St. *Paul* and his company went to *Perga* in *Pamphylia*, where *John Mark*, *Barnabas*'s couſin, left them to return to *Jeruſalem*. Making no ſtop at *Perga*, they came to *Antioch* in *Piſidia*, where, being deſired to ſpeak in the ſynagogue, St. *Paul* in a long diſcourſe ſhewed that *Jeſus* was the *Meſſiah* foretold by the prophets; and that he roſe again the third day. He was deſired to diſcourſe again on the ſame ſubject the next ſabbath-day, when almoſt all the city came together to hear. The *Jews* ſeeing this concourſe, and moved with envy, oppoſed what St. *Paul* ſaid. Then ſaid *Paul* and *Barnabas* boldly: "We turn to the Gentiles."

The *Jews* unable to bear this happy progreſs of the goſpel, drove away *Paul* and *Barnabas* from thence, who went to *Iconium*: preached in their ſynagogue, converted a great number both of *Jews* and Gentiles, and God confirmed their miſſion by many miracles. In the mean time the *Jews* having incenſed the Gentiles againſt *Paul* and *Barnabas*, and threatening to ſtone them, they retired to *Lyſtra* and *Derbe*, cities of *Lycaonia*.

At *Lyſtra* was a man called *Æneas*, crippled in his feet from his mother's womb. This man the apoſtle bid to riſe and ſtand upon his feet. The people ſeeing this miracle, cried out, that the gods were deſcended among them in human ſhape. They would have offered ſacrifices to them; but *Paul* and *Barnabas* with much ado reſtrained them.

Some *Jews* of *Antioch* in *Piſidia* and of *Iconium*, coming to *Lyſtra*, animated the people againſt the apoſtles, who ſtoned *Paul*, and drew him out of the city, thinking him to be dead. But the diſciples gathering about him, he roſe up, and the next day went for *Derbe*. Having here alſo preached the goſpel, they returned to *Lyſtra*, to *Iconium*, and to *Antioch* of *Piſidia*; to *Pamphylia*, and *Perga*, thence they went down into *Attalia*, and ſailed for *Antioch* in *Syria*, from whence they had departed a year before. They aſſembled the church, and related the great things God had done by their means.

St. *Luke* omits the actions of St. *Paul* from A. D. 45, to the time of the council at *Jeruſalem*, A. D. 50. There is great likelihood, that during this interval St. *Paul* preached from *Jeruſalem* to *Illyricum*, as he informs us, Rom. xv. 19. 20. without making any ſtay in places where others had preached before him. He ſays in general, that he had ſuffered more labours than any other apoſtle, and had endured more

priſons;

priſons: was often very near death, ſometimes on the water, ſometimes among thieves: ſometimes from the *Jews*, and ſometimes from falſe brethren and perverſe *Chriſtians*; he was expoſed to great hazards, as well in cities as in deſarts. He ſuffered hunger, thirſt, nakedneſs, cold, faſtings, watchings, and the fatigues inſeparable from long journies, undertaken without any proſpect of human ſuccour, in this very different from the good fortune of others who lived by the goſpel, and who received ſubſiſtence from thoſe to whom they preached it. He made it a point of honour to preach *gratis*, working with his hands, that he might not be chargeable to any; he having learned a trade, (as was uſual among the *Jews*) which was, to make tents of leather, for the uſe of ſoldiers.

During this courſe of preaching, he five times received from the *Jews* thirty-nine ſtripes: was twice beaten with rods by the *Romans*; thrice ſuffered ſhipwreck, and had paſſed a night and a day in the deep. This is differently interpreted. Some think that he was actually a night and a day at the bottom of the ſea, God having there miraculouſly preſerved him, as heretofore *Jonah*. Others, that he was hid for a night and a day at the bottom of a well, after his danger at *Lyſtra*, where he had been ſtoned. Others, that at *Cyzicus* he was put into a priſon called *Bythos*, or *the Deep*; for this is the term uſed by St. *Paul*, without adding *ſea* to it, as in the Vulgate. But the greater part of the fathers, as St. *Chryſoſtom*, *Theodoret*, *Œcumenius*, *Ambroſiaſter*, *Thomas*, and ſeveral moderns, explain it by ſaying, that after a ſhipwreck St. *Paul* was a day and a night in the ſea ſtruggling againſt the waves; and this ſeems the moſt reaſonable opinion. The *Greek* word *Buthos*, when put by itſelf is commonly taken for the bottom of the ſea, or for the open ſea. St. *Paul* had ſuffered all this before A. D. 58, when he wrote his ſecond Epiſtle to the *Corinthians*. 2 Cor. xi. 25.

St. *Paul* and St. *Barnabas* were at *Antioch*, when ſome perſons coming from *Judæa*, pretended to teach, that there was no ſalvation without circumciſion, and other legal ceremonies. *Epiphanius* and *Philaſter* ſay, that he who maintained this was *Cerinthus*. *Paul* and *Barnabas* withſtood theſe new doctors, and it was agreed to ſend a deputation to *Jeruſalem*, about this queſtion. *Paul* and *Barnabas* were deputed, and at *Jeruſalem* they reported to the apoſtles the ſubject of their miſſion. Some of the Phariſees who had embraced the faith aſſerted, that the converted Gentiles ought to receive circumciſion, and the law. But after conſultation it was decreed, that the Gentiles ſhould only avoid idolatry, fornication, and the eating of things ſtrangled, and blood.

Being returned to *Antioch* the deputies aſſembled the faithful, read the decree, and comforted them. A. D. 51. Some time after St. *Peter* alſo coming to *Antioch*, lived with the converted Gentiles without ſcruple; but, ſome brethren coming thither from *Jeruſalem*, he ſeparated himſelf from the Gentiles. St. *Paul* publicly cenſured him for this conduct, which indeed was blameable, and might have been of dangerous conſequence, Galat. ii. 11—16.

St. *Paul*, in this journey to *Jeruſalem*, declared the doctrine he preached among the Gentiles; and diſcourſed of ſome points of it in private, in the preſence of *Barnabas* and *Titus*, with *Peter*, *James*, and *John*, who could find nothing amiſs in it. They ſaw with joy the grace that God had given him; and his appointment as apoſtle of the Gentiles.

After *Paul* and *Barnabas* had continued ſome time at *Antioch*, *Paul* propoſed to *Barnabas*, to viſit the cities where they had planted the goſpel. *Barnabas* conſented; but wiſhed to take *John Mark* with them. This was oppoſed by St. *Paul*, and cauſed a ſeparation between them. *Barnabas* and *John Mark* went together to *Cyprus*, and St. *Paul* taking *Silas*, they croſſed over *Syria* and *Cilicia*, and came to *Derbe*, and afterwards to *Lyſtra*. Here they found a diſciple called *Timothy*, the ſon of a *Jewiſh* mother, but of a Gentile father, whom St. *Paul* took with him, and circumciſed him, that he might not offend the *Jews*. They went over the provinces of *Lycaonia*, *Phrygia*, and *Galatia*, to *Myſia*, and coming to *Troas*, St. *Paul* had here a viſion in the night. A man habited like a *Macedonian* intreated him to paſs over into *Macedonia*.

Embarking therefore at *Troas* they ſailed to *Neapolis*, a city of *Macedonia*, near the frontiers of *Thrace*, and came to *Philippi*, where they found ſome religious women, among whom was *Lydia*. Another day they happened to meet with a maid-ſervant, who was poſſeſſed with a ſpirit of *Python*; *Paul*, turning towards her, ſaid to the ſpirit, I command thee in the name of *Jeſus Chriſt* to come out of her; upon which it immediately left her. But the maſters of the ſervant, who made great profit by her, accuſed *Paul* and *Silas* before the magiſtrates, who ordered them to be whipped with rods, and ſent them to priſon.

Towards midnight, as *Paul* and *Silas* were ſinging hymns to God, there was a great earthquake, the foundations of the priſon were ſhaken, all the

the doors flew open, and the fetters of the priſoners burſt. The gaoler awaked, and ſeeing all this, drew his ſword with intention to kill himſelf: but *Paul* cried out to him to do himſelf no miſchief, for they were all ſafe. The gaoler then brought out *Paul* and *Silas*, aſking them, what he muſt do to be ſaved? *Paul* and *Silas* inſtructing him and his family, baptized them. In the morning the magiſtrates ſent to releaſe his priſoners; but *Paul* refuſed, ſaying, after they have publicly whipped us, being *Roman* citizens, they ſhall come themſelves and fetch us out: which, the magiſtrates hearing they were *Roman* citizens, did. *Paul* and *Silas* went firſt to *Lydia*, and comforted the brethren, then they departed from *Philippi*.

Paſſing through *Amphipolis* and *Apollonia*, they came to *Theſſalonica* the capital of *Macedonia*, where the *Jews* had a ſynagogue. *Paul*, according to his cuſtom, there preached the goſpel, three ſabbath-days ſucceſſively. Several believed in *Jeſus Chriſt*, but the greater part of the *Jews* raiſed a tumult in the city. The night following the brethren conducted *Paul* and *Silas* towards *Berea*, where many were converted.

The *Jews* of *Theſſalonica* being informed that *Paul* and *Silas* were at *Berea*, came thither and animated the mob againſt them; ſo that St. *Paul* was forced to withdraw; and went to *Athens*.

Diſputing with the *Athenian* philoſophers, they brought him before the *Areopagus*, where he made his defence; meaning to inſtruct them reſpecting the "Unknown God." A few embraced the faith at *Athens*. *Vide* ALTAR; ATHENS.

St. *Timothy* came from *Berea* to *Athens*, according to the requeſt of St. *Paul*, and informed him of the perſecution which afflicted the *Chriſtians* of *Theſſalonica*. This obliged the apoſtle to ſend him into *Macedonia*, that he might comfort them. After this St. *Paul* went to *Corinth*, where he lodged with one *Aquila* a *Jew*, a tent-maker; and with him St. *Paul* worked, as being of the ſame trade. Here he made ſeveral converts, and baptized *Stephanus* and his houſe, with *Criſpus* and *Gaius*, 1 Cor. i. 14, 16, 17. xvi. 15. *Silas* and *Timothy* came to *Corinth*, *Acts* xviii. 5. 1 *Theſſal.* iii. 6, 9. A. D. 52. and brought him great comfort, acquainting him with the good ſtate of the faithful of *Theſſalonica*. Shortly after he wrote his firſt Epiſtle to the *Theſſalonians*, which is the firſt Epiſtle he wrote, A. D. 52.

The ſecond Epiſtle to the *Theſſalonians* was written not long after the firſt. St. *Paul*, encouraged by the preſence of *Silas* and *Timothy*, proſecuted the work of his miniſtry with new ardour; but the *Jews* oppoſing him, with blaſphemous and opprobrious words, he ſhook his clothes at them, and ſaid, Your blood be upon your own head. From henceforth I go to the Gentiles. He then quitted the houſe of *Aquila*, and went to lodge with one *Titus Juſtus*, who was originally a Gentile, but one that feared God. In the mean time the Lord encouraged him by a viſion, and told him, that he had much people in *Corinth*. He continued here eight months.

Gallio the proconſul of *Achaia* being at *Corinth*, the *Jews* of *Corinth* brought *Paul* to his tribunal; but *Gallio* would not meddle with diſputes that were foreign from his office. *Paul* at laſt ſailed for *Jeruſalem*, to be preſent at the Feaſt of Pentecoſt. Before he went on ſhip-board he cut off his hair at *Cenchrea*, a port of *Corinth*, becauſe he had compleated a vow of *Nazariteſhip*. He arrived at *Epheſus* with *Aquila* and *Priſcilla*, from whence he went to *Cæſarea* of *Paleſtine*, and to *Jeruſalem*. Having performed his devotions, he came to *Antioch*, and made a progreſs through the churches of *Galatia* and *Phrygia*. He returned to *Epheſus*, where he abode three years; from A. D. 54 to 57. Acts xix. 1, 2, 3, &c.

St. *Paul* found at *Epheſus* ſome diſciples who had been initiated by *Apollos*, with the baptiſm of *John the Baptiſt*. St. *Paul* inſtructed them, baptized them with the baptiſm of *Jeſus Chriſt*, and laying his hands on them, they received the Holy Ghoſt, &c. He taught daily in the ſchool of one *Tyrannus*: he did not omit by day or night to viſit private houſes, to confirm believers, and to convince unbelievers; working with his hands, that he might not be burthenſome. He did there ſeveral miracles: he alſo ſuffered much there, and informs us, that *after the manner of men* he *fought with beaſts at* Epheſus, *i. e.* he was expoſed to wild beaſts in the amphitheatre; ſo that it was expected he ſhould have been devoured by them, had not God miraculouſly delivered him. [or, he maintained a conflict againſt men as ſavage as beaſts.]

Some are of opinion, that this fight mentioned was that of *Demetrius* the ſilverſmith and his companions; but this opinion cannot be ſupported, ſince his firſt Epiſtle to the *Corinthians*, wherein this fight is mentioned, was written before that ſedition. St. *Jerome* by theſe beaſts underſtands the demons, who raiſed up an infinite number of enemies againſt St. *Paul*.

But the moſt natural ſenſe of the text is, that he was expoſed to beaſts at *Epheſus*, and was delivered from them by miracle. This was the opinion

opinion of St. *Chryſoſtom*, of *Theodoret*, of *Ambroſiaſter*, of St. *Cypian*, *Ep.* 6. of St. *Hilary*, *in Auxent.* p. 121. and of moſt modern commentators. *Nicephorus*, *Hiſt. Eccleſ.* lib. ii. cap. 25. quotes the apocryphal book of the Travels of St. *Paul*, which implies, that *Jerome* governor of *Epheſus* condemned the apoſtle to be expoſed to wild beaſts. Being in priſon, he was viſited in the night by two women called *Tabula* and *Artemilla*, who required baptiſm of him. He freed himſelf from his bonds, went out of priſon as far as the ſea-ſhore, where he baptized them; then returned to priſon, and put on his fetters again, without any one perceiving it. When he was expoſed in the theatre, they let looſe a lion at him, which went to him and lay down at his feet; and ſeveral other beaſts did in like manner. At the ſame time there fell ſuch a violent ſtorm of hail, that many preſent were killed by it, and *Jerome* himſelf was converted, and received baptiſm. The ancients have often ſpoken of an apocryphal book of the Travels of St. *Paul*; but we cannot rely on it.

During his abode at *Epheſus* he wrote his Epiſtle to the *Galatians*, about A. D. 56. He wrote it all with his own hand, whereas his cuſtom was to uſe an *amanuenſis* in writing. Gal. vi. 11.

After this St. *Paul* purpoſed, in obedience to the Holy Ghoſt, to paſs through *Macedonia* and *Achaia*, and to go to *Jeruſalem*, ſaying, he muſt alſo ſee *Rome*. Having ſent *Timothy* and *Eraſtus* into *Macedonia*, he tarried ſome time in *Aſia*. During this time he received intelligence of troubles in the church of *Corinth*, of diviſions among them, and abuſes. Upon this he wrote his firſt Epiſtle, in which he reproves the *Corinthians*, and reads them excellent leſſons for the reforming of their manners. This letter was written at *Epheſus*, and ſent to the *Corinthians* by *Stephanas*, *Fortunatus*, and *Achaicus*.

Before St. *Paul* left *Epheſus*, the way of the Lord was diſturbed by a ſedition raiſed by *Demetrius* the ſilverſmith, whoſe chief trade conſiſted in making little models of the temple of *Diana* at *Epheſus*. *Demetrius* tampered with the other workmen and ſilverſmiths. From the workmen the ſpirit of mutiny ſpread among the people, and preſently the whole city was in an uproar. They hurried to the theatre *Gaius* and *Ariſtarchus*, the *Macedonians* who had accompanied St. *Paul* in his journey. St. *Paul* would have preſented himſelf among them, but his friends diſſuaded him. The town-clerk with much ado appeaſed the tumult, and St. *Paul* taking leave of the diſciples, departed for *Macedonia*.

He took *Timothy* with him into *Macedonia*: *Titus* came thither to him, and acquainted him with the good effects of his letter among the *Corinthians*; this engaged him to write a ſecond letter to the *Corinthians*, which was ſent by *Titus*, to whom he joined a brother, whom the churches had aſſociated with him, to collect the alms of the faithful. Some think this brother was *Silas*, others *Barnabas*, and others St. *Luke*.

St. *Paul* having paſſed through *Macedonia*, came into *Achaia*, viſited the faithful of *Corinth*, and having received their alms, as he was upon the point of returning into *Macedonia*, he wrote his Epiſtle to the *Romans*. St. *Paul* had not yet been at *Rome*, but he promiſes to come to ſee them, and ſalutes many of the faithful of that church. The letter was dictated by St. *Paul*, and written by *Tertius*. It is thought it was carried by *Phebe*, deaconeſs of the church of *Cenchrea*; whom St. *Paul* recommends to the *Romans*.

At laſt he came into *Macedonia*, intending to be at *Jeruſalem* at the Pentecoſt. He ſtaid ſome time at *Philippi*, and there celebrated the paſſover. From hence he embarked and came to *Troas*, where he continued a week. On the firſt day of the week, the diſciples being aſſembled to break bread, St. *Paul* being to depart the day following, diſcourſed to them till midnight. During this time a young man called *Eutychus* happening to ſit in a window, overcome by ſleep, fell down from three ſtories high, and was killed by the fall. St. *Paul* came down to him, embraced him, and reſtored him to life. He went on foot as far as *Aſſos*, (otherwiſe *Apollonia*) and embarked at *Mitylene*:—from whence he came to *Miletus*, whither the biſhops, &c. of the church of *Epheſus* came to ſee him.

After having exhorted them, and having prayed with them, he went on board, and arrived ſafe at *Tyre*. At *Cæſarea* they found *Philip* the evangeliſt, who was one of the ſeven deacons. While St. *Paul* was here, the prophet *Agabus* arrived here alſo from *Judæa*; and having taken St. *Paul*'s girdle, he bound his own hands and feet with it, ſaying, Thus ſhall the *Jews* of *Jeruſalem* bind the man who owns this girdle, and ſhall deliver him up to the Gentiles. See AGABUS.

At *Jeruſalem* the brethren received him with joy; and the day following he went to ſee St. *James*, at whoſe houſe *Paul* gave an account of what God had done among the Gentiles by his miniſtry. St. *James* informed him, that the converted *Jews* were ſtrangely prejudiced againſt him; and adviſed him to join himſelf to four

men

men that are here, and who have had a vow of *Nazariteſhip*; and contribute to the charge of their purification, and purify yourſelf alſo, that you may offer with them the offerings and ſacrifices ordained for the purification of a *Nazarite*. See NAZARITE.

St. *Paul* followed this advice, and the next day went into the temple, where he declared to the prieſts, that in ſeven days theſe four *Nazarites* would compleat their vow of *Nazariteſhip*, and that he would contribute his ſhare of their charges. But, towards the end of theſe ſeven days, the *Jews* of *Aſia* obſerving him in the temple, moved the people againſt him, ſeized him, ſhut the gates of the temple, and would have killed him, had not *Lyſias*, the tribune of the *Roman* garriſon there, run and reſcued him. St. *Paul* being on the ſteps, deſired the tribune to ſuffer him to ſpeak to the people; the tribune permitted him, and St. *Paul* related the manner of his converſion, and his miſſion from God to preach to the Gentiles, At his mentioning the Gentiles, the *Jews* cried out; away with this wicked fellow out of the world, for he is not worthy to live!

The tribune brought him into the caſtle, and ordered that he ſhould be put to the queſtion by whipping; but being bound, he ſaid to the tribune; Is it lawful for you to whip a *Roman* citizen before you hear him? The tribune hearing this, cauſed him to be unbound, and aſſembling the prieſts and the chiefs of the *Jews*, he brought *Paul* before them, that he might know the occaſion of this tumult. *Paul* ſaid, *Brethren, I have lived in all good conſcience before God until this day.* At which words *Ananias*, ſon of *Nebedeus*, who was the chief-prieſt, ordered to give him a blow in the face. St. *Paul* replied to him, *God ſhall ſmite thee, thou whited wall; for ſitteſt thou to judge me after the law, and* forgetting the duty of a judge, *commandeſt me to be ſmitten contrary to the law?* Thoſe preſent ſaid to him, *Revileſt thou God's high-prieſt?* St. *Paul* excuſed himſelf by ſaying, that he did not know he was the high-prieſt. Then, perceiving that part of the aſſembly were *Sadducees*, and part *Phariſees*, he cried out, *Brethren I am a Phariſee, the ſon of a Phariſee; for the hope and reſurrection of the dead I am called in queſtion.*

The aſſembly being divided in opinion, and the clamour increaſing, the tribune and the ſoldiers fetched him out of the aſſembly into the caſtle. The following night the Lord appeared to *Paul*, to encourage him. The next day more than forty *Jews* engaged themſelves by an oath, not to eat or drink till they had killed *Paul*. But St. *Paul* being informed of this conſpiracy by his ſiſter's ſon, acquainted the tribune with it, who gave orders that the night following he ſhould be ſent to *Cæſarea*, to *Felix* the governor.

Five days afterwards *Ananias* the high-prieſt, and ſome of the council, came to *Cæſarea*, bringing with them *Tertullus* an advocate to plead againſt *Paul*. St. *Paul* eaſily refuted all their calumnies: and *Felix* having heard theſe diſcourſes, put off the cauſe. Some days afterwards *Felix* and his wife *Druſilla*, who was a *Jeweſs*, being at *Cæſarea*, they made *Paul* come before them, to hear him. *Paul* ſpoke of juſtice, charity, and of the laſt judgment, in ſuch a manner that *Felix* was terrified at it, cut ſhort his diſcourſe, and referred him to a leiſure time. In hopes that St. *Paul* would purchaſe his liberty, he uſed him well; and had frequent converſations with him.

Two years thus paſſing away, *Felix* made way for his ſucceſſor *Portius Feſtus*; and being willing to oblige the *Jews*, he left *Paul* in priſon. *Feſtus* being come into his province, after three days went to *Jeruſalem*, whither the chief prieſts deſired him to ſend for *Paul*, having plotted to deſtroy him by the way: but *Feſtus* told them they might come to *Cæſarea*. Here the *Jews* accuſed him of ſeveral crimes, but *Paul* ſo well defended himſelf, that *Feſtus* could find nothing in him that deſerved puniſhment. He propoſed to him to go to *Jeruſalem*, and be tried there; but *Paul* anſwered, that he was now at the emperor's tribunal where he ought to be tried, and he appealed to *Cæſar*.

Some days after, king *Agrippa* and his queen *Berenice* coming to *Cæſarea* to ſalute *Feſtus*, the governor mentioned *Paul*, telling them he did not know what he was guilty of, nor how he ſhould repreſent his caſe to the emperor. *Agrippa* deſiring to hear him, *Feſtus* ſent for him on the morrow, and *Paul* related to *Agrippa* the manner of his converſion, on his journey to *Damaſcus*. He ſpoke to him of *Jeſus Chriſt*, and of his reſurrection. While he was enlarging on theſe things, *Feſtus* cried out, *Paul*, you are beſide yourſelf, overmuch learning diſtracts you. *Paul* replied, I am not diſtracted, moſt excellent *Feſtus*, but ſpeak the words of ſober truth. King *Agrippa* told *Paul*, you have almoſt perſuaded me to become a *Chriſtian*. I would to God, ſays *Paul*, that you and all, not only almoſt, but altogether, were ſuch as I am: except theſe bonds.

As it was reſolved to ſend *Paul* into *Italy*, he was taken on board a ſhip of *Adramyttium*, for *Myra* in *Lycia*, where, having found a ſhip bound for *Italy*, they ſailed. But the ſeaſon being far

advanced, (for it was at leaſt the latter end of *September*) and the wind proving contrary, they arrived with difficulty enough at the *Fair-havens*, in *Crete*. St. *Paul* adviſed them to winter here, but others preferred *Phenice*, another harbour of the ſame iſland. As they were going thither, the wind drove them upon a little iſland called *Clauda*, where the mariners fearing to ſtrike upon ſome ſand bank, they lowered their maſt, and lay at the mercy of the waves. Three days afterward they threw over-board the tackling of the ſhip. Neither the ſun or ſtars appeared for fourteen days. In this extreme danger an angel aſſured St. *Paul*, that God had given him the lives of all who were in the ſhip with him, being two hundred and ſeventy-ſix perſons. On the fourteenth night the ſeamen thought by their ſounding they approached land. They were attempting to ſave themſelves in the boat; but St. *Paul* told the centurion and the ſoldiers, that except the ſailors continued in the ſhip, the lives of the paſſengers could not be ſaved.

About day-break St. *Paul* perſuaded them to take nouriſhment, aſſuring them that not a hair of their heads ſhould periſh; and after his example they took food. The ſoldiers fearing leſt any of the priſoners ſhould eſcape by ſwimming, were for putting them all to the ſword: But the centurion would not ſuffer that, being willing to ſave *Paul*; and all of them came ſafe to ſhore. The iſland was called *Malta*, and the inhabitants received them with great humanity, Acts xxviii. 1, 2, 3, &c.

Being all very wet and cold, a great fire was lighted to dry them; and *Paul* having gathered a handful of ſticks, and put them on the fire, a viper ſprung out of the fire, and ſeized his hand. The people ſaid, this man is ſurely a murderer, and divine vengeance ſtill purſues him. But *Paul* ſhaking off the viper into the fire, received no injury from it. The people ſeeing this, changed their opinion, and took him for a God. He cured the father of *Publius*, the chief man of the iſland, of a fever and bloody-flux. After which miracle all their ſick were healed. See MALTA.

At the end of three months they embarked again, and arrived, firſt at *Syracuſe*, then at *Rhegium*, and laſtly at *Puteoli*. Here St. *Paul* found ſome *Chriſtians*, who detained him ſeven days; then he ſet out for *Rome*. The *Roman Chriſtians* having been informed of St. *Paul*'s arrival, came to meet him as far as *Appii-Forum*, and the Three Taverns. At *Rome* he was allowed to dwell where he pleaſed, having a ſoldier to guard him, joined to him with a chain. Three days after his arrival St. *Paul* deſired to ſee the chief of the *Jews*. A day was appointed, and St. *Paul* preached to them the kingdom of God, endeavouring to convince them from *Moſes* and the prophets, that *Jeſus* was the *Meſſiah*. Some believed, and others diſbelieved.

Paul dwelt two whole years at *Rome*, in a hired lodging, where he received all that came to him, preaching the kingdom of God, and the religion of *Jeſus Chriſt*, without interruption. His captivity contributed to the advancement of religion, and he converted ſeveral perſons even of the emperor's court. Philip. i. 12, 14, 18. iv. 22. It has been ſaid, he even had a correſpondence by letters with *Seneca*, but the letters now extant are rejected by every body, as utterly unworthy either of the writers: and manifeſt impoſtures.

The *Chriſtians* of *Philippi* in *Macedonia* ſent *Epaphroditus* their biſhop with money, and other aſſiſtance in their name, Phil. ii. 25. iv. 18. *Epaphroditus* fell ſick at *Rome*, and when he went back to *Macedonia*, the apoſtle ſent by him a letter to the *Philippians*, in which he thanks them for their ſeaſonable relief, &c.

Oneſimus, the ſlave of *Philemon*, having run away from his maſter at *Coloſſæ* in *Phrygia*, came to *Rome*, found out St. *Paul*, and was very ſerviceable to him. St. *Paul* converted him, and ſent him back to his maſter *Philemon* with a letter, about A. D. 62. See ONESIMUS and PHILEMON. He alſo ſent a letter by him to the believers, in the city of *Coloſſæ*. St. *Paul* had not preached in that city, and was not perſonally acquainted with the faithful there; but he had been informed by *Epaphras*, who was then a priſoner at *Rome* with him, in what manner they had received the word.

It is not known by what means St. *Paul* was delivered from priſon; there is great probability, that the *Jews* durſt not proſecute him before the emperor. It is certain, that he was ſet at liberty A. D. 63. He was ſtill in this city, or at leaſt in *Italy*, when he wrote his Epiſtle to the *Hebrews*, A. D. 63.

Very many difficulties have been ſtarted on this Epiſtle. It has been attributed to *Clement*, to *Luke*, to *Mark*, to *Barnabas*, to *Apollos*, to another *Paul*, but it has been generally aſcribed to *Paul* the apoſtle of the Gentiles. It has been diſputed in what language it was wrote, whether *Greek* or *Hebrew*. Some have thought that it was firſt wrote in *Hebrew* by St. *Paul*, and then tranſlated into *Greek* by St. *Clement*, or ſome other. Others, that the original of this Epiſtle was the *Syriac*, ſtill extant. It is pretty well agreed, that it was wrote before the deſtruction of *Jeruſalem*; but the time when, and the place where,

where, are circumſtances not agreed on. He ſpeaks of the brethren of *Italy*, Heb. xiii. 24. but it is unknown whether it was compoſed at *Rome*, while St. *Paul* was in bonds, or after he was at liberty, in ſome other city of *Italy*. Laſtly, there has been a long diſpute about the authenticity of this epiſtle. The *Arians* maintained it was not St. *Paul*'s; the *Marcionites* pretended it was corrupted; the *Greeks* have long received it as canonical; but the *Latins* heſitated for ſeveral ages.

St. *Paul* being out of priſon, went over *Italy*, and according to ſome of the fathers, paſſed into *Spain*, then into *Judæa*, went to *Epheſus*, where he left *Timothy*, preached in *Crete*, and there fixed *Titus*. Probably he alſo viſited the *Philippians*, according to his promiſe, Phil. ii. 24. i. 25, 26. And it is believed, that from *Macedonia* he wrote his firſt Epiſtle to *Timothy*, about A. D. 64.

Some time after he wrote to *Titus*, in *Crete*. He deſires him to come to him at *Nicopolis*, from whence probably he ſent this letter A. D. 64. The year following he went into *Aſia*, and at *Troas* he left a cloak and ſome books, with *Carpus*, his hoſt. Thence he went to viſit *Timothy* at *Epheſus*, then to *Miletum*, where he left *Trophimus* ſick, 2 Tim. iv. 20. Laſtly, he went again to *Rome*, where the fathers believe, that God had revealed to him he ſhould ſuffer martyrdom. He arrived here A. D. 65.

St. *Chryſoſtom* ſays, it was reported that St. *Paul* going to ſee a cup-bearer and a concubine of *Nero*, he made a convert of the concubine. This ſo provoked *Nero*, who was very fond of her, that he put St. *Paul* in priſon. The apoſtle tells us, in 2 Tim. iv. 16. that at his firſt appearance he was forſaken by all. In his priſon he was much aſſiſted by *Oneſiphorus*, who found him, at laſt, after much inquiry. In this priſon he wrote his ſecond Epiſtle to *Timothy*, which St. *Chryſoſtom*, 2 *Tim. homil.* 9. regards as the apoſtle's laſt Teſtament. This epiſtle is perhaps the moſt ſublime and moſt difficult of all thoſe written by St. *Paul*.

This great apoſtle at laſt conſummated his martyrdom, *June* 29, A. D. 66. He was beheaded at a place called *the Salvian Waters*. Some have ſaid, that his head ſpouted out milk inſtead of blood, and that this miracle converted the executioner and two others; but this has no ſanction from antiquity. He was buried on the *Oſtium* way, a magnificent church was afterwards built over his tomb, which is ſtill in being.

Beſides the fourteen Epiſtles of St. *Paul*, which we have mentioned in the courſe of his hiſtory, *Clemens Alexandrinus*, lib. vi, quotes ſeveral of his diſcourſes, which are not now extant. We have ſeen that it was ſuppoſed he had correſponded with *Seneca*. There is alſo extant a ſpurious Epiſtle of *Paul* to the *Laodiceans*. It has been pretended alſo, that he wrote a third Epiſtle to the *Theſſalonians*, a third to the *Corinthians*, and a ſecond to the *Epheſians*. There are aſcribed to him an apocalypſe and a goſpel, which were condemned by pope *Gelaſius*. The *Simoneans* had compoſed a book, called, *The Preaching of St. Paul*; and a prieſt of *Aſia* compoſed the Voyages of St. *Paul*, and of St. *Thecla*. But, being convicted of this impoſture, he was deprived of his prieſthood by the apoſtle *John*. *Tertul. Lib. de Baptiſmo*, cap. 17. *Hieronym. de Viris illuſtr. in Paulo.*

PEACE, *pax*. This word is uſed in Scripture in different ſenſes. Generally, for quiet and tranquillity, public or private; but often, for proſperity and happineſs of life, To go in peace, to die in peace. God give you peace. Peace be within this houſe. Pray for the peace of *Jeruſalem*, *i. e.* wiſh it all ſorts of happineſs and proſperity. Is it peace? *i. e.* Is all well? The juſt in the other life are in peace; they enjoy a perfect tranquillity, and wait in peace for their happy change. St. *Paul* in the titles of his Epiſtles generally wiſhes grace and peace to the faithful, to whom he writes. *Jeſus Chriſt* recommends to his diſciples, to have peace with all men, and with each other. God promiſes his people to water them as with a river of peace, Iſai. lxvi. 12. and to make with them a covenant of peace. Ezek. Theſe expreſſions are very intelligible.

PEACOCK, *pavo*, in *Hebrew*, תכיים *Tuchiim*. 1 *Kings* x. 22. Interpreters are pretty well agreed about the ſignification of this word. The Septuagint have not expreſſed it in their tranſlation. Some underſtand by *Tuchiim*, apes or monkeys. The fleet of *Solomon* that went to *Ophir* brought a great number of peacocks, whether from *Ophir* itſelf, or from any other place on their return is uncertain.

The peacock is a tame fowl well known: valuable for the beauty of its plumage. It has a very long tail, diverſified with ſeveral colours, and adorned with marks at equal diſtances in the form of eyes. It has a little tuft or crown on its head. It wings are mixed with azure and gold-colour. Its cry is very ſhrill and diſagreeable. It is ſaid to have the head of a ſerpent, the train of an angel, and the voice of a devil. Its feet are ugly. It frequently makes a turn, eſpecially in ſpring, to admire its tail, the ſplen-

dor of which is increaſed by the light, which does not only ſet off its colours, but alſo multiplies them. It is ſaid the fleſh of the peacock is not apt to corrupt.

PEARL. The *Arabians*, *Perſians*, and *Turks* uſe the word *Merovarid* to ſignify pearls. The word *Margarites*, or *Margarita*, uſed by the *Greeks* and *Latins*, ſeems to be derived from thence. The fineſt pearls are fiſhed up in the *Perſian* gulph, and on the coaſt of *Bahrein*, ſo called from the city of that name, on the borders of *Arabia*. *Idumæa* and *Paleſtine* being not far from this ſea, it is not to be wondered at that pearls were well known to *Job*, and the *Hebrews*. Since that time they have been found in other places; and many are now brought from *America*. They are ſometimes found alſo in common oyſters. Pearls, that have been long worn, turn yellow, and moulder away. It is an ancient error, that pearls are formed of the dew, and that they are ſoft in the ſea.

As to the paſſages of Scripture, wherein pearls are ſpoken of, *Job* ſays, xxviii. 18. *No mention ſhall be made of coral, or of pearls, for the price of wiſdom is above rubies.* [PENINIM] *Solomon* has nothing finer or more precious than pearls, by which to extol the value of wiſdom, Prov. iii. 15. viii. 11. xx. 15. He uſes the ſimile of pearls three times, to expreſs his eſteem for wiſdom; and ſays, Prov. xxxi. 10. that a good woman comes from as far, and is as hard to find, and of as great value, as pearls. *Jeremiah*, ſpeaking of the *Nazarites* of *Jeruſalem*, ſays, that they were more ruddy than pearls, *Lam.* iv. 7. אדמו עצם מפנינים. [The *Engliſh* tranſlation has *rubies*.] Pearls are not commonly ruddy; but we have obſerved, that Oriental pearls incline to carnation; which is exactly what the prophet intended, by commending the vermilion complexion and wholſome faces of the *Nazarites*. *Jeſus Chriſt* forbids his apoſtles to caſt their pearls before ſwine, Matth. vii. 6. *i. e.* Expoſe not the ſacred truths and myſteries of religion to the raillery of prophane libertines and hardened atheiſts. The author of *Eccleſiaſticus* means the ſame thing, when he adviſes us not to ſpeak when we find the perſons we ſpeak to are not diſpoſed to hear, Eccluſ. xxxii. 6, The *Hebrews* call pearls *Peninim*, the *Greeks Margaritæ*, the *Latins Unio*, *Margarita*, or *Perula*. *Peninim* is mentioned *Job* xxviii. 18. *Prov.* iii. 15. viii. 2. xx. 15. xxxi. 10. *Lament.* iv. 7. where the Seventy and the Vulgate tranſlate it by precious ſtones, or things hid, or ivory. [Our *Engliſh* verſion always tranſlates it it by *rubies*.] But certainly *Peninim* ſignifies *pearls*; and the word *Pinna*, which ſtands for the ſhell-fiſh that produces them, is probably derived from *Peninim*. Pearls grow in the ſea, in the ſhells of fiſhes; and precious ſtones are found in mines. Theſe things are of very different natures, yet are often confounded.

PECTORAL, *rational*, *Gr.* or *breaſt-plate of judgment*. This was a piece of embroidery about ten inches ſquare, *Exod.* xxviii. 15, 16, 17, 18. [זרת *is the half cubit*, *Ezek.* xliii. 13, 17.] of very rich work, which the high-prieſt of the *Jews* wore on his breaſt; it was ſet with four rows of precious ſtones, on each of which was engraved the name of a tribe of *Iſrael*. This breaſt-plate was double, or made of two pieces, a front and a lining, forming a kind of purſe, or bag, in which, according to the *Rabbins*, the *Urim* and *Thummim* was incloſed. This piece of the high-prieſt's dreſs was named the breaſt-plate of judgment, probably, becauſe by it was diſcovered the judgment and the will of God; or, becauſe the high-prieſt who wore it was the fountain of juſtice, and put on this ornament when he exerciſed his judicial capacity in matters of great conſequence, which concerned the whole nation.

The *Hebrew Exod.* xxv. 7. xxviii. 28. has חשן *Choſhen*. LXX. Λόγιον, *the oracle*, or λογειον. *Exod.* xxviii. 15, 29, 30. חשן המשפט λόγιον τῆς κρίσεως, *the oracle of judgment*. Sometimes the LXX. alſo tranſlate חשן by ποδήρης, *tunica*, *talaris*, and by περισκήθιον, *pectorale*, and St. *Jerom* by *Rationale*, or *Rationale judicii*. The literal ſignification of *Choſhen* is not well known. It is generally derived from the *Arabic Caſan*, which ſignifies rough, rugged, thick, as this pectoral was, with the rows of ſtones which adorned it. See EPHOD, and URIM and THUMMIM.

PEDAGOGUE, Παιδαγογός, *he that leads a child to ſchool*; from the *Greek* παίς, *a child*, and ἄγω, *I conduct*.

PEDAGOGUE. This word now carries with it an idea approaching to contempt; for if we ſay a *pedagogue*, with no other word to qualify it, it expreſſes a pedant, who aſſumes an air of authority over others, which does not belong to him; but among the ancients a pedagogue was a perſon to whom they committed the care of their children, to lead them, to obſerve them, and to inſtruct them in their firſt rudiments: Thus the office of a pedagogue nearly anſwered to that of a governor or tutor, who conſtantly attends his pupil, teaches him, and forms his manners.

St. *Paul*, 1 Cor. iv. 15. ſays; *For though you have ten thouſand inſtructors* (or pedagogues) *in Chriſt*, *yet*

yet have ye not many fathers. Repreſenting himſelf as their father in the faith, ſince he had begot them in the goſpel. The pedagogue indeed may have ſome power and intereſt over his pupil, but he can never have the natural tenderneſs of a father.

To the *Galatians* St. *Paul* ſays, iii. 24, 25. *the law was our ſchoolmaſter* (or *pedagogue*) *to bring us unto Chriſt.* It pointed out *Chriſt* in the Scriptures, in the figures, in the prophecies, of the Old Teſtament: but ſince we are advanced to ſuperior learning, and are committed to the tuition of the faith which we have embraced, we have no longer need of a ſchoolmaſter or pedagogue; as ſuch are of no further uſe to young perſons, when advanced to years of maturity. *But after that faith is come, we are no longer under a ſchoolmaſter, or pedagogue.*

PEDAHZUR, פדה־צור, *ſaviour, ſtrong and powerful*, or *ſtone of redemption*; from פדה *padah, to ſave, to redeem*, and from צור *tzur, fortreſs, ſtone, rock:* otherwiſe, *the redemption of that which is placed or ſet up*; from *padah, redemption*, and צורה *tſurah, placed or ſet up.*

PEDAHZUR, or *Phadaſſur*, father of *Gamaliel. Gamaliel* was head of the tribe of *Manaſſeh*, at the *Exodus*, *Numb.* i. 10. ii. 20. vii. 54, 59. x. 23. He preſented to the tabernacle in the name of his tribe.

PEDAHEL, פדהאל, *redemption of God*; from פדה *padah, to ſave, to redeem*, and אל *el, God.*

PEDAHEL, or *Phedael*, ſon of *Ammiud*, of *Naphtali*, was one appointed by *Moſes*, to allot the Holy Land, *Numb.* xxxiv. 28.

PEDAIAH, פדיה, *redemption of the Lord*; from פדה *padah, to redeem*, and יה *jah, the Lord.*

I. PEDAIAH, or *Phadaia*, of the city of *Rumah*, father of *Zebudah*, the mother of *Jehoiakim*, king of *Judah*, 2 *Kings* xxiii. 36.

II. PEDAIAH, ſon of *Jeconiah*, king of *Judah*, father of *Zerubbabel* and *Shimei*, 1 *Chron.* iii. 18, 19.

III. PEDAIAH, ſon of *Paroſh. Nehem.* iii. 25. viii. 4.

PEKAH, פקח, Φακεὶ, Φακεαὶ, *he that opens*; from פקח *pacach:* otherwiſe, *that opens the eye*, or *that is at liberty;* from the ſame.

PEKAH, ſon of *Remaliah*, general of the army of *Pekahiah*, king of *Iſrael.* He conſpired againſt his maſter, 2 *Kings* xv. 25. A. M. 3245, *ante* A. D. 759. attacked him in the tower of his royal palace of *Samaria* (being ſeconded by *Argob* and *Arieh*, [perhaps *Argob* and *Arieh* may here ſignify the cities of *Argob* and *Areopolis* beyond *Jordan*, which were parties in the conſpiracy of *Pekah.*] and by fifty men of *Gilead*) he ſlew him and reigned in his place twenty years. He did evil before the Lord, and followed the wicked example of *Jeroboam* the ſon of *Nebat*, who made *Iſrael* to ſin. Under the reign of *Pekah*, *Tiglath-pileſſar*, king of *Aſſyria*, came into the country of *Iſrael*, and took *Ijon*, *Abel-beth-maachah*, *Janoah*, *Kedeſh*, *Hazor*, *Gilead*, and all the country of *Naphtali*, and carried the inhabitants into *Aſſyria.* At laſt *Hoſhea*, the ſon of *Elah*, formed a conſpiracy againſt *Pekah*, ſlew him, and reigned in his ſtead.

PEKAHIAH, פקחיה, πακεία, *it is the Lord that opens;* from פקח *pacach, to open*, and יה *jah, the Lord.*

PEKAHIAH, ſon and ſucceſſor of *Menahem*, king of *Iſrael*, 2 *Kings* xv. 22, 23. A. M. 3243, *ante* A. D. 761. reigned but two years. He did evil before the Lord, and followed the ſteps of *Jeroboam* the ſon of *Nebat*, who made *Iſrael* to ſin. *Pekah*, the ſon of *Remaliah*, conſpired againſt him, and killed him in his own palace.

PELAIAH, פלאיה, Φαλαίας, *miracle*, or *myſtery*, or *ſecret of the Lord:* or *the Lord is admirable*; from פלא *pala, a thing hidden, or wonderful*, and יה *jah, the Lord.*

PELAIAH, or *Phalaia*, *Nehem.* viii. 7. x. 10. one of the principal *Levites* who returned from captivity, he ſigned the covenant that *Nehemiah* renewed with the Lord.

PELALIAH, פלליה, *who thinks on the Lord*, or *who prays to the Lord:* from פלל *pillel, to judge, to pray*, and יה *jah, the Lord.*

PELALIAH, or *Phelelia*, ſon of *Amzi*, father of *Jeroham*, of the family of *Paſhur*, ſon of *Malchiah*, of the race of the prieſts, Nehem. xi. 12.

PELATIAH, פלטיה, *let the Lord deliver*, or *deliverance* or *flight of the Lord*; from פלט *palat, deliverace, flight*, and יה *jah, the Lord.*

I. PELATIAH, *Phaltias*, or *Phelti*, ſon of *Hananiah*, and father of *Iſhi*, of *Simeon.* He ſubdued the *Amalekites* on mount *Seir*, 1 *Chr.* iv. 42. The time of this action is unknown.

II. PELATIAH, or *Phelti*, ſon of *Benaiah*, a prince of the people, who lived under *Zedekiah*, king of *Judah*, and oppoſed the advice given by *Jeremiah*, to ſubmit to *Nebuchadnezzar. Ezekiel* being a captive in *Meſopotamia*, had a viſion, chap. xi. 1, 2, &c. in which he ſaw twenty-five men at the door of the temple of *Jeruſalem*, among whom *Jaazaniah*, the ſon of *Azur*, and *Pelatiah*, the ſon of *Benaiah*, were the moſt remarkable. The Lord ſaid to him, Son of man, theſe are the men that have thoughts of iniquity, and who are forming pernicious deſigns againſt this city, &c. As he was prophecying in this manner, *Pelatiah* the ſon of *Benaiah* died.

PELEG, פלג, *diviſion*; from פלג *pilleg, to cut, to divide.*

PELEG, or *Phaleg*, ſon of *Eber*, born A. M. 1757, *ante* A. D. 2247. Scripture ſays his father named him *Peleg*, ſignifying *diviſion*, becauſe in his time the earth was divided; Gen. xi. 16. x. 25. whether *Noah* had begun to diſtribute the earth among his deſcendants, ſome years before the building of *Babel;* or that *Peleg* came into the world the ſame year that *Babel* was begun; or that *Eber* by a ſpirit of prophecy named his ſon *Peleg* ſome years before the Tower of *Babel* was begun. *Vide* FRAGMENT, No. XIX, page 37. What here perplexes interpreters is, 1. That *Peleg* was born not above one hundred years after the deluge. But it ſhould ſeem that the number of men was not then ſufficient for ſuch an undertaking as that of *Babel*. 2. *Joktan*, the brother of *Peleg*, had already thirteen ſons at the time of the diſperſion, after the confuſion of *Babel*. *Peleg* being born in the thirty-fourth year of *Eber*, *Gen.* xi. 16. it is impoſſible his brother *Joktan* ſhould have ſuch a number of children at the birth of *Peleg*. It ſeems therefore that he was not born at the time of the diſperſion. To this may be anſwered, that *Moſes* has enumerated the names of the thirteen ſons of *Joktan*, *Gen.* x. 26. by way of anticipation, though they were not born till after the confuſion of *Babel:* but as they poſſeſſed a very large country, it was convenient to notice, and to name them, among the other deſcendants of *Noah*, who participated the provinces of the Eaſt. However this were, at the age of thirty years *Peleg* begat *Reu:* and he died at the age of two hundred and thirty-nine.

PELET, פלט, *that delivers, deliverance*, or *flight*; from פלט *palat.*

PELET, or *Phalleth*, ſon of *Azmaveth*, a valiant man of *David*'s army, who joined him at *Ziklag*, 1 *Chron.* xii. 3.

PELETH, פלת, Φαλατ, *judgment*; from פלל *palal, to judge:* otherwiſe, *ruin*; from מפלה *maphalah*, or from נפל *naphal, to fall.* פלת is its infinitive, which, in the Oriental languages, is uſed for a noun.

PELETH, or *Pheleth*, ſon of *Pallu*, of *Reuben.* Father to *On* and *Jehiel*, *Numb.* xvi. 1.

PELETHITES, פלתי, Φελτι, Φελετὶ, in *Chaldee, thoſe that draw the bow*, or *ſlingers.* In *Hebrew, judges*, or *deſtroyers.*

PELETHITES. The *Pelethites* and the *Cherethites* are famous under the reign of *David*, as the moſt valiant men of his army, and the guards of his perſon. They were originally *Philiſtines*, of *Gath.* *Vide* CHERETHITES.

The word *Peletim* ſeems to be formed from *Philiſtim*, and may ſignify men that break, ſeparate, &c. as *Cherethim* ſignifies men that deſtroy, or exterminate; denominations that exactly ſuit the *Pelethites* and *Cherethites.* Some think that under this name ſhould be underſtood the members of the great *Sanhedrim.* Others derive *Pelethim* from *Pala*, or *Nipla*, which ſignifies to do wonders, and they think theſe to have been prodigious, or miraculous men.

PELICAN, The author of the Commentary on the *Pſalms*, which bears the name of St. *Jerom*, *in Pſalm* cii. 6. ſays, there are two ſorts of pelicans: one lives on the water, and feeds on fiſh; the other keeps in deſarts and feeds on ſerpents and reptiles. *Euſebius* ſays, *in Pſalm* cii. that the pelican has a peculiar tenderneſs for its young. St. *Auſtin*, and *Iſidore* of *Sevil*, notice the ſame thing; they ſay the pelican draws blood from itſelf by ſtriking with its bill, and ſo by ſhedding it on its neſt brings the young to life. But theſe hiſtories may be placed among the errors of the old philoſophy. [The fact is, the pelican preſerves the fiſh it has caught, in a bag beneath its throat; from whence it caſts them forth for its young, by ſtriking this bag againſt its breaſt: this action ill obſerved, gave riſe to the idea, that the pelican fed its young with blood drawn from its breaſt.]

The *Hebrew* קאת, *Kaath*, from קאת *Vomere*, which the LXX. tranſlate *Pelicanus*, *Pſal* cii. 6. and *Levit.* xi. 18. is elſewhere tranſlated *Mergulus*, the diver, as *Deut.* xiv. 17. elſewhere by birds, as *Iſai.* xxxiv. 11. and elſewhere by lions, as *Zeph.* ii. 14. St. *Jerome* has tranſlated it *Onocrotalus* in *Levit.* xi. 18. *Iſai.* xxxiv. 11. and *Zeph.* ii. 14. Others, by this word underſtand the bittern, or the heron, or the ſwan, or the lapwing, or the cuckow. *Bochart. de animal. ſacr. part.* ii. lib. ii. cap. 24. thinks *Kaath* ſignifies the *pelican*, a water bird, which they ſay gorges its crop with ſhell-fiſh, and when they are opened by the heat of its crop, diſgorges them again, that it may have the fiſh to eat.

PELLA, a city beyond *Jordan.* *Pliny* places it in *Decapolis*, and commends it for its fine waters, lib. v. cap. 18. *Stephanus* places it in *Cœle-Syria.* There is nothing inconſiſtent in this, nor in what others affirm, that *Pella* was in *Perea*, in *Batanea*, in the country of *Baſan*, *Epiphan. de hæreſ.* lib. i. Perhaps alſo when *Joſephus*, *Antiq.* lib. xiii. cap. 23, ſpeaks of *Pella* in the country of *Moab*, he means the city of which we are ſpeaking, which was ſituated in *Perea*, in *Batanea*, in the country of *Baſan*, which prophane authors ſometimes call *Cœle-Syria*, and in the country

country which belonged to the *Ammonites*, the brethren and allies of the *Moabites*; unleſs he confounds *Pella* with *Abila* in the country of *Moab*, called by *Moſes Abel-Shittim*, *Numb.* xxxiii. 49. and by *Joſephus Abila*, *Antiq.* lib. iv. cap. 7. lib. v. cap. 1, *de Bello*, lib. v. cap. 3. As to the ſituation of *Pella*, it was between *Jabeſh* and *Geraſa*, ſix miles from *Jabeſh*, *Euſeb. ad vocem* Ἀριστώθ. It was alſo of the number of the ten cities known by geographers, as alſo in the goſpel, by the name of *Decapolis*. Matth. iv. 25. Mark. v. 20.

Joſephus relates, *Antiq.* lib. xiii. cap. 23. that under the reign of *Alexander Jannæus*, the *Jews* were maſters of *Pella*, and deſtroyed it becauſe the inhabitants would not embrace *Judaiſm*. The firſt *Chriſtians* having been forewarned by our Saviour, that *Jeruſalem* ſhould be demoliſhed, took refuge at *Pella*, *Euſeb. Hiſt. Eccl.* lib. iii. cap. 5. as ſoon as they ſaw the fire of war againſt the *Romans* kindled. *Epiphanius* ſays, *de ponderib. & menſur.* p. 171. that the diſciples were warned by the revelation of an angel to withdraw thither. This city belonged to the kingdom of *Agrippa*, who aſſiſted the *Romans*.

I ſuſpect that *Pella* takes its name from *Abila*, or *Abela*. There were more cities than one named *Abila*; but that I mean is called by geographers *Abila* of *Batanea*, and in Scripture *Abel of the Vines*. *Polybius*, *Hiſt.* lib. v. diſtinguiſhes *Abila* from *Pella*, ſince he ſays, that *Antiochus the Great* took *Pella*, *Kamos*, *Gephros*, *Abila*, *Gadara*, &c. *Stephanus* the geographer ſays, that the city of *Pella* had *Alexander the Great* for its founder, probably in memory of the city of *Pella* in *Theſſaly*, where he was born. *Abila* and *Pella* were afterwards epiſcopal cities of the ſecond *Paleſtine*. *Joſephus* ſays, *de Bello*, lib. ii. cap. 3. that *Pella* was one of the ſeven toparchies of *Judæa*; but elſewhere he calls it *Betlephtepha*, *de Bello*, lib. iii. cap. 4. and *Pliny* gives it the ſame name, lib. v. cap. 14. It is unknown where *Betlephtepha* was. The name of *Pella* is not in Scripture.

PELONITE, פלוני, δεῖνα, *that falls*; from נפל *naphal*: otherwiſe, *that is concealed*; from פלא *pala*. A pronoun put inſtead of a noun, expreſſing ſuch or ſuch an one, whoſe name is underſtood, and whom we are unwilling to name, *Matth.* xxvi. 18. The *Greek* expreſſes this by δεῖνα, *quidam*, *a certain one*.

PELONITE. *Peloni* or *Pheloni* was a city of *Judæa*, 1 *Chron.* xi. 36.

PELUSIM, סין, or *Peluſium*, *Hebrew*, *ſin*, *buſh*; from סנה *ſene*. *Peluſium*, in *Greek* ſignifies *muddy*; from πῆλος, *lutum*.

PELUSIUM, a city of *Egypt*, at the mouth of the eaſtern arm of the *Nile*, the neareſt to *Paleſtine*. *Peluſium*, otherwiſe *Damietta*, was, as it were, the key of *Egypt*, toward *Phœnicia* and *Judæa*. *Ezekiel* xxx. 15, 16. ſpeaks of it under the name of סין *Sin*, *Lutum*, Πηλῶν, *Peluſium*, and calls it the rampart, or ſtrength, of *Egypt*. The *Hebrew* word *Sin*, which ſignifies *mud*, anſwers to the *Greek Peluſium*, from *Pelos*, of the ſame ſignification. The Septuagint read *Sais* inſtead of *Sin* in this place. Scripture ſpeaks of the deſart of *Sin*, between *Elim* and *Sinai*, *Exod.* xvi. 1. *Numb.* xxxiii. 11.

Ezekiel pronounces againſt *Peluſium*. *And I will pour my fury upon* Sin, *the ſtrength of* Egypt, *and will cut off the multitude of* No. *And I will ſet fire in* Egypt, Sin *ſhall have great pain*, &c. It is thought theſe threats regarded the expedition of *Nebuchadnezzar* againſt this country. For the Lord had ſaid to *Ezekiel*, chap. xxix. 18, 19. *Son of man, behold, I will give the land of* Egypt *unto* Nebuchadrezzar, *king of* Babylon, *and he ſhall take her multitude, and take her ſpoil, and take her prey: and it ſhall be the wages for his army.* *Peluſium* by its ſituation ſuffered the firſt efforts of the king of *Babylon*, and of the *Chaldæan* army.

Before *Nebuchadnezzar*'s time *Peluſium* had been attacked by *Sennacherib*, king of *Aſſyria*. This prince attacked *Sethon*, otherwiſe *Sevechus*, king of *Egypt*, and beſieged *Peluſium*. *Joſeph. Antiq.* lib. x. cap. 1. *Vid. Herodot.* lib. ii. A. M. 3291, *ante* A. D. 709. *Sethon* was a prince void of prudence, and little capable of government: he had alienated the minds of his ſoldiers, and was forſaken by all who could defend him. Having addreſſed himſelf to *Vulcan*, whoſe prieſt he was, he was bid to advance to *Peluſium*, to meet *Sennacherib*, and God would ſend him aſſiſtance. He therefore put himſelf at the head of ſuch people as he could, and God ſent againſt *Sennacherib*'s army a great multitude of rats, which in the night time gnawed the ſtrings of the bows, and the thongs of the bucklers, of the *Aſſyrians*, by which their arms became uſeleſs to them. This is what the *Egyptians* related. But the ſacred books of the *Hebrews* inform us, that an angel of the Lord, in one night, ſlew eighty-five thouſand men of *Sennacherib*'s army, 2 Kings xix. 35.

We are aſſured, *Polyæn.* lib. vii. that *Cambyſes*, king of *Perſia*, invading *Egypt*, and reſolving to take *Peluſium*, he deviſed this ſtratagem. In an aſſault

assault against the town, he placed a great number of cats, dogs, sheep, and such other animals as the *Egyptians* held sacred, in the front of his troops. Thus the soldiers that defended the city, being *Egyptians*, durst not throw their lances, or shoot their arrows, for fear of wounding any of those animals. By this mean *Cambyses* became master of the place.

PENIEL, פניאל, *face, or vision of God:* or *that sees God*; from פנה *panah*, *to see*, and אל *el*, *God*.

PENIEL, *Phanuel*, or *Penuel*, a city beyond *Jordan*, near the ford on the brook *Jabbok*. *Jacob* on his return from *Mesopotamia*, rested at the brook *Jabbok*; and very early the next morning, having sent all his people before, he remained alone, and an angel came and wrestled with him, till the day dawn. The angel blessed him in the same place, which *Jacob* from hence called *Peniel*, saying: I have seen God face to face, yet continue alive. Gen. xxxii. 30.

In after ages the *Israelites* built a city in this place, which was given to the tribe of *Gad*. *Gideon* returning from the pursuit of the *Midianites*, overthrew the Tower of *Peniel*, *Judg.* viii. 17. A. M. 2759, *ante* A. D. 1245. and slew the inhabitants, for having refused sustenance to him and his people, in a very insulting manner. *Jeroboam* the son of *Nebat* rebuilt the city of *Peniel*, 1 *Kings* xii. 25. A. M. 3030, *ante* A. D. 974. *Josephus* says, *Antiq.* lib. viii. cap. 3. that this prince built himself a palace here.

PENINNAH, פנינה, Φενναvὲ, *pearl*, *precious stone*; from פנינים *paninim:* otherwise, *his face*; from פנים *panim*, *the face*, and the pronoun ה *a his*.

PENINNAH, or *Phenenna*, second wife of *Elkanah*, the father of *Samuel*, 1 Sam. i. 2, 3, &c. *Peninnah* had several children, but *Hannah*, afterwards mother of *Samuel*, was barren: *Peninnah*, instead of giving glory to God, the author of fruitfulness, was elevated with pride, and insulted *Hannah*. But the Lord having graciously visited *Hannah*, *Peninnah* was humbled; and some interpreters think, that God took her children from her, or at least that she ceased bearing after this time, according to the expression of *Hannah; the barren hath born seven, and she that hath many children is waxed feeble.*

PENTAPOLIS, Πεντάπολις, *a country of five cities*, *Sodom*, *Gomorrah*, *Admah*, *Zeboim*, and *Zoar*; From the *Greek* πέντε, *five*, and πόλις, *a city*.

PENTAPOLIS, *Wisd.* x. 6. *Descendente igne in pentapolim.* This name is given to the five cities, *Sodom*, *Gomorrah*, *Admah*, *Zeboim*, and *Zoar*. They were all five condemned to destruction, (but *Lot* interceded for *Zoar*, otherwise called *Bala*) they were consumed by fire from heaven, and the place where they had stood became the lake *Asphaltites*.

PENTATEUCH, Πεντάτευχος, *the five books*; from the *Greek* πέντε, *five*, and τεύχος, *a volume*.

PENTATEUCH. This word, derived from the *Greek*, signifies literally, the collection of the five instruments, or books, of *Moses*, *i. e. Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*. See their proper *Articles:* See also MOSES: and the Commentators on the Pentateuch. The following are the arguments of some modern critics, who have disputed *Moses*'s right to the Pentateuch.

1. We find in this work, say they, several things that agree neither to the age, nor character, of this legislator. The author speaks of *Moses* much to his advantage, Numb. xii. 3. *Now the man* Moses *was very meek, above all the men which were upon the face of the earth.* He speaks always in the third person, *The Lord spake unto* Moses, *saying*, &c. Moses *said unto* Pharaoh, &c. *Moses* would never have spoke of himself in this manner, at least he would sometimes have expressed himself in the first person.
2. The author of the Pentateuch sometimes abridges his narration, like a writer who collected from ancient memoirs. Sometimes he interrupts the thread of his discourse; *e. gr.* he makes *Lamech* the bigamist to say, Gen. iv. 23. *Hear my voice ye wives of* Lamech, *hearken unto my speech; for I have slain a man to my wounding, and a young man to my hurt:* Without informing us beforehand, to whom this relates.
3. These observations for example, Gen. xii. 6. *And the Canaanite was then in the land*, cannot be reconciled to the age of *Moses*, since the *Canaanites* continued masters of *Palestine* all the time of *Moses*. The passage out of the book of the Wars of the Lord, quoted Numb. xxi. 14. seems to have been clapped in afterwards, as also the first verses of *Deuteronomy*.
4. The account of the death of *Moses*, at the end of the same book, certainly cannot belong to this legislator; and the same may be observed of other passages, wherein it is said, that the places mentioned lay beyond *Jordan*; that the bed of *Og* was at *Ramah*, to this day; that the *havoth*, or cities of *Jair*, were known to the author, though probably they had not that name till after *Moses*'s time, Numb. xxxii. 41. Deut. iii. 14.

It is observed also in the Pentateuch, that some places are defective; in *Exodus* xii. 8. we see *Moses* speaking to *Pharaoh*, where the author omits

omits the beginning of his diſcourſe. The *Samaritan* copy inſerts in this place what is wanting in the *Hebrew*. In other places the *Samaritan* adds what is deficient in the *Hebrew* text; and what it contains more than the *Hebrew* ſeems ſo well connected with the reſt of the diſcourſe, that it is difficult to ſeparate them. Laſtly, they believe they obſerve certain ſtrokes in the Pentateuch, which can hardly agree with *Moſes*, who was born and bred in *Egypt*; as what he ſays of the earthly paradiſe, of the rivers that watered it, and ran through it; of the cities of *Babylon*, *Erech*, *Reſen*, and *Calneh*; of the gold of *Piſon*, of the *Bdellium*, of the ſtone of *Sohem*, found in that country; theſe particulars obſerved with ſuch curioſity ſeem to prove, that the author of the Pentateuch lived beyond the *Euphrates*. Add what he ſays concerning the ark of *Noah*, of its conſtruction, of the place where it reſted, of the wood wherewith it was built, of the bitumen of *Babylon*, &c.

Theſe laſt obſervations have made ſome ſurmiſe, that the *Levite* ſent by *Eſar-haddon* to the *Cuſhites* who were ſettled in *Samaria*, 2 Kings xvii. 24, 27. might poſſibly have compoſed the Pentateuch, and that the *Jews* might have received it with ſome little variation from the *Samaritans*. Others have imagined that the Pentateuch, in its preſent condition, is the abridgment of a larger work, compoſed by public writers, to whom this truſt was committed in the republic of the *Hebrews*.

Not to undertake an examination of all theſe proofs, or to refute all the opinions on which they are founded; we ſhall content ourſelves with making three reflections.

Firſt, to diveſt *Moſes* of a poſſeſſion he has maintained for ſo many ages, as the *author* of the Pentateuch; a poſſeſſion ſupported by the joint teſtimony both of the ſynagogue and the church, of the ſacred writers of the Old and New Teſtament, of *Jeſus Chriſt* and his apoſtles; this certainly requires proofs beyond reply, evident demonſtrations. But it is plain that the objections are even below convincing arguments.

Secondly, the additions, the diſlocations, the confuſions, the omiſſions, which we cannot but allow therein, will not determine that *Moſes* was not the author of theſe books. They only prove that ſome amendments have been made, either by adding, or by expungiug. God has ſuffered that the ſacred books ſhould not be exempted from ſuch alterations, as proceed from the hands of copiers, or which are conſequences of great length of time. If a ſlight addition, or change, in the text of an author, be thought ſufficient to deprive him of his labours, what writer could remain in quiet poſſeſſion of his work even a ſingle century?

Thirdly, the conjectures of M. *le Clerc* and of F. *Simon*, about the author of the Pentateuch, have been ſo often confuted, that it is quite needleſs to touch that matter here. The prieſt, or Levite, ſent by *Eſar-haddon* to the *Cuſhites*, could not have compoſed the Pentateuch. It is quoted in works extant before his time. The law was in conſtant practice from *Moſes* to the captivity, conſequently it had been written. A copy of it was lodged in the ark, and was found in the days of king *Joſiah*. The *Jews* and *Samaritans* had too much averſion for each other, to communicate and adopt their ſacred writings. By comparing the *Samaritan* Pentateuch with that of the *Jews*, we may eaſily perceive that they are both derived from the ſame original; but not copied from one another. The *Samaritans* have preſerved the *Hebrew* Pentateuch written in the ancient *Phœnician* characters, which are the *Hebrew* characters uſed before the captivity of *Babylon*. See SAMARITAN. *Vide* FRAGMENT, No. CCII, pages 5, 6, 7.

PENTECONTARCHUS, Πενταικόνταρχος, *the chief of fifty*; from πεντήκοντα, *fifty*, and ἄρχομαι, *I command*. 1 Macc. iii. 55.

PENTECOST, Πεντηκοςὴ, *the fiftieth*; from the *Greek* πεντέκοντα, *fifty*: ἡμέρα, *day*, is underſtood.

PENTECOST, from the *Greek*, *Pentecoſte*, the *fiftieth*, becauſe the Feaſt of Pentecoſt was celebrated the fiftieth day after the ſixteenth of *Niſan*, which was the ſecond day of the Feaſt of the Paſſover, Levit. xxiii. 15, 16. The *Hebrews* call it, *Exod.* xxxiv. 22, חג שבעות, *the Feaſt of Weeks*, becauſe it was kept ſeven weeks after the paſſover. They then offered the firſt fruits of their wheat-harveſt, which at that time was compleated, Deut. xvi. 9, 10. Theſe firſt fruits conſiſted in two loaves of leavened bread, of two *aſſarons* of meal, or of three pints of meal each, Levit. xxiii. 16, 17. [Some interpreters think, that each family was obliged to give two loaves for firſt fruits; but others maintain, and I think with more reaſon, that they offered but two loaves in the name of the whole nation; this is ſufficiently hinted by *Joſephus*, who puts but one loaf of two *aſſarons*. *Antiq.* lib. iii. cap. 10.] Beſides which they preſented at the temple ſeven lambs of that year, one calf, and two rams, for a burnt-offering, two lambs for a peace-offering, and a goat for a ſin-offering. We do not find in Scripture, or in *Joſephus*, that the Pentecoſt had an octave, though it was one of the three great

ſolemnities, in which all the males were to appear before the Lord. Beſides the victims appointed *Lev.* xxiii. 18, 19. for the day of Pentecoſt, they offered two calves and a ram for a burnt-offering, ſeven lambs for a peace-offering, and a goat for a ſin-offering. See *Numb.* xxviii. 27. *Joſephus* puts all theſe ſacrifices together, *Antiq.* lib. iii. cap. 10.

The Feaſt of Pentecoſt was inſtituted, *firſt*, to oblige the *Iſraelites* to repair to the temple of the Lord, there to acknowledge his dominion over their country, and their labours, by offering to him the firſt fruits of all their harveſts. *Secondly*, to commemorate, and to render thanks to God for, the law given from Mount *Sinai*, on the fiftieth day after their coming out of *Egypt*.

The modern *Jews* celebrate the Pentecoſt for two days, they abſtain from all labour, and buſineſs, as on the Sabbath-day, except that they may make fires, dreſs victuals, and carry what they want from place to place. They hold by tradition, that this day the law was delivered from Mount *Sinai*; for which reaſon they adorn the ſynagogue and the places appointed for the reading of the law, and even their houſes, with roſes and flowers in crowns and garlands. *Leo* of *Modena*, p. iii. cap. 4.

The prayers are accommodated to the feſtival, and they read from the Pentateuch the ſacrifice that was offered on that day, with a leſſon out of the prophets, which has relation to the Feaſt of Pentecoſt. Afterwards, they pronounce a bleſſing for the ſovereign, and a ſermon in commendation of the law.

When the ſecond day of the feſtival is over, in the evening they perform the ceremony of the *Abdala*, *i. e. diſtinction*, to diſtinguiſh the day of the feaſt from a working day, and to ſhew that they paſs from the feaſt to a day in which work is allowed. This ceremony conſiſts in repeating certain prayers, and certain bleſſings, and in wiſhing one another good health, and proſperity. After which every one employs himſelf at pleaſure, the feaſt being over.

This *Abdala*, or diſtinction, is alſo performed at the paſſover, and on the *Sabbath*; but on the day of the *Sabbath* there is more ceremony. When every one is come home to his houſe, they light a torch, or a lamp with two cottons, the maſter of the houſe takes wine in a cup, and ſweet-ſcented ſpices: and when he has ſaid ſome paſſages out of the *Pſalms*, and the end of the eighth chapter of the book of *Eſther*; *The Jews had light, and gladneſs, and joy, and honour*, &c. Then he bleſſes the wine and the ſpices, and enjoys the flavour of them as it were to begin the week with pleaſure; he bleſſes the brightneſs of the fire, of which no uſe has yet been made, looks on his hands and nails, becauſe he is then beginning to work, and throws the wine on the ground, as a token of joy and gladneſs. Then wiſhing each other a happy week, they begin their buſineſs. But at the end of the paſſover, and of Pentecoſt, they make the *Abdala* with words only.

Buxtorf adds ſome other ceremonies, peculiar perhaps to the *Jews* of *Germany*. To recall to mind more ſenſibly the mount of *Sinai*, on which the law was given, they make a very thick cake, of ſeven layers of paſte; this they call *Sinai*, and inculcate, that theſe ſeven thickneſſes of paſte repreſent the ſeven heavens, which God was to re aſcend, from this mountain to the heaven of heavens, his abode. They reckon up exactly all the days that paſs after the paſſover, that they may not be miſtaken in the moment on which the Pentecoſt is to begin. The king, they ſay, has promiſed liberty to a priſoner, and his daughter in marriage, at the end of ſeven weeks. Is it not fit that this priſoner ſhould count the days, the hours, the moments, at the end of which his happineſs is to begin? This king is God, who has promiſed liberty to the *Jewiſh* nation, and alſo his law. *Buxtorf. Synagog. Jud.*

That they may not be miſtaken in their calculation, they celebrate two feſtival days for their greater ſecurity. They did the ſame formerly at other feſtivals, as may be ſeen from *Judith.* viii. 6. *in græco.* And *Buxtorf* affirms they did the ſame at the paſſover; and from hence he removes the difficulty ariſing from our Saviour's eating the paſchal lamb a day before the *Jews*.

To return to the Pentecoſt. Twice they bring the book of the law; five perſons read it one after another. The ſynagogue and the windows of the houſes are adorned with flowers, to inſinuate, that every thing was dreſſed in verdure about Mount *Sinai*, when the *Iſraelites* received the law.

The *Chriſtian* church alſo celebrates the Feaſt of Pentecoſt fifty days, or ſeven weeks after the paſſover, or the reſurrection of our Saviour. We are convinced that the true day of the paſſover, in the year that our Saviour died, fell on the *Saturday*, and that Pentecoſt fell on *Sunday*, *May* 24, fifty days after our Saviour's reſurrection. The church has always kept the Pentecoſt on the *Sunday*, at leaſt it is a tradition very expreſs among the fathers, *Vide Conſtit. Apoſt.* lib. v. cap. 20. *Leo. Ep.* ii. cap. 1. *Aug. de Civit.* lib. xviii. cap. 54. *Item Author. Serm.* 154. *de tempore nunc in Append.* 167. and the eccleſiaſtical writers,

Vide

Vide Baron. ad an. 34. n. 234. *Uſſer, Pearſon, &c.* After the aſcenſion of *Chriſt*, the apoſtles having withdrawn into a houſe at *Jeruſalem*, (which it is ſaid was that of *Mary* the mother of *John*, upon Mount *Sion: Alexand. apud Surium.* xi. *Jun. Cornel. à Lapide in Acta.*) they there waited for the Holy Ghoſt, which our Saviour had promiſed them. On the day of Pentecoſt, about the third hour of the day, (nine o'clock in the morning) ſuddenly they heard a great noiſe, like the ruſhing of a mighty wind, from heaven, which filled the whole houſe where the apoſtles were aſſembled. At the ſame time appeared among them, as it were, tongues of fire, parted, or cloven, and reſted on each of them, who were immediately filled with the Holy Ghoſt, and began to ſpeak different tongues or languages, as the Spirit gave them utterance, Acts ii. 1, 2, 3.

There were then at *Jeruſalem* pious *Jews* of all nations, who were aſtoniſhed to hear ſuch a variety of languages: others [probably the *Jews* of *Jeruſalem*] made a mockery, ſaying, theſe people are full of new wine. *Peter* took up their defence, and ſaid, Theſe perſons are by no means drunk, for it is yet but the third hour of the day:—(On feſtival days they did not eat before noon, *Joſeph. lib. de vita ſua;* eſpecially they taſted nothing before nine in the morning, which was an hour of prayer:)—but this is the accompliſhment of what was ſpoke by the prophet *Joel*, ii. 28. I will pour out my ſpirit upon all fleſh, &c. And then, whoever ſhall call on the name of the Lord ſhall be ſaved, &c.

Thoſe who heard St. *Peter* were moved with compunction, and ſaid, Brethren, what muſt we do? *Peter* anſwered them, Repent, and be baptized in the name of *Jeſus Chriſt*, to obtain the remiſſion of ſins, and you ſhall alſo receive the Holy Ghoſt, &c. That day were baptized about three thouſand men. This was on the day of Pentecoſt. A. D. 33.

PENUEL, פנואל. See PENIEL.

I. PENUEL, or *Phanuel*, ſon of *Hur*, of the tribe of *Judah*, 1 *Chron.* iv. 4.

II. PENUEL, ſon of *Shaſhak*, 1 *Chron.* viii. 25.

PENULA, Παιλόνη, πενόλη, a cloke againſt the rain, 2 *Tim.* iv. 13.

PEOR, פעור, *hole*, *opening*, from פער *pahar*. See BAAL-PEOR.

PEOR, or *Phogor*, a famous mountain beyond *Jordan*, which *Euſebius*, *in Abarim*, places between *Heſhbon* and *Livias*. The mountains *Nebo*, *Piſgah*, and *Peor* were near one another, and probably of the ſame chain of mountains. It is very likely that *Peor* was named from ſome deity of this appellation, worſhipped here, *Peor*, or *Phegor*, or *Baal-peor*, *Numb.* xxv. 3. *Deut.* iv. 3. *Pſalm* cvi. 28.

Peor was a city of *Judah*, but is not read in the *Hebrew*, nor in the Vulgate, but only in the *Greek*, *Joſh.* xv. 60. *Euſebius* ſays it was near *Bethlehem*; *Jerom* adds, that in his time it was called *Paora*.

PEREA. From the *Greek*, *Peran*, beyond, ſignifies the country beyond *Jordan*, or eaſt of that river. *Joſephus* ſays, *de Bello*, lib. iii. cap. 2. that *Perea* had its limits, weſt at *Philadelphia*, the *Jordan* eaſt, *Macheron* ſouth, and *Pella* north. Sometimes the word *Perea* is taken in a more extenſive ſignification, for the whole country beyond *Jordan*. This country was alſo encloſed to the eaſt by mountains, which divided it from *Arabia Deſerta*.

PERFECTION. The Son of God commands us, Matth. v. 48. *Be ye perfect, even as your Father in heaven is perfect:* Not that we can ever attain his perfection, but we ought always to be making advances towards it: we ought always to propoſe it to ourſelves as our pattern, in the exerciſe of all virtue, and eſpecially his mercy and charity: whence St. *Luke* ſays, in the parallel paſſage, *Be ye therefore merciful, as your Father alſo is merciful*, Luke vi. 36. In Matth. xix. 21, our Saviour ſays, that he who would be perfect, muſt forſake all and follow him. And Luke vi. 40. that the diſciple who would arrive at perfection muſt become like his maſter. St. *Paul* often exhorts his diſciples to be perfect, *i. e.* to acquire the perfection of Chriſtianity, to be convinced of the excellence of it, and to practice its truths, 1 Cor. i. 10. xiv. 10, &c.

In the Old Teſtament, the words *perfect* and *perfection* anſwer to the *Hebrew* words *Tham* and *Thummim*, which properly ſignify, intire and compleat, without blemiſh or defect, irreprehenſible, perfect. Thus it is ſaid, Gen. vi. 9. *Noah was a juſt man, and perfect in his generations.* And God ſays to *Abraham*, Gen. xvii. 1. *I am the Almighty God; walk before me, and be thou perfect.* And ſpeaking to his people, Deut. xviii. 13. *Thou ſhalt be perfect with the Lord thy God.* In all theſe places *perfect* is put for *without reproach, unreprovable, ſincere.* In like manner, to ſerve God with a perfect heart, is to ſerve him faithfully, purely, not admitting a rival. Perfect knowledge, a perfect law, perfect charity, a perfect work; in theſe expreſſions the word perfect ſignifies whatever may make thoſe things compleat, finiſhed, intire, without deficiency. St. *Paul* ſays, Heb. vii. 19. *The law made nothing perfect:* it may be ſaid to give only

ſketches of things; to enjoin things of leſs perfection than what the goſpel requires.

A perfect captivity is when a whole people are tranſported into a ſtrange country, without leaving any to cultivate the land, Jer. xiii. 18. Amos i. 6, 9. Deut. xxiii. 8. Vulg. Lights and perfections ſtand for the *Urim* and *Thummim*, that the high-prieſt carried about him.

PERFUMES; the uſe of perfumes was frequent among the *Hebrews*, and among the Orientals in general, before it was known to the *Greeks* and *Romans*. *Pliny* ſays, lib. xiii. cap. 1. that they knew not who was the firſt inventor of perfumes, and that they were unknown even at the ſiege of *Troy*. *Ovid*, *Faſt.* lib. iii. imputes this diſcovery to *Bacchus*. *Arnobius* maintains, lib. vii. *contra Gentes*, that they were unknown in the heroic times. But in the time of *Moſes* they muſt be known in *Egypt*, ſince he ſpeaks of the art of the perfumer, and gives the compoſition of two perfumes, Exod. xxx. 25. of which one was to be offered to the Lord, upon the golden altar in the holy place; and the other, Exod. xxx. 34, 35, &c. was appointed for the anointing of the high-prieſt and his ſons, of the tabernacle, and the veſſels of divine ſervice, Exod. xxx. 23.

The firſt of theſe perfumes was compoſed of *ſtacte*, the *onyx*, or odoriferous ſhell-fiſh, of *galbanum*, and incenſe, each of equal weight. This perfume was ſacred and inviolable, and it was forbid on pain of death, for any man whatever to uſe it. It was placed every morning and evening on the golden altar in the *Sanctum:* by one of the prieſts of the week. This perfume *Zacharias*, father of *John the Baptiſt* went to offer, when the angel foretold to him the birth of that forerunner of the *Meſſiah*.

The other kind of perfume was rather an ointment, to anoint the prieſts and the ſacred veſſels of the tabernacle, it was compoſed of the beſt myrrh, five hundred ſhekels, of cinnamon two hundred and fifty ſhekels, of *Canna Aromatica* a like quantity, of *Caſia Aromatica* five hundred ſhekels; and one *hin* of oil olive. But it is thought they did not afterwards anoint the ſucceſſors of *Aaron*, becauſe the dignity being hereditary in his family, this unction did not ſeem neceſſary. God reſerved this ointment, or this perfume, to his own ſervice; and whoever ſhould make it, either for himſelf or another, was to be cut off from his people.

The *Hebrews* had alſo perfumes which they uſed for embalming their dead. The compoſition is not exactly known, but they uſed myrrh, aloes, and other ſtrong and aſtringent drugs, proper to prevent putrefaction, infection, and corruption. *Vide* EMBALM.

Beſides theſe perfumes, there are others noticed in Scripture. Thoſe, for example, which king *Hezekiah* preſerved in his repoſitories. *The ſpices and precious ointment*, 2 Kings xx. 13. And thoſe that were burned with the body of king *Aſa*. They *laid him in the bed which was filled with ſweet odours, and divers kinds of ſpices prepared by the apothecary's art*, 2 Chron. xvi. 14. *Judith* perfumed her face when ſhe was to appear before *Holofernes*. They prepared the virgins which were to appear before the kings of *Perſia*, for ſix months together, by the uſe of oil of myrtle, and for ſix other months, by other perfumes, and ſweet-ſcented oils. The Spouſe in the Canticles commends the ſcent of the perfumes of her lover; and her lover in return ſays, that the ſcent of the perfumes of his ſpouſe ſurpaſſes the moſt excellent odours. He names particularly the ſpikenard, the *Canna Aromatica*, the cinnamon, the myrrh, the aloes, as compoſing theſe perfumes. The voluptuous woman deſcribed by *Solomon*, Prov. vii. 17. ſays, that ſhe had perfumed her bed with myrrh, aloes, and cinnamon. The epicures in the book of *Wiſdom* ii. 7. encourage one another to the luxuriant uſe of odours and coſtly perfumes.

Iſaiah reproaches *Judæa*, whom he deſcribes as a faithleſs ſpouſe to God, as being painted and perfumed to pleaſe ſtrangers, Iſai. lvii. 9. *Thou wenteſt to the king with ointment, and didſt increaſe thy perfumes*. *Ezekiel*, xxiii. 41. ſeems to accuſe the *Jews* with having profaned the odours and perfumes, whoſe uſe was reſerved to ſacred things, by applying them to their own uſe. *Thou ſatteſt upon a ſtately bed, and a table prepared before it, whereupon thou haſt ſet mine incenſe and mine oil*. *Amos*, vi. 6. inveighs againſt the rich men of *Ephraim*, who drank the moſt excellent wines, and perfumed themſelves with the moſt precious oils. The woman-ſinner in St. *Luke* vii. 37. and *Mary Magdalen* in St. *John* xii. 3. anointed our Saviour's feet with coſtly perfume. That of *Mary Magdalen* was ſpikenard.

Theſe examples ſhew in general, the taſte of the ancient *Hebrews*, which was, and ſtill is, the taſte of the Orientals, who made much uſe of ſcents and perfumes. They prove alſo, that men and women uſed them, indifferently, and that wiſe and ſerious men condemned the too frequent and affected uſe of them. It may alſo be obſerved, that to abſtain from perfumes, ſcents, and unctions, was eſteemed great mortification. *Eſther* refrained from perfumes and ointments during the humiliation of her people, Eſth. xiv. 2.

Daniel

Daniel did not anoint himſelf all the three weeks that he was urgent in prayer, to obtain the communications he deſired of God. Dan. x. 3.

Solomon ſays, *that dead flies cauſe the ointment of the apothecary to ſend forth a ſtinking ſavour.* One dead fly is ſufficient to ſpoil the ſcent of a whole box of perfumes: ſo one fault is enough to deſtroy a man's good name.

PERGA, Πέργη, *very earthy*; from the prepoſition περὶ *very*, and γῆ *the earth.*

PERGA, a city of *Pamphylia*, *Acts* xiii. 14. This is not a maritime city, and St. *Paul* muſt have gone up the river *Cayſtrus* to it, or elſe muſt have gone on foot. *Strabo*, lib. xxiv. ſpeaks of a temple of *Diana* of *Perga*, ſituated upon an eminence near the city.

PERGAMUS, Πέργαμος, *height, elevation.*

PERGAMUS. *Jeſus Chriſt*, *Revelations* ii. 13. ſpeaks to the angel, or biſhop, of *Pergamus*; *I know thy works, and where thou dwelleſt, even where Satan's ſeat is: and thou holdeſt faſt my name*, &c. Some have thought that this angel of *Pergamus* was *Carpus*, who ſuffered martyrdom at *Pergamus*, as we learn from *Euſebius*, *Hiſt. Eccl.* lib. iv. cap. 15. But he does not acquaint us that he was then biſhop of this church. The *Roman* martyrology makes him biſhop of *Thyatira*; but beſides, *Carpus* died under the empire of *Decius*. Therefore it is not credible, he could be biſhop of *Pergamus* under *Dioclefian*. *Pergamus* was a conſiderable city of *Troas* in the time of St. *John*. At *Pergamus*, parchment was invented, thence called *Pergamena*.

PERIBOLUS, Περίβολος, *a wall*, Ezek. xlii. 7. *Vulg.* From the *Greek* περιβάλλω, *I ſurround.*

PERIPSEMA, Περίψημα, *filth, ſcum.* 1 Cor. iv. 13.

PERISCELIDES, Περίσκελιδὴς, *a bracelet.*

PERISCELIDES. This *Greek* word ſignifies an ornament worn by women about their legs. *Vide Iſaiah* iii. 20. and *Numbers* xxxi. 50. *Moſes* ſays, that the *Iſraelites*, when they had defeated the *Midianites*, offered to the Lord the garters, (*periſcelides*) the rings, bracelets, and collars, taken from the enemy. We ſee the ſame in the victory which *Gideon* obtained over the ſame people, Judg. viii. 25, 26, 27. The *Hebrew* אצעדה, tranſlated by *Periſcelides*, comes from a root, which ſignifies *to walk*; which favours the tranſlation of thoſe who underſtand it of coſtly garters, or ornaments, worn by the *Midianites* about their legs. The *Septuagint* tranſlate it by χλιδωνα, *a bracelet*; it certainly has this ſignification, 2 Sam. i. 10, where the *Amalekite* who had ſlain *Saul*, ſays, that he took off the bracelet (*Azadah*) from the arm of that prince.

Iſaiah uſes this term in his enumeration of the ornaments of women. The *Chaldee* tranſlates it *chains of the foot.* *Clemens Alexandrinus*, *Pædag.* lib. ii. cap. 12. calls πέδας περισφυρίδας, thoſe ſilver or golden circlets that women put about their legs; *q.* fetters, or bonds. Profane authors call them in the ſame manner, ſhining fetters, golden ſhackles. *Martial*,

A pedibus niveis fulſerunt aurea vincta.

And *Seneca*,

Crura diſtincta religavit auro.

The women of *Syria* and *Arabia* at this day wear great rings around their legs, to which are faſtened many other leſſer rings, which make a tinkling noiſe, or like little bells, when they walk, or ſtir. Theſe rings are fixed above the ancle, and are of gold, ſilver, copper, glaſs, or even of varniſhed earth, according to the ſubſtance and condition of the wearer.

The princeſſes of *Arabia* wear large hollow rings of gold, within which are incloſed little pebbles, that tinkle. Others have leſſer rings called *Kelkal*, hung all round them, which have the ſame effect. The larger circles, or rings, are open in one place, in form of a creſcent, by which they paſs the ſmall of the leg, through them.

The *Egyptian* ladies wore alſo very valuable legrings; for we read in an inſcription found in *Spain*, that the ſtatue of *Iſis* had ornaments of gold on its legs, ſet with two emeralds, and with eleven other precious ſtones. The *Roman* and *Grecian* women alſo uſed them. *Trimalchio* in *Petronius*, ſpeaking of his ſpouſe, ſays, See what ſhe wears upon her legs; *Videtis mulieris compedes:* by way of complaint at her extravagance.

PERJURY. The law of God ſeverely condemned perjury, falſe oaths, vows, and promiſes, made without intention to perform them, Levit. xix. 12. Ex. xxiii. 13. Perjury offends againſt the veracity and juſtice of God himſelf, and is a great inſult on his Majeſty, by appealing to him as a witneſs to a lie, and engaging his tremendous name in commiſſion of a crime. See *Philo*, *de decem præceptis & de ſpecialibus legibus.* *Moſes* in *Leviticus* v. 4, 5, 6. vi. 2, 3. ſeems to appoint ſacrifices to atone for perjury; which is contrary to St. *Paul*, who aſſures us, that the ſacrifices and ceremonies of the law did not remit internal ſins, but only external and legal faults. Heb. vii. 18. Gal. ii. 16. Rom. viii. 3. Heb. ix. 9, 13. It muſt therefore be preſumed, that the ſacrifices ordained by *Moſes*, regarded the ignorance only, or temerity of him, who had made a raſh promiſe, or a ſecret oath, or promiſe. Or elſe he ſuppoſes,

ſuppoſes, that he who was permitted to offer ſuch a ſacrifice, had already expiated his internal fault, by a perfect repentance and contrition; of which the external ſacrifice preſcribed, is only [the public acknowledgment, or ratification] as we may ſay, to ſatisfy for faults committed, by approaching holy things in a ſtate of defilement. Wilful perjury, in public, and before the judge, was not to be remitted by ſacrifices, according to *Moſes*'s law. He was puniſhed by the ſentence of the judges, when he was found guilty. *Portabit iniquitatem ſuam*; which is uſually underſtood of capital puniſhment. See *Levit.* v. 1. xix. 8. xx. 17, 19, 20. xxiv. 15. *Numb.* ix. 13.

PERIZOMA, Περίζωμα, *an apron.*

PERIZZITES, פרזי, *who dwell in villages*, or places not encloſed with walls; from פרז *peraz.*

PERIZZITES, or *Phereſæi*, ancient inhabitants of *Paleſtine*, mingled with the *Canaanites*. There is great probability, that they themſelves were *Canaanites*, but having no fixed habitations, and living ſometimes in one country, ſometimes in another, were called *Perizzites*, which ſignifies *ſcattered* or *diſperſed*. *Pherazoth* ſtands for hamlets or villages. The *Perizzites* did not inhabit any certain portion of the land of *Canaan*; there were ſome on each ſide of the river *Jordan*, in the mountains, and in the plains. In ſeveral places of Scripture the *Canaanites* and *Perizzites* are mentioned as the chief people of the country. *E. gr.* in the time of *Abraham* and *Lot*, the *Canaanite* and *Perizzite* were in the land, Gen. xiii. 7. The tribe of *Ephraim* complained to *Joſhua*, that they were too much confined in their poſſeſſion: he bid them go, if they pleaſed, into the mountains of the *Perizzites* and *Rephaim*, there clear the land, cultivate, and inhabit it, Joſh. xvii. 15. *Solomon* ſubdued the remains of the *Canaanites* and *Perizzites*, which the children of *Iſrael* had not rooted out, and made them tributary, 1 Kings ix. 20, 21. 2 Chr. viii. 7. There is mention of the *Perizzites* by *Ezra*, after the return from *Babylon*: and ſeveral *Iſraelites* had married wives from that nation, Ezra ix. 1.

PERSECUTION, *to perſecute.* Perſecution in all ages has been the portion of the elect, and of good men. *Cain* perſecuted *Abel*. *Joſeph* was perſecuted by his brethren; *David* by *Saul*; *Elijah* and *Eliſha* by *Ahab*; the prophets by the kings and people of their time; *Jeſus Chriſt* by *Herod*, and the chief of the *Jews*; *John the Baptiſt* and the apoſtles by the enemies of piety, truth, and juſtice. It is a maxim laid down by the apoſtle, that all thoſe who will lead a godly life ſhall ſuffer perſecution, 2 Tim. iii. 12. But happy are thoſe who ſuffer perſecution for righteouſneſs ſake, ſays our Lord, Matt. viii. 3—10.

But, *to perſecute*, *perſequi*, is not always taken in this odious ſenſe; it is often put for following an enemy in his flight, or for applying one's ſelf vigorouſly to any thing, Deut. xvi. 20. *Juſte quod juſtum eſt perſequeris*; you may apply yourſelf diligently to the practice of juſtice, Pſal. xxxiv. 14. *Inquire pacem, & perſequere eam.* Prov. xiii. 21. *Peccatores perſequitur malum*; puniſhment purſues ſinners. Eccluſ. xxxiv. 2. He that depends upon deceitful viſions is compared to one that catches at a ſhadow, or graſps at the wind. *Quaſi qui apprehendit umbram, & ſequitur ventum.*

PERSIA, פרס, πέρσαι, *that cuts or divides*: or *nail*, *gryphon*, *horſe-man*; from פרס *paras*, or *peres.*

PERSIA, a kingdom of *Aſia*. The *Perſians* became very famous from the time of *Cyrus*, the founder of the *Perſian* monarchy. Their antient name was *Elamites*; in the time of the *Roman* emperors they were called *Parthians*: at preſent *Perſians*. See PARTHIANS.

Perſia is bounded eaſt by the province of *Kerman*; weſt by *Chuſiſtan*; ſouth by the Gulf of *Perſia*; and north by a great deſart that ſeparates it from *Choraſſan*. It is about three hundred leagues in extent, along the ocean. *Yezd* is the moſt eaſtern city of this province, *Hamadan* the moſt weſtern, *Gireft* or *Sireft* the moſt ſouthern, and *Rey* the moſt northern.

The *Arabians* ſay, that *Fars*, father of the *Perſians*, was ſon of *Azaz*, or *Arphaxad* ſon of *Shem*. Others derive him from *Japheth*; but the *Perſians* derive their original from *Kaiumarath*, who is among them what *Adam* is with us. They aſſure us that they have always had kings of their own nation, whoſe ſucceſſion has never been long interrupted.

The *Dilemites*, the *Curdes*, and even the Oriental *Turks*, according to ſome authors, are deſcended from the *Perſians*. The *Dilemites* inhabit the ſhores of the *Caſpian* ſea, called alſo the ſea of *Dilem*, from that nation. The *Curdes* are ſcattered in *Aſſyria*, to which they give the name of *Kurdiſtan*. The *Turks* are withdrawn beyond the river *Oxut*, into *Turkeſtan*.

Authors ſpeak differently of the religion of the antient *Perſians*. *Herodotus*, *Clio*, *ſeu* lib. 1. cap. 31, is the firſt who has given any account of it. He tells us, "That they had neither temples, nor ſtatues, nor altars. They look on it as folly to make, or to ſuffer any, becauſe they did not

not believe, as the *Greeks*, that the Gods were of human origin." They ſacrificed to *Jupiter* on the higheſt mountains. They gave the name of God to the whole circuit of the heavens. They ſacrificed alſo to the ſun, and the moon, and the earth; to the fire, and the water, and the winds. They knew no other gods, antiently, but theſe. Since that time they have learned from the *Aſſyrians* and the *Arabians*, to ſacrifice to *Urania*, or heavenly *Venus*; whom the *Aſſyrians* call *Militta*, the *Arabians*, *Alitta*, and the *Perſians*, *Mithra*.

Strabo, lib. xix. copies from *Herodotus* almoſt word for word, but does not agree that the *Perſians* gave the name of *Mithra* to *Venus*; he ſays they call the ſun *Mithra*, and all authors agree with *Strabo* in this. "They ſacrifice, ſays he, in a pure place, where they offer up their prayers, and bring thither their victim crowned. After the *Magus* has divided the fleſh, each takes his part; they leave nothing for the gods, ſaying, that God is contented with the ſoul of the ſacrifice. Some throw into the fire a ſmall part of the double fat that is wrapt about the inteſtines. They chiefly ſacrifice to the fire and the water. They put upon the fire dry wood, without bark, upon which they throw fat, and then oil alſo. They light the fire without any bellows, only making a wind with a kind of fan. [*vide* the plate to FRAGMENT, No. CXXVIII]. If any one blows the fire, or throws any carcaſe, or dirt, into it, he is puniſhed with death.

"The ſacrifice to the water is performed in this manner. They aſſemble near a lake, a river, or a fountain, and make a ditch, where they kill the ſacrifice, taking care that the neighbouring water is not defiled with the blood, which would make it unclean. After which they put the fleſh upon myrtle, or lawrel. The *Magi* put fire to it with little ſticks, and ſprinkle their libations of oil mixed with milk and honey, not upon the fire, or upon the water, but upon they ground. Then for a long time they make their enchantments, holding a little bundle of heath. The *Cappadocians* have a great number of *Magi*, whom they call *Pyrethes*, and ſeveral temples of the gods of the *Perſians*. They kill their victims without making uſe of knives, but of a lever, which they ſtrike as with an axe. They have great encloſures which they call *Pyrethees*, in the midſt whereof is an altar, on which the *Magi* preſerve aſhes and a perpetual fire. They enter therein every day, and there make their enchantments for the ſpace of an hour, holding whiſps of rods, and wearing mitres that come down ſo low, as to cover their lips and cheeks.

"The ſacrifices of the *Perſians*, ſays *Herodotus*, are performed after this manner. They erect no altars, nor uſe any fire. They have no libations, nor any players on muſic, nor garlands, nor meal. But he who offers the ſacrifice brings the victim into a pure and clean place, and invokes the God to whom he would ſacrifice, having his mitre crowned with myrtle. It is not allowed the prieſt to pray for himſelf in particular, but he muſt pray for the king, and the whole nation. After he has roaſted the fleſh of the victim, being cut into ſeveral pieces, he ſpreads young graſs, or eſpecially clover, and lays them thereon. Afterwards a *Magus* comes to ſing the theogony, a kind of ſong in uſe among them; and they are not allowed to ſacrifice without a *Magus*. A little while afterwards the prieſt takes away theſe pieces of fleſh, and does with them what he pleaſes."

Plutarch de Iſide & Iſiride informs us of ſome articles of their creed. "Among thoſe who admitted of two principles, one good the other bad, was, ſays he, the famous *Zoroaſter*, who lived according to ſome, five thouſand years before the *Trojan* war. One of theſe gods he named *Oromazes*, the other *Arimanius*; and ſaid, that one had a relation to light and knowledge, the other to darkneſs and ignorance. Between theſe two, was another of a middle nature, whom he called *Mithras*; for this reaſon the *Perſians* called *Mithras*, him who has the middle place. He taught, that the firſt was to be ſacrificed to, to obtain favors, and the other, to be defended from evils.

In this manner they invoked darkneſs. They bruiſed in a mortar a herb called *Omomi*, which afterwards they mingled with the blood of a ſacrificed wolf, and taking it all away, they threw it into a dark place, [cavern] where the ſun never ſhined. They believed that ſome plants and trees belonged to the good god, others to the evil god; and that among animals, dogs, birds, and urchins belong to the good god, and all thoſe of the waters, to the evil one. *Oromazes*, according to them, was born of the pureſt light; and *Arimanius* of groſs darkneſs. They are always at variance. *Oromazes* has produced ſix gods, of which the firſt is the author [or principle] of benevolence, the ſecond of valour, the third of equity, the fourth of wiſdom, the fifth of riches, the ſixth of ſuch pleaſures as attend good actions. *Arimanius* alſo, by way of emulation, produced a like number of gods.

Oromazes having made himſelf three times greater than he was at firſt, withdrew as far from the ſun, as the ſun is from the earth. He adorned the heaven, placing the ſtars there. He made a

ſtar

ſtar which is more excellent than the reſt, and, as it were, their guardian. This is *Sirius*, or the great dog. He made beſides twenty-four gods, and put them all into an egg. *Arimanius* made the ſame number, who broke the egg in which the good ones were incloſed, and then good and evil were mingled together. They ſay there is a time fixed, in which *Arimanius* muſt die, when the earth being united, all men ſhall live happy in a perfect union, being aſſembled into the ſame city, and ſpeaking the ſame language. *Theopompus* adds, that according to the opinion of the *Magi*, during three thouſand years one of the gods ſhall be too powerful for the other; during three thouſand years more they ſhall make war, and ſhall endeavour to deſtroy each other. At laſt *Pluto* [rather *Arimanius* the evil deity: for *Pluto* is the greek deity] ſhall be overcome, and then men ſhall be happy, and ſhall no longer need ſuſtenance, &c."

The *Perſians* at firſt uſed no images, yet they had them afterwards, as *Beroſus* ſays in the third book of his *Chaldean* hiſtory, as quoted by *Clemens Alexandrinus*, *Protrept.* *Artaxerxes* ſon of *Darius*, and father of *Ochus*, introduced them, and was the firſt who erected a ſtatue, that of *Venus Tanaides*, at *Babylon*, at *Shuſhan*, and at *Ecbatana*; and taught the *Perſians*, the *Bactrians*, the people of *Damaſcus* and *Sardis*, to worſhip it as a goddeſs. Such was the religion of the antient *Perſians*, according to antient authors, who had the beſt opportunity of being informed.

A modern author, very ſkilful in the eaſtern languages, and who had purpoſely ſtudied the religion of the *Perſians*, pretends that theſe people had juſt notions concerning Deity, and believed but one God. That, indeed, they admitted of two principles: but one of them was uncreated, and the other created. The created principle was the world. He maintains, that the worſhip they paid the ſun and fire was merely civil and relative. [*Vide* Hyde, *de Relig. Vet. Perſ.*]

The modern *Perſians* refer their religion to *Abraham*, whom ſome confound with *Zoroaſter*, and others will have to have been the maſter of *Zoroaſter*. They think the world was created in ſix days; that in the beginning God created a man and a woman, from whom mankind are derived. That there are ſeveral terreſtrial paradiſes, one univerſal deluge, one *Moſes*, one *Solomon*. All this, without doubt, is taken from the hiſtory of the *Jews*, and from the traditions of the *Mahometans*.

They hold, ſays *D'Herbelot*, *Bibl. Orient.* p. 340. one eternal God, called in their language *Jeſdan*, or *Oromazdes*, who is the true God, called by the *Arabians*, *Allah*, the author of all good: alſo another god produced by darkneſs, whom they name *Aherman*, (properly the *Eblis* of the *Arabians*, or the devil,) the author of all evil. They have a very great veneration for light, and a great averſion from darkneſs. God the Creator of all things has produced light and darkneſs, and from a mixture of theſe two, of good and evil, of generation and corruption, the compoſition and decompoſition of the parts of the world is effected, and will always continue, 'till light withdrawing itſelf, on one ſide, and darkneſs on the other, ſhall cauſe a deſtruction and diſſolution. This is an abridgement of the doctrine of *Zoroaſter*, which is ſtill maintained by the *Magians* and *Guebres*, who are worſhippers of fire; and who always, when they pray, turn themſelves towards the riſing ſun.

A LIST *of the* KINGS *of* PERSIA, *who had any Relation to Sacred Hiſtory.*

A. M.	
3466	*Cyrus* the founder of the *Perſian* monarchy, reigned nine years after the taking of *Babylon*; died *ante*. A. D. 529.
3475	*Cambyſes*, called *Ahaſuerus*, *Ezr.* iv. 6. reigned ſeven years and five months. *ante*. A. D. 522.
3482	*Oropaſtes* the *Magian*, called *Artaxerxes*, *Ezr.* iv. 7. pretending to be *Smerdis* the brother of *Cambyſes*, reigned five months. He was killed by ſeven conſpirators, one of which was *Darius* the ſon of *Hyſtaſpes*.
	Darius ſon of *Hyſtaſpes*; called *Ahaſuerus* in the *Hebrew* of *Eſther*, and *Artaxerxes* in the *Greek*, *ante*, A. D. 485.
3519	*Xerxes* I. reigned twelve years, *ante* A. D. 473.
3531	*Artaxerxes Longimanus* reigned forty-eight years, *ante* A. D. 425.
3579	*Xerxes* II. he reigned but one year.
3580	*Secundianus*, or *Sogdianus*, his brother and murderer, reigned ſeven months.
3581	*Ochus*, or *Darius Nothus*, reigned nineteen years, *ante* A. D. 404.
3600	*Artaxerxes Mnemon* reigned forty-three years, *ante* A. D. 361.
3643	*Artaxerxes Ochus* reigned twenty-three years *ante* A. D. 338.
3666	*Arſen* reigned three years *ante* A. D. 336.
3668	*Darius Condomannus* was conquered by *Alexander the Great* A. M. 3674, after having reigned ſix years.
3674	The empire of the *Perſians* laſted 208 years.

PERSIS, Περσὶς, *Perſa*, *Perſian.*

PERSIS, a *Roman* lady, whom St. *Paul* ſalutes, *Romans* xvi. 12. and whom he calls his beloved ſiſter. He ſays ſhe had laboured much for the Lord, and ſtill labours. Nothing of her life is come to our knowledge; nor do we ſee that ſhe is honoured by any church; which is ſomething ſingular.

PERUDA, פרודא, *divided*, or *ſeparated:* or *mule*, or *horſe*; from פרד *parad* or *pered.*

PESTILENCE, or *plague.* In the *Hebrew* tongue, as in moſt others, *plague* or *peſtilence* expreſſes all ſorts of diſtempers and calamities. The *Hebrew* word *Deber*, which properly ſignifies the plague, is extended to all other epidemical and peſtilential diſeaſes. Commonly the prophets connect together *the ſword*, *the peſtilence*, and *the famine*, as three evils, which generally accompany each other.

The *peſtilent* man, Prov. xv. 12. Vulg. is the ſcorner, the fleerer, the pretended free-thinker, who diverts himſelf with the ſimplicity of good people, and with the timidity of pious ſouls. The *Hebrew* word *Lez*, tranſlated by *peſtilent*, ſignifies *a ſcorner*. The chair of peſtilence, [or ſeat of the ſcorner,] mentioned in the firſt Pſalm, is the ſeat of ſuch pernicious people. *Solomon* in many places cautions his readers againſt their diſcourſe. The ſcorner loves not him that reproves him, Prov. xix. 25. Vulg. And elſewhere, *Peſtilenti flagellato, ſtultus ſapientior erit.* The correction of ſuch ſcoffers is a great inſtruction for the weak, the low, the fooliſh, thoſe that want light and underſtanding. *Homines peſtilentes diſſipant civitatem*, Prov. xxix. 8. Such kind of men are only fit to draw down the anger of God on a community, in order to its deſtruction. *Tertullus*, the advocate of the *Jews* ſays, Acts xxiv. 5. that St. *Paul* was *a peſtilent fellow*, a common diſturber and mover of ſedition, becauſe he maintained that *Jeſus* was the *Chriſt*. *Jeremiah* gives to *Babylon* the name of the contagious mountain. *Ecce ego ad te, mons peſtifer;* becauſe it ſpread the infection of idolatry and ſuperſtition through the whole world. The *Meſſiah* ſays, *Hoſea* xiii. 14. *O death, I will be thy plagues; O grave, I will be thy deſtruction.* St. *Jerom* tranſlates it; *Ero mors tua, ὁ mors, morſus tuus ero, inferne.* And in *Pſalm* xci. 3. the *Hebrew* has, He ſhall deliver me from the ſnares of the hunter, and from the dangerous peſtilence. The ſame letters that ſignify—a word, DABAR, alſo ſignify the peſtilence—DEBER.

PETER, Πέτρος. See CEPHAS.

PETER, the apoſtle, born at *Bethſaida*, was ſon of *John*, *Jona*, or *Joanna*, and brother of St. *Andrew*, John i. 42, 43. His firſt name was *Simon* or *Simeon*, but when our Saviour called him to the apoſtleſhip, he added the name, *Cephas*, *i. e.* in *Syriac*, a ſtone or a rock; in *Latin*, *Petra*, whence *Peter*. He was a married man, and dwelt with his mother-in-law, and his wife, at *Capernaum*, on the lake of *Genneſareth*, Mark i. 29. Matth. viii. 14. Luke iv. 38. *Andrew* having been firſt called by *Jeſus Chriſt*, met his brother *Simon*, and told him, we have found the *Meſſiah*, and brought him to *Jeſus*, *John* i. 41. A. D. 30. After having paſſed one day with our Saviour, they returned to their ordinary occupation, which was fiſhing. Yet it is thought they were preſent with him, at the marriage of *Cana* in *Galilee.*

Towards the end of the ſame year, *Jeſus Chriſt* being on the ſhore of the lake of *Genneſareth*, ſaw *Peter* and *Andrew* buſy, waſhing their nets, Luke v. 1, 2, 3, &c. He entered their boat, and bid *Peter* throw out his nets into the ſea, in order to fiſh. *Peter* obeyed him, though he had been fiſhing the whole night without catching any thing. They took ſo many fiſhes at this draught, that their own veſſel, and that of *James* and *John*, ſons of *Zebedee*, were filled. Then *Peter* threw himſelf at the feet of *Jeſus*, and ſaid, Depart from me, Lord, for I am a ſinner. *Jeſus* ſaid to them, Follow me, and I will make you fiſhers of men. He ſaid the ſame to *James* and *John*, who immediately quitted their boats and nets, and followed our Saviour.

Some time after, *Luke* iv. 38. *Matth.* viii. 14. A. D. 31. *Jeſus* coming to *Capernaum*, entered the houſe of *Peter*, where his mother-in-law lay ſick of a fever. He immediately healed her; and ſhe began to ſerve them. A little while before the feaſt of the paſſover of the following year, A. D. 32. after *Jeſus* returned into *Galilee*, he choſe twelve apoſtles, among whom *Peter* has the firſt place. One night when *Jeſus Chriſt* walked upon the waters of the lake of *Genneſareth*, *Peter* propoſed to come and meet him, Matth. xiv. 28, 29. *Jeſus* gave him leave, but he ſeeing a great wave coming, was afraid, and began to ſink: but *Jeſus* held him up, and ſaid to him; O man of little faith, why was you afraid? Afterwards, ſome of his diſciples being offended at his figurative expreſſions, left him: and *Jeſus* aſked his apoſtles alſo if they would leave him? *Peter* replied, To whom ſhall we go, Lord? for thou haſt the words of eternal life, John vi. 53, 54, &c.

One day, as our Saviour was near *Ceſarea Philippi*, he aſked his apoſtles, whom men took him to be? Matth. xvi. 13, 14. They anſwered, ſome ſaid

he was *John the Baptiſt*, others *Elias*, others *Jeremiah*, or one of the old prophets. And you, ſays he, whom do you ſay I am? *Simon Peter* anſwered, You are the *Chriſt*, the ſon of the living God. *Jeſus* ſaid to him, Happy are you, *Simon*, ſon of *Jona*, for, not fleſh and blood has revealed this to you, but my Father who is in heaven. Your name is *Peter*, and upon this rock I will build my church, and the gates of hell ſhall not prevail againſt it. And I will give you the keys of the kingdom of heaven, and whatſoever you ſhall bind on earth ſhall be alſo bound in heaven, and whatever you ſhall looſe on earth ſhall be looſed in heaven. *Vide* FRAGMENT, No. CLXXIV, page 174. About eight days after, our Saviour being transfigured on a mountain, had with him *Peter*, *James*, and *John*, and ſhewed them a glimpſe of his glory. *Peter* being in an ecſtacy, and ſeeing *Moſes* and *Elias* with *Jeſus*, exclaimed, Lord, it is good for us to be here; if you pleaſe, we will make three tents, one for you, one for *Moſes*, and one for *Elias*, Matt. xvii. 1, 2, 3, &c. Luke ix. 28.

Jeſus returning to *Capernaum*, being on the road the apoſtles diſputed among themſelves, which of them ſhould be greateſt in the kingdom of God, which they thought to be very near. *Jeſus* and *Peter* came to *Capernaum* ſome time before the reſt; thoſe who gathered the half ſhekel a head for the uſe of the temple, came and aſked *Peter*, if his maſter would pay it then? *Jeſus* bid *Peter* throw his line into the ſea, and he ſhould find a piece of money to pay for them two, in the mouth of the firſt fiſh he ſhould take. *Peter* obeyed; and found a ſhekel in the mouth of the fiſh, which he gave to the collectors, for *Jeſus* and for himſelf.

One day, as *Jeſus* was ſpeaking concerning forgiveneſs of injuries, Matt. xviii. 21, 22. *Peter* aſked him how often they muſt forgive? ſeven times? *Jeſus* told him, ſeventy times ſeven. On another occaſion, A. D. 33. *Matthew* xix. 27, 28, 29. as our Saviour was ſpeaking of the danger of riches, *Peter* ſaid to him; Lord, we have left all to follow thee; what reward ſhall we have? *Jeſus* anſwered, an hundredfold, even in this world, and in the other world eternal life.

On the *Tueſday* before our Saviour's paſſion, *Peter* ſhewed him the fig-tree he had curſed, the evening before, was now withered, Mark xi. 12—21. and the day following, as they ſat on the Mount of *Olives*, he, with the other apoſtles, aſked *Jeſus* when the temple was to be deſtroyed? On *Thurſday* he was ſent with St. *John* to prepare for the paſſover; in the *evening*, when *Jeſus* was at table, and began to ſpeak of him who ſhould betray him, *Peter* made ſigns to *John*, to aſk him, who this ſhould be? After ſupper, the diſciples diſputed who ſhould be the greateſt? whereupon *Jeſus* laying aſide his garments, waſhed their feet, to give them an example of humility. *Peter* at firſt made ſome difficulty; but *Jeſus* telling him, that if he did not waſh his feet, he could have no part in him; *Peter* replied, Lord, waſh not only my feet, but my hands and my head, John xiii. 6—10.

Some time after, *Jeſus* ſaid to him, *Peter*, *Satan* has deſired to ſift you as men ſift wheat: But I have prayed for you, that your faith may not fail; and when you are converted, confirm your brethren. *Peter* aſked *Chriſt*, where he was going? and ſaid, he was ready to follow him every where, even to death. But *Chriſt* foretold to him, that he would abjure him three times that very night, before the cock ſhould crow. When ſupper was ended, *Jeſus* went to the garden of *Olives*, taking *Peter*, *James* and *John*, apart, as witneſſes of his agony. *Peter*, though he had lately ſhewn ſo much reſolution, yet fell aſleep with the reſt, which occaſioned *Jeſus* to ſay to him, Do you ſleep, *Simon*? Could you not watch with me one hour? Mark xiv. 37. Matth. xxvi. 40, &c.

Judas being come with the ſoldiers to ſeize *Jeſus*, *Peter* drew his ſword, and cut off the right ear of one *Malchus*, ſervant to the high-prieſt: but *Jeſus* bid him put up his ſword, adding, all who fight with the ſword ſhould periſh by the ſword: at the ſame time he healed *Malchus*'s ear, John xviii. 10, &c. *Peter* followed *Jeſus* afar off, into the houſe of *Caiaphas*; where the ſoldiers and ſervants having a fire in the middle of the hall, *Peter* ſtood among them to warm himſelf; when a maid ſervant ſaid, ſurely this man was with *Jeſus* of *Nazareth*. *Peter* anſwered, I know not what you ſay; I do not ſo much as know the man. A little while after another maid ſaid, This man was with *Jeſus* of *Nazareth*. But *Peter* denied it with an oath. About an hour after, one of the company affirmed, that *Peter* was a diſciple of *Jeſus*. Others inſiſted on the ſame thing, and ſaid, that certainly he was one, for his very ſpeech betrayed him to be a *Galilean*. One of them, a kinſman to *Malchus*, whoſe ear *Peter* had cut off, aſked him, Did not I ſee you with him in the garden? *Peter* again denied it with an oath, proteſting that he did not know the man. And now the cock crowed the ſecond time. *Jeſus* being in the ſame hall, and not far from *Peter*, turned and looked on him; *Peter* remembering that *Jeſus* had ſaid to him, Before the

the cock crowed twice he ſhould deny him thrice, he threw himſelf out of *Caiaphas*'s houſe, and wept bitterly, Matt. xxvi. 73, 75. Mark xiv. 30, 72.

Very probably he remained in ſecret, and in tears, all the time of our Saviour's paſſion, *Friday* and *Saturday*, but on *Sunday* morning *Jeſus* being riſen, and *Mary* having been at the tomb, and not finding the body of *Jeſus*, ſhe ran into the city, to tell *Peter* and *John* that their maſter was taken away. *Peter* and *John* ran to the ſepulchre; *John* coming firſt, did not enter it; but *Peter* coming, ſtooped down, and ſaw the linen cloths wherein the body had been wrapped. They returned to *Jeruſalem*, not underſtanding what had come to paſs. The ſame day our Saviour appeared to *Peter*, to comfort him. *Vide* John xx. 1, 2, 3, &c. and Luke xxiv. 12, &c. Mark xvi. 7. Luke xxiv. 34. *Chryſoſt.* in 1 Cor. *hom.* 38.

Some days after, *Peter* being returned into *Galilee*, and going to fiſh in the ſea of *Galilee* (or lake of *Genneſareth*) with ſome others of the apoſtles, *Jeſus* appeared to them on the ſhore. *John* ſaid to *Peter*, it is the Lord. *Peter* immediately ſwimming to ſhore came to *Jeſus*; and *Jeſus* dined with them. After dinner *Jeſus* ſaid to *Peter*; *Simon*, ſon of *Jona*, do you love me more than theſe? He anſwered, yea, Lord, you know that I love you. *Jeſus* ſays to him, then feed my ſheep. He put the ſame queſtion to him again, and *Peter* making the ſame anſwer, our Lord ſaid to him again, Feed my lambs. This he repeated a third time, at which *Peter* being mortified, ſaid, You know, Lord, that I love you. *Jeſus* replied to him, "Feed my ſheep. I tell you for a truth, that when you were young, you girded yourſelf and went where you pleaſed; but now you are old another ſhall gird you, and lead you where you would not go." At the ſame time *Peter* ſeeing *John* the Evangeliſt following *Jeſus*, ſaid, Lord, what muſt become of him? *Jeſus* anſwered, "If I will have him continue, what does that concern you? Do you follow me." Thus, though he forewarned *Peter*, yet he refuſed to declare, in what manner *John* ſhould end his life.

After *Jeſus Chriſt* had aſcended into heaven, and the apoſtles had ſeen his aſcenſion, they returned to *Jeruſalem*, to wait for the Holy Ghoſt. During this interval, *Peter* propoſed to fill up the place vacant by the treachery of *Judas*. The propoſal was agreed to, and the lot was caſt, which fell upon *Matthias*.

The tenth day after the aſcenſion of our Saviour, the Holy Ghoſt having deſcended on the apoſtles, and faithful, and having filled them with ſupernatural gifts, and eſpecially with the gift of tongues, there being then at *Jeruſalem Jews* from all the eaſt; they could not comprehend by what means theſe people, who were *Galileans*, ſhould ſpeak ſuch variety of languages. Some ſaid, the apoſtles were full of wine: but *Peter* in their defence, ſtated that, this was not the effect of drunkenneſs, but the completion of the promiſe, Joel ii. 28. to ſend the Holy Spirit on all fleſh, &c. *Vide* PENTECOST.

Some days after, *Peter* and *John* going to the temple at the hour of prayers, found at the gate of the temple a man of more than forty years of age, who from his birth had been a cripple, and could not walk. *Peter* healed him, and on this occaſion preached *Jeſus* to the people.

While he was ſpeaking, the prieſts and Sadducees laid hold on *Peter* and *John*, and put them in priſon. The day following, the ſenate, the magiſtrates, and the chief prieſts being aſſembled, they aſked the two apoſtles, in whoſe name they had performed the miracle of healing the lame man? *Peter* anſwered them, in the name of *Jeſus Chriſt* of *Nazareth*, whom *they* had crucified, and whom God had raiſed again, &c. The council ſtrictly charged them to teach no more in this name: but *Peter* and *John* told them, judge yourſelves which is moſt juſt, whether to obey you or to obey God.

Many of the faithful ſold their eſtates, and brought the money, and laid it at the feet of the apoſtles. Of this number was a man called *Ananias*, with his wife *Sapphira*, who, by agreement between themſelves, concealed part of the money for which they had ſold their land, and brought the reſt, as if it were the whole. *Ananias* came firſt, and *Peter* ſaid to him; how could you ſuffer *Satan* to ſeduce you, to lie to the Holy Ghoſt, by concealing part of the price of your land? &c. Immediately *Ananias* fell down dead, and was carried out and buried. About three hours afterwards his wife *Sapphira* came in, and *Peter* ſaid to her the ſame he had ſaid to her huſband; immediately ſhe alſo fell down, and gave up the ghoſt: which infuſed a great awe in all who heard of it. *Vide* ANANIAS.

The number of believers increaſed daily; the people even brought the ſick into the ſtreets, that the ſhadow of *Peter* might cover ſome of them. Then the high-prieſt and the Phariſees put the apoſtles into priſon. But an angel brought them forth, and bid them go into the temple, and boldly declare the words of life. This they did, whereupon the princes and prieſts apprehended them, and demanded why they had diſobeyed their

orders? by continuing to ſpeak in the name of *Jeſus Chriſt*; *Peter* and the Apoſtles anſwered, that it was more neceſſary to obey God than man. This anſwer provoked them, and they were going to condemn them to death, when *Gamaliel* ſuſpended their reſolution, by repreſenting, that if this matter was from God, it was in vain to oppoſe it; but if otherwiſe, it would ſoon vaniſh of itſelf. So they diſmiſſed the Apoſtles, after giving each of them thirty-nine ſtripes.

After the martyrdom of *Stephen*, the Apoſtles alone continued at *Jeruſalem*; *Philip*, the deacon, going to *Samaria*, the *Samaritans* received the word of the Lord, and ſeveral were baptized. *Peter* and *John* repaired thither alſo, to impart the Holy Ghoſt; which *Philip* had not power to do. *Simon* the magician was alſo baptized among others, and admiring the power of the apoſtles, in conferring the Holy Ghoſt, he offered money for it to *Peter*. But *Peter* with indignation replied to him, Thy money and thyſelf periſh together, who thinkeſt the gifts of God can be bought with money! Acts viii.

St. *Peter* departing from *Jeruſalem*, viſited the diſciples from city to city; and came to *Lydda*. Here he cured *Æneas*, who had been paralytic eight years. A certain holy woman named *Tabitha*, happening to die at *Joppa* while *Peter* was at *Lydda*, the diſciples ſent for him. *Peter* came, and entering the chamber where *Tabitha* lay dead, he betook himſelf to prayers: then he ſaid, *Tabitha* ariſe. She opened her eyes, and ſeeing *Peter*, ſhe ſat up. *Peter* ſtaid at *Joppa* a good while, lodging with one *Simon* a tanner. Acts ix. 36, &c.

At *Ceſarea* of *Paleſtine* reſided a centurion called *Cornelius*, a man who feared God: he was directed by an angel, to ſend to *Joppa* for *Peter*; and *Cornelius* immediately ſent two of his ſervants. While they were on the road *Peter* being on the terrace of his hoſt *Simon*'s houſe, in an extaſy, ſaw, as it were, a great ſheet of linen let down from Heaven, full of animals clean and unclean. He heard a voice, ſaying, Ariſe *Peter*, kill and eat. But *Peter* anſwered, Lord, I have never eaten any thing unclean. The voice replied, Call not that unclean which God has purified. He had this viſion three times, after which the ſheet was again taken up into Heaven. By this time came in the men ſent by *Cornelius*. The day following St. *Peter* went with them, and ſome of the brethren from *Joppa*. Acts x.

He found *Cornelius* with his kindred and friends waiting for him. When *Cornelius* firſt ſaw him, he fell at his feet: But *Peter* lifting him up, ſaid, I am but a man, as well as you. *Cornelius* related to him what had happened; and *Peter* giving thanks to God, began to preach *Jeſus Chriſt*. While he was ſpeaking, the Holy Ghoſt deſcended upon all that heard him. Then *Peter* ſaid, can any one refuſe baptiſm to thoſe who have already received the Holy Ghoſt as well as ourſelves?

When St. *Peter* was returned to *Jeruſalem*, the faithful of the circumciſion ſaid to him, Why have you gone unto thoſe that are not circumciſed? but when *Peter* had related to them all that had paſſed, they glorified God.

It is thought *Peter* went to *Antioch* ſoon after this, where he founded a *Chriſtian* church. A. D. 36. *Vide Euſeb. Chronic. Leo Serm.* 80. *Hieronym. in Galat.* xi. & *de Viris illuſt. c.* 1. *Chryſoſt. t.* 5. *homil.* 12. St. *Chryſoſtom* ſays, he continued there a long while; it is believed ſeven years; not continually, but at intervals. For during this time he viſited *Jeruſalem*, *Aſia Minor*, *Bithynia*, *Cappadocia*, and *Pontus*, as is concluded from the epiſtle he afterwards addreſſed to the faithful of thoſe provinces. From thence, ſay ſome, he went to *Rome*, A. D. 42, the 2d year of *Claudius*, about twenty-five years before his martyrdom; which time the church of *Rome* generally allows to the Biſhopric of *Peter*. It is thought that at his leaving *Antioch*, he fixed *Ignatius* in his place. It is ſaid, *Euſeb. Hiſt. Eccl.* lib. ii. cap. 17. *Hieronym. de Viris illuſt.* that at *Rome* he contracted an acquaintance with *Philo*, the *Alexandrian Jew*. See PHILO. It is thought alſo, that the chief occaſion of his journey was to oppoſe *Simon Magus*, who by his deceits had perverted many, and was honoured there almoſt as a God. The preſence and miracles of *Peter*, abated or ruined the reputation of the impoſtor, *Simon*, ſays *Euſeb.* lib. ii. cap 14. *Cyril. Catech.* 6. *Juſtin. Apolog.* 1, 2. If at this time St. *Peter* did not continue long enough at *Rome*, to undeceive thoſe ſeduced by *Simon*, yet he did it effectually afterwards, as we ſhall ſee in its place.

Peter being come to *Jeruſalem*, at the paſſover, A. D. 44. *Herod Agrippa* began a perſecution againſt the church, *Acts* xii. 1, 2, 3, &c. He ſlew *James the Greater*, brother of *John*, and cauſed *Peter* to be apprehended, deſigning to put him to death after the paſſover. But the very night before *Herod* thought of executing him, as *Peter*, loaded with chains, was ſleeping between two ſoldiers, the angel of the Lord awaked him, opened the priſon, and brought him the length of a ſtreet. He came to the houſe of *Mary* the mother of *John*, where many of the faithful were aſſembled at prayers

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He left *Jeruſalem*, but we are not told what became of him, 'till the council at *Jeruſalem*, A. D. 51. Poſſibly before this time he made his ſecond journey to *Rome*, from whence he wrote his firſt epiſtle, about A. D. 50. It is dated from *Babylon*, i. e. *Rome*, as the antients explained it [and as the church of *Rome* affirms.]

Peter was obliged to leave *Rome* by order of the emperor *Claudius*, which baniſhed all *Jews* from thence, becauſe of the tumults they continually raiſed there, excited by one *Chreſtus*, as *Suetonius* ſays, lib. v. cap. 25. meaning, probably, *Chriſt*. *Peter* returned into *Judea*, and was at the council of *Jeruſalem*, in which, after a ſtrict examination, the council came to this concluſion, which *Peter* promoted, That no new obligation ſhould be impoſed on the *Gentiles*, but only abſtinence from fornication, from the uſe of blood, and from meats offered to idols.

Some time after, *Peter* coming to *Antioch*, he ate and drank with the *Gentiles*, without regarding the *Moſaic* diſtinctions of meats. But, when ſome converted *Jews* from *Jeruſalem* came to *Antioch*, *Peter* being unwilling to offend them, ſeparated himſelf from the converted *Gentiles*. *Paul* fearing, that what *Peter* did, might be interpreted, as if he meant to revoke and annul what he had determined in the council of *Jeruſalem*, withſtood him to his face, and expoſtulated with him; to which *Peter* ſubmitted. Gal. ii. 11.

The particulars of St. *Peter*'s life are little known, after the council of *Jeruſalem* A. D. 51. Some time before his death he propoſed to write to the faithful that had been converted by him, to remind them of the truths he had taught them, which he did in his ſecond epiſtle. *Athanaſi de fuga*. *Vide* 2 Pet. i. 14. For ſome time the canonicalneſs of this epiſtle was queſtioned, becauſe of its difference in ſtyle from the former epiſtle: but at length it was generally received.

The apoſtles *Peter* and *Paul* came to *Rome* about A. D. 65, where they performed many miracles, and made many converts. *Simon Magus*, by his tricks, it is ſaid, continued to deceive the people, pretending to be the *Meſſiah*, and even, ſay ſome, attempting to aſcend into the air by his demons, in a fiery chariot, *Peter* and *Paul* betook themſelves to their prayers; when, the impoſtor, being forſaken of his dæmons, fell down upon the ground; and having broken his legs, he was carried to *Brunda*, where, through rage and ſhame, he threw himſelf headlong from the top of his houſe. This *Brunda* was probably in *Rome*, for ſeveral of the antients expreſly affirm, that he died at *Rome*. St. *Ambroſe* Serm. 68. relates, that the *Pagans* being provoked againſt *Peter*, becauſe of what had happened to *Simon Magus*, ſought to kill him, and that the believers urged him to quit *Rome*, to avoid their fury. He was got already to the gates of *Rome*, when he ſaw *Jeſus Chriſt* coming in at the ſame gate. *Peter* ſaid to him, Lord, whither are you going? to which our Saviour anſwered, I am coming to *Rome* to be crucified over again. St. *Peter* underſtood, by theſe words, that our Lord would have him ſtay there, and glorify him by his death. He returned, and related this to the faithful. He was taken and put into priſon, where, it is ſaid, he continued nine months. He was crucified at *Rome* in the *Via Oſtia*, A. D. 66. *June* 29, (on the ſame day and in the ſame place where St. *Paul* was beheaded) with his head downwards, as he had deſired of his executioners. *Euſeb*. lib. iii. cap. 1. *Hiſt. Eccl. Prudent*. p. 144. *Aſter*. p. 148. *Chryſoſt. in Geneſ. Homil*. 66. *&c*. This he did out of a ſenſe of humility, for fear it ſhould be thought, as St. *Ambroſe* ſays, that he affected the glory of *Jeſus Chriſt*, *Ambroſ. in* Pſal. cxviii. *Aug. Serm*. 203.

Gregory the Great, lib. iii. ep. 30. ſays, the body of St. *Peter* was firſt buried in the *Catacombs*, two miles from *Rome*, from whence it was afterwards tranſported to the *Vatican*, where it has lain ever ſince. He held the primacy of *Rome* about 24 or 25 years. His age might be about 74 or 75 years. It is generally agreed, that *Linus* was his ſucceſſor.

This is the pourtraiture that *Nicephorus*, lib. ii. cap. 37. gives us of St. *Peter*, which he probably took from ſome antient picture of this apoſtle. *He was not fat, but pretty tall and upright, having a fair and paliſh countenance. The hair of his head and beard was thick, frizzled, and not long. His eyes were black, and blood-ſhot, his eye-brows protuberant and lofty, his noſe ſomething long, and rather flat than ſharp.*

The *Ebionites* imputed ſeveral of their ſuperſtitions to him, and theſe forgeries they inſerted in a book intitled, *The Voyages of St.* Peter, which they aſcribed to St. *Clement*. He has been made alſo the author of ſeveral books, *Euſeb*. lib. iii. cap. 3. *Hiſt. Eccl. Hieronym. de Viris illuſt*. cap. 1. mentions his *Acts*, his *Goſpel*, his *Revelation*, a work about *Preaching*, and another about *Judgement*. We have ſtill a large hiſtory of St. *Peter*, called the *Recognitions*, imputed to St. *Clement*. *Clemens* of *Alexandria* cites the *Revelation* of St. *Peter* in his *Hypotypoſes*. They read this falſe *Revelation* in ſome churches of *Paleſtine* on *Good-Friday*, in the fifth century. *Origen* rejects the book of St. *Peter*'s *Preaching*; but *Clemens*

Clemens Alexandrinus often quotes it. The *Nazarene* heretics uſed St. *Peter*'s goſpel. *Origen* relates ſomething from it. The orientals aſcribe ſome liturgies to him, but without reaſon. *Vide Baronius*, and *de Tillemont*, tom. 1. Hiſt. Eccl. St. *Peter*, art. 39, 40. *Fabricius*, Cod. Apoc. N. T.

We have already obſerved, that St. *Peter* was a married man. But the fathers inform us, that after his calling to the apoſtleſhip he renounced the uſe of marriage, and regarded his wife only as his ſiſter. *Clem.* lib. vii. *Stromat. Chryſoſt. de Virgin.* cap. 82. Some have concluded that the wife of St. *Peter*, (as thoſe of the other apoſtles that were married,) followed her huſband, and aſſiſted him in preaching the goſpel, according to her abilities, viſiting and inſtructing thoſe of her own ſex. *Vide S. Arit.* tom. 1. *Miſcel. Baluz.* p. 357.

We are aſſured, by *Clem. Alex.* lib. vii. *Stromat. Euſeb.* lib. iii. cap. 30. *Hiſt. Eccl.* that *Peter*'s wife ſuffered martyrdom. This apoſtle ſeeing her led to death, cried out to her, with great reſolution, Wife, remember the Lord. It is ſaid, alſo, that he had a daughter named *Petronilla*, or *Petrina*, whoſe name is in ſome martyrologies *May* 31. *Clemens Alexandrinus*, *Strom.* p. 445. and *Epiphanius Heres.* 30. cap. 22. acknowledge, that St. *Peter* had children, and St. *Auſtin*, *in Adimant.* cap. 17. mentions a daughter of this apoſtle. The Acts of *Nereus* and *Achilleus* relate ſeveral things concerning her. *Vide* the *Bollandiſts: May* 31.

PETHAHIAH, פתחיה, Φαθία, *gate of the Lord*, or *to whom the Lord opens*; from פתה *pathac*, *to open*; or *gate*, and יה *jah*, *the Lord*.

PETHAHIAH, or *Pheteia*, head of the nineteenth family of the prieſts. 1 *Chron.* xxiv. 16.

PETHOR, a city of *Meſopotamia*, of which *Balaam* was a native. The *Hebrew*, Numb. xxii. 5. calls this city פתורה *Pethura: Ptolemy* calls it *Pachora*, and *Euſebius*, *Phathura*. He places it in the upper *Meſopotamia*. We think it to be towards *Thapſacus*, beyond the *Euphrates*. St. *Jerom* in his tranſlation has omitted this name. He has only, *To Balaam who dwelt on the river of the Ammonites*. The *Septuagint* have, *To Balaam Son of Beor Pathura, who dwells on the river of the country of his people*. Certain it is, that *Balaam* was of *Meſopotamia*. Deut. xxiii. 4.

PETHUEL, פתיאל, *Mouth of God*; from פה *path*, *a mouth*: otherwiſe, *Dilatation*, or *Perſuaſion of God*; from פתה *pathah*, *to perſuade*, or from פתח *pathac*, *to dilate*, and אל *el*, *God*.

PETHUEL, or *Phatuel*, father of the prophet *Joel*. The *Hebrews* think, that the fathers of prophets were alſo prophets, when their names are thus mentioned in ſcripture.

PETRA, סלע, πέτρα, *Rock*; from סלע *ſelah*, *a ſtone*, *or Rock*.

PETRA, the capital city of *Arabia Petrea*. It is appropriated to *Paleſtine* in the antient *Notitia Eccleſiaſtica*, and was the capital of what was called the *Third Paleſtine*. Sometimes *Euſebius*, and St. *Jerom* alſo, extends *Paleſtine* to the *Red-Sea*, to *Elath*, ſo that it comprehended *Idumea* and *Arabia Petrea*: but it was not ſo antiently. The old name of *Petra*, they ſay, was רקם *Rekem*, or as *Joſephus*, *Antiq.* lib. iv. cap. 4, 7. and *Euſebius* read it, *Arke*, or *Arkeme*, or *Arkem*. *Joſephus* ſays, that the city of *Rekem* takes its name from a king of *Midian* called *Rekem*: mentioned Numb. xxxi. 8. But we no where find in ſcripture, that *Rekem* was the name of a city.

In 2 Kings xiv. 7. it is ſaid, *Amaziah* King of *Judah took Selah* (the rock, the ſtone) *by war, and called the name of it Joktheel*. It is commonly thought this means the city of *Petra*, the capital of *Arabia Petrea*; but we cannot be certain of it. *Amaziah* may have taken by ſtorm ſome rock, (*Selah*) to which the *Idumeans* had fled, and may afterwards have named this rock *Joktheel*, *the obedience of the Lord*.

Petra, in *Greek*, ſignifies a *Rock*, and was probably given to this city becauſe of its ſituation upon a rock, or becauſe it was encompaſſed by rocks, or becauſe, as they ſay, the greater part of the houſes were dug in the rock. It is called alſo by the antients *Agra*, or *Hagor*, whence comes the name of *Agarenians*. But neither can thoſe names be found in ſcripture; ſo that unleſs it be meant 2 Kings, xiv. 7. and Iſaiah xvi. 1. xlii. 11. under the name of *Selah*, or *Rock*, I do not ſee that it is mentioned in ſcripture.

Strabo ſays, lib. xvi. that *Petra* was the capital of the *Nabatheans*, that the *Mineans* and the *Gerreans* brought their perfumes thither for ſale; that the city was ſituate in a plain full of gardens, and watered with fountains, but all encompaſſed by rocks. *Pliny* lib. vi. cap. 28. ſpeaks of it almoſt in the ſame terms. This deſcription is very different from that by the geographer of *Nubia*, who ſays, that moſt of the houſes of *Petra* were dug in the rock; and *Herodian* gives a deſcription of the capital of the *Agarenians*, as ſtanding on the point of a very high mountain. This author calls it *Atra*. *Dion* does not name it, but in the manner he ſpeaks of it, it muſt be upon a ſteep rock, in a very dry and barren country. *Dio Caſſius* lib. lxviii. *Trajan* beſieged it, and though he had made a breach in it, yet he was

was forced to raiſe the ſiege. It appears, that the city he mentions was in *Meſopotamia*, and therefore muſt be very different from the city of which we are now treating.

Some geographers think, that there were more than one *Petra*. St. *Athanaſius* diſtinguiſhes two, one in *Paleſtine*, and the other in *Arabia*, *Epiſtola ad Monachos*, p. 635. *Vide Reland. Palæſt.* lib. iii. p. 927, 928. He calls *Arius* or *Macarius* biſhop of *Petra* in *Paleſtine*, and *Aſterius*, biſhop of *Petra* in *Arabia*. The paraphraſts *Jonathan* and *Onkelos* diſtinguiſh *Rekem* and *Petra* as different cities. *Joſephus* ſpeaks of *Petra* in the country of the *Amalekites*, *i. e. Rekem* or *Petra*, near to which *Aaron* died; and he confounds it with *Petra* in the land of the *Midianites*, which took its name from king *Rekem*. Laſtly, I am of opinion, that we ſhould diſtinguiſh *Petra* or *Selah* in the country of *Moab*, or in the eaſtern *Idumæa*, mentioned *Iſaiah* xvi. 1. xlii. 11. 2 *Kings* xiv. 7. which was afterwards called *Joktheel*, from the other *Petra*, called *Rekem*, in the ſouth *Idumea*, or in *Arabia Petræa*, or in the country of the *Amalekites*.

As to the ſituation of this laſt city, it will be difficult enough to determine it. *Strabo*, lib. xvi. places it three or four days journey from *Jericho*, and five days journey from the foreſt of *palm-trees*, on the Red-Sea. *Pliny*, lib. vi. cap. 28. places it 600 miles from *Gaza*, and 125 from the *Perſian* gulph. But *Cellarius* and *Reland* think that the numbers have been changed, that we ought to read 125 miles from *Gaza*, and 600 from the *Perſian* gulph. *Euſebius* places *Theman* five miles from *Petra*, *Carcaria* a day's journey from the ſame city, *Beeroth Bene-jacan* at ten miles weſt, and the city of *Elath* at ten miles eaſt.

It is thought that the city of *Krak*, or *Karak*, lying on the confines of *Arabia* and *Syria*, inclining toward the ſouth, is the ancient *Petra* in *Arabia*, formerly its metropolis, and which we find in *Ptolemy* by the name of *Charat-Moab*, or *Charat Moba*; in *Stevinus*, *Mobu-charas*; and perhaps *Caraca*, 2 *Macc.* xii. 17. and *Carcar*, *Judges* xi. 3. *Carach* or *Crat* ſignifies a fortreſs, in *Chaldee* and *Syriac*. It is known to our hiſtorians by the name of *Crak* of *Montreal*. It was long in poſſeſſion of the *Chriſtians* in the time of the Holy War; but at laſt *Saladin* took it, A. D. 1188. The *Ajubites*, his ſucceſſors, enjoyed it till they were driven from thence by the *Mamalukes*. *D'Herbelot* thinks, that the name *Krak* was given it from that of *Arak*, as it was called by the *Jews*.

Since that time it has obtained the name of *Hag*, or *Hagiar*, which ſignifies a ſtone or rock. It ſtands in the province of *Hegiaz*, and is diſtant from *Jemamah* a journey of twenty-four hours. The city of *Agr*, or *Hagiar*, has given its name to a country between *Syria* and *Arabia*, and which we call *Arabia Petræa*, where the people of *Saleh*, *i. e.* the *Themudites*, inhabited formerly. There are ſtill ſeen in this country, as the *Muſſulmen* affirm, the rocks and caves where they hid themſelves, from the anger of God, with which they were threatened by the prophet *Saleh*. There are alſo ſeen the graves of thoſe who were killed fighting againſt the falſe prophet *Muſeilemah*, who pretended to do in *Yemen* what *Mahomet* had done in *Hegiaz*.

The city of *Hagiar*, by its advantageous ſituation, became the capital and fortreſs of the *Carmathes*, from whence thoſe rebels for a long time infeſted the dominions of the chalifs of *Bagdat*, and ſo much harraſſed the pilgrims of *Mecca*, that the pilgrimage was ſuſpended for ſeveral years. *Abuſaid* built there a caſtle called *Hagiarah*, which his ſon *Abouthaher* exceedingly fortified, ſo that afterwards *Hagiar* paſſed for a place that was impregnable.

There is another city called alſo *Hagr*, or *Hagiar*, lying farther in *Arabia*, which belongs to the province of *Baharain*.

PEULTHAI, פעלתי, *my works*, or *my work*; from פעל *pahal*, or *pohal*, *to do*, or *work*, and the pronoun י *i*, *my*.

PEULTHAI, or *Phollati*, of the race of the *Levites*, the eighth in order of the porters of the temple, 1 *Chron.* xxvi. 5.

PHALLU, פלוא, *admirable*, or *hidden*; from פלא *phala*.

PHALLU, or *Pallu*, ſecond ſon of *Reuben*, and father of *Eliab*. Head of a family, *Gen.* xlvi. 9. *Numb.* xxvi. 5.

PHALTI, פלטי, *deliverance*, or *flight*; from פלט *palat*.

PHALTI, or *Phaltiel*, ſon of *Laiſh*. He married *Michal*, *Saul*'s daughter, after *Saul* had taken her from *David*; but *David* afterwards took her from *Phalti*, 1 Sam. xxv. 44. 2 Sam. iii. 15. See MICHAL.

PHANNIAS, or *Phanaſus*, ſon of *Samuel*, of the prieſts, a native of the town of *Aphtaſi*, *Joſephus*, *de Bello*, lib. iv. cap. 5. *Antiq.* lib. xx. cap. 8. ſays, He was a brutiſh and ignorant perſon, not only unworthy of the high-prieſthood, but did not ſo much as know, as he ought, what this office was. After the faction had made themſelves maſters of the temple, they uſurped the power of ſetting up and depoſing the high-prieſts. *Matthias*, the ſon of *Theophilus*, was then in poſſeſſion of this dignity. They pretended to appoint him a ſucceſſor,

ceſſor, and becauſe that formerly, according to their notions, the high-prieſthood had been given by lot, they proceeded to caſt lots on the ſacerdotal family of *Eniakim*, (probably the ſame as *Jakim*, 1 *Chron.* xxiv. 12. which was the twelfth of the ſacerdotal families) and the lot fell upon *Phannias*, about A. D. 68. Under his pontificate the temple was deſtroyed by the *Romans*, A. D. 70.

PHANUEL, פנואל, *face, or viſion of God;* from פנא *pana, to ſee*, and אל *el, God.*

PHANUEL, of *Aſhur*, father of the holy widow and propheteſs *Anna*, *Luke* ii. 36, 37, 38.

PHARAOH, פרעה, *that diſperſes, that ſpoils, that diſcovers*; from פרע *parah:* according to the *Syriac*, *the revenger*, *the deſtroyer*, *the king*, *the crocodile.*

PHARAOH, a common name of the kings of *Egypt*. *Joſephus* ſays, *Antiq.* lib. viii. cap. 2. that all the kings of *Egypt*, from *Minæus* the founder of *Memphis*, who lived ſeveral ages before *Abraham*, had the name of *Pharaoh*, down to the time of *Solomon*, more than three thouſand three hundred years. He adds, that in the *Egyptian* language, the word *Pharaoh* ſignifies a king, and that theſe princes did not aſſume this name, till they aſcended the throne, when they quitted their former name. From hence ſays *Joſephus*, *Herodotus* names none of the kings of *Egypt* after *Minæus* the builder of *Memphis*, though he had three hundred and thirty kings for his ſucceſſors, becauſe they had all the name of *Pharaoh*; but he names an *Egyptian* queen, *Nicaule*, who ſucceeded them. I find, adds *Joſephus*, from the ancient records of our nation, that after the age of *Solomon* no king of *Egypt* had the name of *Pharaoh*.

But *Joſephus* is not very accurate in this paſſage. True it is, *Herodotus* ſays, lib. ii. cap. 4, 99, 100. that *Mines* or *Minæus* was the firſt king of *Egypt*, and founder of *Memphis*; that there were three hundred and thirty kings after him in *Egypt*; that after them was a queen called *Nitocris*, (not *Nicaule*, as *Joſephus* writes it) but it is not true that theſe kings had no other name but *Pharaoh*. *Herodotus* ſays expreſsly, that in the books of the *Egyptian* prieſts were regiſtered the names of three hundred and thirty kings; that in this number eighteen were *Ethiopians;* and a woman who was a foreigner, called *Nitocris*; and that the others were *Egyptians*: theſe princes therefore had each his proper name in this catalogue. So we ſee in the Fragments of *Manetho*, that each king of *Egypt* had a name peculiar to him; and we find the name *Pharaoh* only in Scripture.

As to what *Joſephus* ſays, that ſince the time of *Solomon*, the kings of *Egypt* had no longer the name of *Pharaoh*, it is manifeſtly falſe, ſince we find this name under *Hezekiah*, 2 *Kings* xviii. 21, under *Joſiah*, chap. xxiii. 29, 30, *&c.* where this name is joined to *Necho*, which was the proper name of this prince; under *Jehoiakim*, chap. xxiii. 35. and in the prophets *Iſaiah*, *Jeremiah*, and *Ezekiel;* who are much later than *Solomon*. It is very probable that the *Egyptians* gave the name of *Pharaoh* to their kings, as long as the *Egyptian* language was in common uſe, and as long as their kings were of their own nation. But, after the conqueſt of *Egypt* by the *Perſians*, and eſpecially by *Alexander the Great*, and that the *Grecians* introduced their language, with their government, the name of *Pharaoh* ceaſed among them. *Vide* FRAGMENT, No. LXXXIII, pages 141, 142.

Bochart, *de Animal*, p. 2. lib. v. cap. 17. thinks, that *Pharaoh* properly ſignifies the crocodile, and that *Ezekiel* xxix. 3. alludes to this, when he ſays, *Behold I am againſt thee*, Pharaoh, *king of* Egypt, *the great dragon that lieth in the midſt of his rivers*. *Le Clerc*, *in Geneſ.* xii. 15. thought he found the true root of the word *Pharaoh*, in the *Arabic* verb *Pharah*, to be exalted, to be ſuperior. Abbot *Renaudot*, *Diſſert. de lingua Cophtica*, p. 127. ſays, that *Pharaoh* is the ſame as the *Egyptian* word *Pouro*, which ſignifies a king. F. *Kircher*, *Œdyp. Egypt.* lib. i. cap. 76. derives *Pharaoh* from the root *Pharah*, which ſometimes ſignifies to deliver; and he who would have *Pharaoh* to ſignify one who is exempted from the juriſdiction of the laws.

The firſt *Pharaoh* known to us is he, in whoſe time *Abraham* went down into *Egypt*, Gen. xii. 10, &c. A. M. 2084, *ante* A. D. 1919, whoſe officers brought *Sarah* into that prince's harem; from which ſhe was not recovered without divine interference. The character of this prince ſeems to have been but indifferent. *Vide* ABRAHAM III.

The proper name of this king of *Egypt* is unknown: but it may be ſeen from his hiſtory, that he feared God in ſome degree, and that the true religion was not intirely ſuppreſſed in *Egypt*.

The ſecond *Pharaoh* noticed in Scripture, reigned in *Egypt* in the time of *Joſeph*, when he was ſold thither by the *Iſhmaelitiſh* merchants. This prince, or perhaps his ſucceſſor, had the myſterious dream of ſeven fat kine, and ſeven full ears of corn, conſumed by ſeven lean kine, and ſeven barren ears; and he promoted *Joſeph* to be regent of the whole kingdom, Gen. xlv. 8, 9. This is the ſame *Pharaoh* who ſent for and entertained

tertained the patriarch *Jacob*, and his family in *Egypt*.

The third *Pharaoh*, is he that perſecuted the *Iſraelites*. *Moſes* tells us, that he was a NEW king, and had no knowledge of *Joſeph*. He oppreſſed *Iſrael:* and directed the deſtruction of their children. His daughter preſerved *Moſes*, and adopted him. *Moſes* being grown up, and having killed an *Egyptian*, who had abuſed a *Hebrew*, was obliged to fly from *Egypt*, to avoid that death which *Pharaoh* had threatened him with.

There is a ſtrong probability, that the *Pharaoh* before whom *Moſes* appeared, and in whoſe ſight he ſmote *Egypt* with plagues, was a different perſon from him who would have ſlain him after he had killed the *Egyptian*. This *Pharaoh* being at laſt compelled to ſend the *Hebrews* out of *Egypt*, repented of the leave he had given, and purſued them with his army of chariots. But he was drowned in the Red Sea. Some hiſtorians pretend to give us the name of this *Pharaoh*; ſome, as *Appion*, call him *Amoſis*, or *Amaſis*; *Euſebius* calls him *Chenchris: Uſher* calls him *Amenophis*.

The fifth *Pharaoh* known to us, is he who gave protection to *Hadad*, ſon of the king of *Edom*, 1 *Kings* xi. 15, 16, 17, 18, about A. M. 2960. who gave him to wife a ſiſter of his own queen, enriched him with lands, and brought up his ſon *Genubah* in his own court.

The ſixth *Pharaoh* is he who gave his daughter in marriage to *Solomon*, king of the *Hebrews*; 1 Kings iii. 1. ix. 16.

The ſeventh *Pharaoh* is *Shiſhak*, who protected *Jeroboam*, and afforded him a refuge againſt king *Solomon* his maſter. The ſame *Shiſhak* declared war againſt *Rehoboam*, ſon and ſucceſſor of *Solomon*, beſieged and took *Jeruſalem*, carried away all the king's treaſures, and thoſe of the houſe of God, 1 *Kings* xiv. 25. 2 *Chron.* xii. 2, 5, &c. A. M. 3033. The *Chronicles* inform us, that the army of *Shiſhak* conſiſted of twelve hundred chariots, ſixty thouſand horſe, and an infinite number of infantry, compoſed of *Libyans*, *Troglodytes*, and *Ethiopians*; not to reckon the native *Egyptians*; which gives us a grand idea of the power and magnificence of *Shiſhak*.

The eighth *Pharaoh* is he with whom *Hezekiah* made a league againſt *Sennacherib*, king of *Aſſyria*, A. M. 3290. *Vide* SENNACHERIB and HEZEKIAH. This *Pharaoh* is probably the ſame whom *Herodotus*, lib. ii. names *Sethon*, prieſt of *Vulcan*, who came to meet *Sennacherib* before *Peluſium*, and to whoſe aſſiſtance *Vulcan* ſent an army of rats, which gnawed the bow-ſtrings, and the thongs of the bucklers, of *Sennacherib*'s ſoldiers.

The ninth is *Pharaoh-Necho*, or *Nechos*, ſon of *Pſammitichus*, who ſubdued *Joſiah*. *Herodotus* alſo mentions this prince. See NECHO.

The tenth is *Pharaoh Ophrah*, who entered into an alliance with *Zedekiah*, king of *Judah*, and attempted to aſſiſt him againſt *Nebuchadnezzar*, king of *Chaldea*. Againſt this *Pharaoh*, *Ezekiel* pronounced ſeveral propheſies, *Ezek.* xxix. xxx. xxxi. xxxii. He is called *Apries* in *Herodotus*, lib. ii. cap. 161. He is alſo mentioned *Habakkuk* ii. 15, 16. *Iſaiah* xix. xx. *Jeremiah* xlvi. 17.

This is pretty nearly what the Scriptures relate, concerning the *Pharaohs*, the ancient kings of *Egypt*.

Eutychius, patriarch of *Alexandria* relates, that the Oriental *Chriſtians* gave the name of *Amious* to the *Pharaoh* who was drowned in the Red Sea.

Thoſe who would enter more deeply into this affair, may conſult the *Chronicon* of *Euſebius* as given by *Scaliger*, and the *Chronicon* of *Georgius Syncellus*, and Sir *Robert Marſham*'s *Canon Chronicus Ægyptiacus*, &c.

PHARATHONI, or *Phara*, a city of *Ephraim*, 1 *Macc.* ix. 50. The *Greek* calls it *Pharaton*, or *Pirathon*, which is its name, *Judg.* xii. ult.

PHAREZ, פרש, *horſeman*, or *rider:* otherwiſe, *that divides*, *that expoſes*, or *that declares*; from פרש *paraſh*, or *paras*, according to different readings. Son of *Machir*, 1 Chron. vii. 16.

PHAREZ, פרץ, *diviſion*, *rupture: that breaks forth violently*.

PHAREZ, ſon of *Judah* and *Tamar*. *Tamar* being juſt ready to lye in, found herſelf with child of twins. *Vide* the hiſtory, Gen. xxxviii. 27, 28, &c. The year of the birth of theſe twins is not noticed in Scripture. The ſons of *Pharez* were *Heſron* and *Hamul*. *Numb.* xxvi. 20, 21.

PHARISEES, Φαρισαῖοι, *ſeparated;* from פרש, *ſeparated*, or *divided*.

PHARISEES. The ſect of the Phariſees was one of the moſt ancient and moſt conſiderable among the *Jews*; its origin is not very well known. *Maccabees* 4th, chap. vi. ſays, that in the time of *John Hyrcanus* the high-prieſt, there were three ſects among the *Jews*, the Phariſees, the Sadducees, and the Eſſenes. *Joſephus*, after mentioning the letter of *Jonathan* to the *Lacedemonians*, ſpeaks of theſe three ſects; which letter was wrote A. M. 3680, *Jonathan* died the year following. *Simon* ſucceeded him, and governed eight years. After *Simon*, ſucceeded *Hyrcanus*, who governed twenty-nine years. So that we may

may place the riſe of the ſect of the Phariſees about A. M. 3820, *ante* A. D. 184.

St. *Jerome*, *in Iſai.* viii. places the beginning of the Phariſees pretty late; for he ſays, the Scribes and Phariſees proceeded from the diviſion of the two famous ſchools of *Hillel* and *Shammai*. It is known from *Joſephus*, *Antiq.* lib. xiv. cap. 17. that *Shammai*, or *Samæas*, lived in the time of *Herod the Great*; conſequently not long before our Saviour. The *Rabbins* alſo acknowledge *Hillel* as founder of the ſect of the Phariſees, or at leaſt as the chief ornament of it. But we make no doubt that it was more ancient; and in credit long before *Herod*, under *Hyrcanus*, *Alexander Jannæus*, and *Salome* his wife.

The Phariſees take their name from a *Hebrew* word, which ſignifies diviſion or ſeparation, becauſe they diſtinguiſhed themſelves by a more ſtrict manner of life, of which they made profeſſion. They imputed much to deſtiny or fatality, and to the decrees of God, which have appointed all things before time was. *Joſephus*, who himſelf was a Phariſee, tells us, *in vita ſua initio*, & *Antiq.* lib. xiii. cap. 9. that the opinions of this ſect nearly approached thoſe of the Stoicks; who did not aſcribe every thing to deſtiny, but left to men a liberty of doing good actions or not. He adds, that they were much addicted to aſtrology, thinking that by means of the ſtars they might arrive at the fore-knowledge of the ſecrets of Providence.

The ſect of the Phariſees was very numerous and extenſive. The reputation they gained by their learning, and by the regularity of their lives, rendered them very early formidable even to kings. *Alexander Jannæus*, king of the *Jews*, was during his whole life at variance with the Phariſees, and often had occaſion to repent it. At his death he told his wife, that if ſhe would reign peaceably, ſhe muſt win the Phariſees to her intereſt. She followed his advice, and the Phariſees taking the opportunity, made themſelves maſters of the government.

When our Saviour *Jeſus Chriſt* appeared in *Judea*, the Phariſees were in great credit among the people, becauſe of the reputation of their learning, ſanctity, and exact obſervance of the law. They faſted often, made long prayers, paid tythes ſcrupulouſly, diſtributed much alms: but all this was vitiated by pride, oſtentation, hypocriſy, and ſelf-love. They wore large rolls of parchment on their fore-heads, and wriſts, on which were written certain words of the law; they affected to have fringes and borders at the corners, and hems, of their garments, broader than thoſe of other *Jews*, as a badge of diſtinction, and as denoting them to be greater obſervers of the law than others.

Epiphanius, *hæreſ.* 16. relates ſurprizing effects of the great auſterities of the Phariſees. Some almoſt deprived themſelves intirely of ſleep. Others ſlept on a plank of a foot broad, that if they ſhould ſleep too ſoundly, they might fall down on the ground, and being awakened, might go to prayers. Others laid upon ſharp and uneven ſtones; others upon thorns: ſo that even in ſleep they might practiſe mortification.

Some of them, St. *Jerom* ſays, in Matt. xxiii. 27. fixed thorns to the bottom of their robes, which as they walked might prick their legs, and draw blood from them; that they might make mortification familiar, and be continually obliged to think on God. They often waſhed their hands, and affected great external purity, never entering their houſes, or ſitting down at table, without waſhing. When they had been in the ſtreets, or in the market, for fear they ſhould have touched any unclean thing, they waſhed from their fingers ends up to their very elbows, Mark vii. 4. They would not ſo much as touch a Publican, or any man who they thought led an ill life, nor would they eat, drink, or pray with him, Matt. ix. 11. Luke vii. 39. All the veſſels they uſed, their utenſils, and very beds, were often plunged in water: and they often bathed themſelves in cold water, by way of purification, *Joſeph. in vita ſua*.

They kept many faſts of ſupererogation. The Phariſee, Luke xviii. 12. boaſts of his faſting twice a week, *i. e. Monday* and *Thurſday*, according to *Epiphanius*, *hæreſ.* 16. and they did it with greater ſtrictneſs than other *Jews*. *Vide* Matth. vi. 16. The Phariſees upbraided our Saviour and his diſciples, for eating and drinking as other men, whereas they and the diſciples of *John the Baptiſt* faſted often, Mark ii. 18. And *Joſephus* gives an account, that being young, he put himſelf under the conduct of one called *Banneus*, a very auſtere man, who ate nothing that was dreſſed or prepared, but contented himſelf with what the earth produced of itſelf.

In matters of religion the traditions of the ancients were their chief ſtudies; to theſe they made additions as they thought fit; making their own opinions to paſs for traditions of the ancients. By this means they over-burthened the law with a vaſt number of trifling obſervances, both uſeleſs and diſguſtful, which made it a heavy and inſup-

inſupportable yoke. They had even altered and corrupted it, in important articles, by perverſe interpretations: as our Saviour reproaches them, Mark vii. 10, 11, 12.

The obſervation of the ſabbath was another point they had refined upon, and our Saviour had debates with them on this head. They maintained, that on this day it was not allowed ſo much as to heal a ſick perſon, though *Chriſt* did it by a word ſpeaking, Luke vi. 7. John ix. 16. They found fault, that on this day the people brought their ſick to be healed. They were ſcandalized, that a man carried his bed on the ſabbath-day, after he had been cured of a palſy, Mark ix. 11. John v. 8, 9. From all which they concluded, that *Jeſus Chriſt* could not be a man ſent from God, becauſe he ſo little obſerved that profound reſt, which they thought due to this day, *John* ix. 16.

Our Saviour upbraids them with making long prayers, ſtanding in the ſynagogues, or at the corners of the ſtreets; and under pretence of prayer, conſuming widows' houſes. He ſays, they affected to build up the tombs of the old prophets, and openly declared, that they diſapproved of the actions of their forefathers who perſecuted them; while they themſelves were actuated by the ſame ſpirit, and oppoſed all who would reclaim them from their enormities. The followers of this ſect condemned only the actual commiſſion of ſin, and thought themſelves allowed to entertain evil deſires, thoughts, and deſigns, if not attended with outward acts of ſin. Thus *Joſephus*, *Antiq.* lib. xii. cap. 13. laughs at *Polybius*, for thinking the gods had puniſhed *Antiochus*, for having only formed a deſign to pillage the temple of the goddeſs *Diana*, though he had not put it in execution.

The Phariſees believed the ſoul to be immortal, and acknowledged the exiſtence of angels and ſpirits; they admitted a kind of tranſmigration of the ſouls of good men, which might paſs from one body to another; whereas thoſe of wicked men were condemned to dwell for ever in priſons of darkneſs, *Joſeph. Antiq.* lib. xviii. cap. 2. & *de Bello*, lib. ii. cap. 12. In conſequence of theſe principles, ſome of the Phariſees ſaid, that *Jeſus Chriſt* was *John the Baptiſt*, or *Elias*; or one of the old prophets; Matt. xvi. 14. *i. e.* that the ſoul of one of thoſe great men had paſſed into the body of our Saviour. They believed alſo the reſurrection of the dead, and admitted all the conſequences of it, againſt the Sadducees who rejected it. *Joſephus*, who was a Phariſee, believed that the demons that poſſeſſed men, were the ſouls of wicked men, which enter the bodies of other men, and are ſometimes driven from thence by exorciſms. See *Matt.* viii. 29, 30, 31.

The ſect of the Phariſees was not extinguiſhed by the deſtruction of the temple at *Jeruſalem*, and by the diſperſion of the *Jews*. The greater part of the preſent *Jews* are of this ſect, and equally devoted to their traditions, which they call the Oral Law. *He that rejects the oral law is an apoſtate, and deſerves death*, ſay the modern Phariſees, or Rabbiniſts. *Benjamin* of *Tudela*, who lived about the latter end of the twelfth century, ſays, that in his journey he found Phariſees, who were continually bewailing the deſolation of *Sion* and *Jeruſalem*; who abſtained from fleſh, and were always clothed in black, faſting every day except the ſabbath, and perpetually praying for the deliverance of *Iſrael*.

The opinions of the modern Phariſees are the ſame as thoſe of the ancient. They leave every thing to deſtiny, except what depends on human liberty. They ſay that all things are in the hand of heaven, except the fear of God; *i. e.* that in the exerciſe of acts of piety they have free will, and may voluntarily determine themſelves to good or evil. M. *Baſnage* ſays, they do not differ from thoſe who in *Holland* are called *Remonſtrants*. Thoſe of this day are leſs ſtrict than the ancients as to food, and other auſterities of the body; but they come nothing ſhort of them in vanity, and tenacity for the pretended traditions of their fathers. They alſo hold a kind of *metempſychoſis*, or revolution of ſouls. The fathers who have written concerning hereſies, have made a hereſy of the Phariſees, as if thoſe who made profeſſion of this ſect had been ſeparated from the body of the *Jews*, as among us, heretics are excommunicated and rejected by the Orthodox: but it was not ſo with the *Jewiſh* ſects. Whatever abuſes and corruptions might prevail among them, whether in manners or opinions, they were united in communion with the other *Iſraelites*. The *Phariſees* and the *Sadducees* even diſcharged the chief offices of religion and the ſtate.

PHARPAR, פרפר, *that produces fruits:* or *the bull of the bull;* from פרה *parah*, *to produce*, or from פר *par*, *a bull*.

PHARPAR, or *Pharphar*, one of the rivers of *Damaſcus*, or rather an arm of the *Barrady* or *Chryſorrhoas*, which waters the city of *Damaſcus* and the country about it, 2 Kings v. 12. The river of *Damaſcus* has its fountain in the mountains of *Libanus*. Near the city it is divided into three ſtreams, one of which paſſes through *Damaſcus*, the other two water the gardens round about; then re-uniting, they loſe

themſelves four or five leagues north of the city. See *Maundrell*'s Travels from *Aleppo* to *Jeruſalem*.

PHARURIM, פרורים, Φαρϐρεὶμ, *kettle*, or *caldron*: from פרר *parar*: or *ſuburbs*; from פרור *paruar*.

PHARURIM. *Nathan-melech*, eunuch to king *Joſiah*, had his dwelling at *Pharurim*, near the entrance of the temple. The *Chaldee*, and moſt interpreters, think *Pharurim* ſignifies the ſuburbs. We find 1 Chron. xxvi. 18. a place weſt of the temple, called *Parbar*. I imagine *Pharurim*, or *Phrurim*, is the ſame as *Phrourion* in *Greek*, which ſignifies a watch or guard. *Nathan-melech* had his abode near the body of the guard of the temple.

PHASE, פסח, Φασὴ, *paſſage*. See PASSOVER.

PHASELIS, Φασηλὶς, *paſſage*, or *halting of the birth*, or *of the generation*; from פסח *paſac*, *to paſs*, or *to halt*, and from ילד *jalad*, *to bring forth*, *to be born*. The true etymology of this word is unknown. 1 Macc. xv. 23.

I. PHASAEL, eldeſt ſon of *Antipater* the *Idumæan*, and brother of *Herod the Great*. *Hyrcanus* the high-prieſt and prince of the *Jews*, having committed to *Antipater* the chief government of the country, he made his eldeſt ſon *Phaſael* general of the *Jewiſh* army, and governor of *Jeruſalem* and round about. On ſeveral occaſions *Phaſael* proved his valour and conduct. He beat *Felix*, who intended to revenge on him the death of *Malichus*, whom his brother *Herod* had cauſed to be ſlain at *Tyre*. Some time afterwards the *Jews* accuſed the two brothers, *Phaſael* and *Herod* to *Mark Anthony*, as having uſurped the whole authority, and left *Hyrcanus* only the name of prince. But *Herod* ſo well inſinuated himſelf into *Anthony*'s favour, that his enemies were forced to drop their cauſe.

During the war of *Antigonus* againſt *Herod*, *Pacorus* ſon to the king of the *Parthians* entering *Judea*, reſolved to place *Antigonus* on the throne. He cauſed *Barzaphernes* with his troops to enter *Galilee*, and ſent before him towards *Jeruſalem* one *Pacorus*, cup-bearer to the king of *Perſia*, with a body of horſe. *Pacorus* advanced with *Antigonus* to *Jeruſalem*, where they firſt made themſelves maſters of the city, and then of the temple. *Herod* and *Phaſael*, who had ſided with *Hyrcanus*, having ſhut themſelves up in the royal palace, *Pacorus* ſtaid in the ſuburbs with his people. But *Antigonus* having deſired him to come into the city, *Phaſael* went to meet him, and received him into his houſe. *Pacorus* pretending to deſire to appeaſe theſe commotions, adviſed *Phaſael* to come with him into *Galilee*, to meet *Barzaphernes*, and to treat of peace. *Phaſael* fell into this ſnare, and followed *Pacorus* into *Galilee*; where *Barzaphernes* at firſt received him very kindly, making him preſents; but afterwards cauſed him to be apprehended, and put in priſon. This treachery was ſo reſented by *Phaſael*, that he daſhed out his own brains againſt the walls of his priſon. *Joſeph de Bello*, lib. i. cap. 8. p. 725. A. M. 3957, *ante* A. D. 47.

II. PHASAEL, ſon of *Phaſael*, who afterwards married *Salampſo* his couſin german, daughter of *Herod the Great*.

PHASAELE, a ſquare tower built by *Herod* at *Jeruſalem*, in honour of his brother; it was forty cubits ſquare, and forty in height. Above this height were porticoes, ſupported by arches; and in the midſt of theſe porticoes was a ſecond tower raiſed, adorned with fine apartments and magnificent buſts, having parapets and redoubts above them. The whole height might be about ninety cubits. *Joſeph. de Bello*, lib. vi. cap. 6.

PHASAELIS, a city three leagues from *Jordan*, in a plain, on the brook *Carith*. *Joſephus* ſays, *Antiq.* lib. i. cap. 16. lib. xvii. cap. 9. that *Herod* built it in honour of his brother; north of *Jericho*. He ſays nothing that it was built beyond *Jordan*, as they make travellers believe.

PHASIRON, Φασιρὼν, *the ſong of the mouth*; from פה *pe*, and שיר *ſhir*, *a ſong*: otherwiſe, *flat*, or *ſtreight mouth*; from ישר *jaſhar*. 1 Macc. ix. 66.

PHEBE, Φοίϐη, *ſhining*, *pure*; from the *Greek* word Φοῖϐος.

PHEBE, a deaconeſs of the port of *Corinth*, called *Cenchrea*. St. *Paul* had a particular eſteem for this holy woman; and *Theodoret*, *ad Rom.* xvi. thinks the apoſtle lodged at her houſe for ſome time, while he continued in or near *Corinth*. It is thought ſhe carried to *Rome* the epiſtle he wrote to the *Romans*, wherein ſhe is commended, Rom. xvi. 1, 2. Some moderns have advanced a notion, that *Phebe* was wife to St. *Paul*, but none of the ancients have ſaid any thing like it. It is thought in quality of deaconeſs ſhe was employed by the church in ſome miniſtrations ſuitable to her ſex and condition; ſuch as, to viſit and inſtruct *Chriſtian* women, to attend them in ſickneſs, diſtribute alms to them, &c. The martyrologies mention *Phebe September* 3.

PHENICE, Φοινίκη, *red*, or *purple*; from the *Greek* Φοινικὲς: otherwiſe, *palm-tree*; from Φοίνιξ

PHENICE, a port of the iſland of *Crete*, to the weſt. St. *Paul* anchored at *Phenice*, when he was carried to *Rome*, *Acts* xxvii. 12. A. D. 60.

PHENICIA, Φοινίχη, a province.

PHENICIA, a province of *Syria*, whoſe limits have

have not always been the ſame. Sometimes its extent has been defined from north to ſouth, from *Orthoſia* to *Peluſium*, *Vide Herodot.* lib. iv. cap. 39. & lib. vii. cap. 89. *Strabo*, lib. 16. At other times its ſouthern limit has been Mount *Carmel* and *Ptolemais*. From the conqueſt of *Paleſtine* by the *Hebrews*, its limits were narrow, and excluded the country of the *Philiſtines*, which occupied the coaſt from Mount *Carmel* along the *Mediterranean*, toward *Egypt*. It had alſo little extent on the land ſide, becauſe the *Iſraelites*, who had *Galilee*, confined it to the coaſt of the *Mediterranean* ſea.

Thus when we ſpeak of *Phenicia*, we muſt have a right notion of the time. Before *Joſhua* conquered *Paleſtine*, the country was poſſeſſed by *Canaanites*, the ſons of *Ham*, who were divided into eleven families, of which the moſt powerful was that of *Canaan* the founder of *Sidon*, and head of the *Canaanites* properly ſo called, whom the *Greeks* named *Phœnicians*. Only theſe preſerved their independance under *Joſhua*; alſo under *David*, *Solomon*, and the ſucceeding kings: but they were ſubdued by the kings of *Aſſyria*, and *Chaldea*. Afterwards they ſucceſſively obeyed the *Perſians*, *Greeks*, and *Romans*. At this day *Phenicia* is in ſubjection to the *Ottomans*, not having had any national or native kings, or any independent form of government, for more than two thouſand years: for the kings that the *Aſſyrians*, *Chaldeans*, *Perſians*, and *Grecians* ſometimes eſtabliſhed, were tributary, and had but a precarious authority.

The chief cities of *Phenicia* were *Sidon*, *Tyre*, *Ptolemais*, *Ecdippe*, *Sarepta*, *Beryth*, *Biblos*, *Tripoli*, *Orthoſia*, *Simira*, *Aradus*. The *Phenicians* alſo anciently poſſeſſed ſome cities in *Libanus*. Sometimes the *Greek* authors comprehend all *Judea* under the name of *Phenicia*. In the ancient *Notitia Eccleſiaſtica*, they diſtinguiſh *Phenicia above the ſea*, and *Phenicia of Libanus*. The firſt contained the cities of *Tyre*, *Beryth*, *Arca*, *Gegarta*, *Paneas*, *Trierii*, *Sidon*, *Biblos*, *Orthoſia*, *Aradus*, *Gonaiticus Saltus*, *Ptolemais*, *Tripoli*, *Botrys*, *Antaradus*, *Politiana*. *Phenicia of Libanus* contained *Edeſſa*, *Abila*, *Juſtinianopolis*, *Gonaiticus Saltus*, *Laodicea*, *Damaſcus*, *Palmyra*, *Salaminia*, *Heliopolis*, the diſtrict of *Jambrudes*, the diſtrict of *Magludes*, the *Eaſtern* diſtrict. By this may be ſeen the then great extent of *Phenicia*.

PHENICIANS. *Herodotus* ſays, lib. iv. cap. 104, that the *Phenicians* inhabited at firſt on the Red-Sea, whence they removed and ſettled on the *Mediterranean*, between *Syria* and *Egypt*. This may be eaſily reconciled with *Moſes*, who ſays they came from *Ham*, who peopled *Egypt* and the neighbouring countries. The name *Phenicia* is not in the books of *Hebrew* Scripture; but in the *Maccabees*, and New Teſtament. The *Hebrew* always reads *Canaan*. St. *Matthew*, who wrote either in *Hebrew* or *Syriac*, calls her a *Canaanitiſh* woman, Matth. xv. 22. whom St. *Mark*, writing in *Greek*, calls a *Syro-phenician*, or a *Phenician* of *Syria*; becauſe *Phenicia* then made a part of *Syria*, and to diſtinguiſh the people from the *Phenicians* of *Africa*, or the *Carthaginians*. The name *Phenician* is derived, either from the palm-tree, in *Greek Phoinix*, which is very common in *Phenicia*; or from a *Tyrian* called *Phœnix*, ſpoke of in fable; or from the Red-Sea, from the ſhores of which it is pretended they came. *Phœnix* ſometimes ſignifies red, whence comes *Puniceus* and *Phœniceus Color*. Others derive it from the *Hebrew Pinchas*, or *Phineas*; *Bochart* from *Bene-anak*, ſons of *Anak*. The giants, the ſons of *Anak*, were very famous in *Paleſtine*, *Vide Bochart. Chanaan.* lib. i. cap. 1.

Many fine inventions have been aſcribed to the *Phenicians*; as particularly the art of writing.

> Phœnices primi, famæ ſi creditur, auſi
> Manſuram rudibus vocem ſignare figuris.
> LUCAN. lib. iii. v. 22.

It is ſaid alſo, they diſcovered the art of navigation, commerce, aſtronomy, voyages in the open ſea, *Dionyſ.* v. 904. *Bochart*, by incredible labour and induſtry, has ſhewn, that they had ſent out colonies, and had left traces of their language in almoſt all the iſles, and on all the coaſts of the *Mediteranean* ſea. The moſt famous of their colonies was *Carthage*. It is thought that at *Joſhua*'s invaſion many of them retired into *Africa* and other places. *Procopius* ſays, *Vandalicis*, lib. ii. cap. 10. that at *Tingis* in *Africa* were found two columns of white marble, near the great fountain, whereon was read in *Phenician* characters; *We are the people who took our flight from before the robber* Jeſus *the ſon of* Nave. *Vide* AFRICA, CANAAN.

PHERORAS, fourth ſon of *Antipater*, and brother of *Herod the Great*. He is not much known in *Jewiſh* hiſtory, except by his wicked artifices; and the confuſion he occaſioned in the royal family of his brother. He was the chief cauſe of the death of *Mariamne*, the wife of *Herod*, and alſo of his two ſons *Alexander* and *Ariſtobulus*. He refuſed to marry his niece *Salampſo*, his brother's daughter, becauſe he was in love with a ſervant maid whom he kept. *Antiq.* lib. xvi. chap. 11. However, afterwards he married *Cypros*, another of his brother's daughters, and joined in the conſpiracy of *Antipater* againſt *Herod*. He withdrew from

from *Jeruſalem* to beyond *Jordan*, and reſolved never more to ſee his brother. He kept his word, and would not come to *Jeruſalem*, though ſent for by *Herod*, when ill of a dangerous ſickneſs. But *Herod* did not do the ſame by him; for in *Pheroras*'s laſt ſickneſs he went to ſee him, and ſhewed him all the tokens of brotherly affection. *Pheroras* being about to die, cauſed a box of poiſon to be burnt, which *Antipater* had provided, and which was intended for *Herod*. *Herod* made a magnificent funeral for *Pheroras*, and knew not till after his death, the ſecret meaſures concerted between *Pheroras* and *Antipater*, to poiſon him. This diſcovery was the beginning of *Antipater*'s misfortunes. *Joſeph. loco citato.* A. M. 3999, *ante* A. D. 4.

PHIALE, a famous fountain, or lake, at the foot of mount *Hermon*, from whence *Jordan* derives its ſtream. The *Greek* name *Phiale* was given it, from its reſemblance to a great baſon. *Joſephus* relates, *de Bello*, lib. iii. chap. 18. that an hundred and twenty furlongs from *Ceſarea Philippi*, on the road leading to *Trachonitis*, the lake *Phiale* may be ſeen perfectly round like a wheel, in which the water is always up to the brim, neither increaſing nor diminiſhing. It was unknown that this was the ſource of *Jordan*, until *Philip*, Tetrarch of *Galilee*, threw chaff and ſtraw into the lake, which found a paſſage through the ſubterraneous channels to *Panium*, from whence it was uſually thought *Jordan* had its ſource. See MAGEDAN or DALMANUTHA. The name *Phiale* has been given to ſeveral other lakes, or reſervoirs of water. *Reland. Palæſt.* lib. i. chap. 41.

PHICHOL, פיכל, Φιχὼρ, *The mouth of all*, or *every tongue*; from פה *pe*, *a mouth*, *tongue*, or *word*, and כלל *calal*, *all*: otherwiſe, *perfection*, or *compleating of the mouth*; from *pe*, *a mouth*, and כלה *calah*, *to complete*.

PHICHOL, or *Phicol*, general of the army of *Abimelech* king of *Gerar*. See ABRAHAM, ABIMELECH. *Gen.* xxi. 22.

PHILADELPHIA, Φιλαδελφία, *love of a brother*, or *of fraternity*; from Φίλος, *a friend*, and ἀδέλφος, *a brother*.

PHILADELPHIA, a city of *Myſia*, in *Aſia Minor*. When St. *John the Evangeliſt* wrote his *Revelations*, the angel or biſhop of the church here was a very holy man, *vide Rev.* iii. 7. It is unknown who this biſhop of *Philadelphia* was: *Aureolus* and *De Lyra* think it was St. *Quadratus*, a diſciple of the apoſtles, and an apologiſt for the *Chriſtian* religion, who preſented an apology to the emperor *Adrian*. The *Greeks* in their office give him the name of an apoſtle; and *Euſebius*, *Hiſt. Eccl.* lib. iii. chap. 37. calls him an evangeliſt, becauſe he had devoted himſelf to go from province to province to preach the goſpel. But none of the ancients ſay, that *Quadratus* was biſhop of *Philadelphia*.

II. PHILADELPHIA, otherwiſe *Rabbath*, or *Rabbath Ammon*, *Rabbath* of the children of *Ammon*, or *Rabat-amana*, the capital of the *Ammonites*, was ſituated in the mountains of *Gilead*, toward the ſource of the river *Arnon*. It is ſometimes mentioned as belonging to *Arabia*, ſometimes to *Cœleſyria*. *Euſebius* places it ten miles from *Jazer* eaſt. It is very probable this city was the reſidence of king *Og*, ſince in the time of *Moſes* they ſtill ſhewed his iron bed, nine cubits long, and four cubits broad. *Deut.* iii. 11. *Philadelphia* was one of the ten cities of *Decapolis* beyond *Jordan*. *Plin.* lib. v. c. 18. *Joſephus* extends *Perea*, or the region beyond *Jordan* to *Philadelphia*. *Joſeph de Bello*, lib. iii. cap. 2. See RABBATH AMMON. It is ſaid this city received its name from *Ptolomy Philadelphus* king of *Egypt*. St. *Ignatius the Martyr*, very probably, preached the goſpel here; and to the church of this place he wrote his epiſtle, directed to the *Philadelphians*.

PHILADELPHUS. *Ptolomy Philadelphus* king of *Egypt*. See PTOLEMY and SEPTUAGINT.

PHILARCHES, Φιλάρχης, *lover of the prince*; from Φίλος, *a friend*, and ἄρχος, *a prince*.

PHILARCHES, was a very wicked man, killed by the *Jews*, with *Timotheus* general of the *Syrian* troops. 2 *Macc.* viii. 32.

PHILELLEN, Φιλέλλην, *a friend to the Greeks*. They gave this ſurname to *Ariſtobulus* king of the *Jews*, ſon and ſucceſſor of *Alexander Jannæus*: *Antiq.* lib. xiii. cap. 19. Χρηματίσας Φιλέλλην. And to many eaſtern princes. *Vide* "JEWISH COINS," Plate II.

PHILEMON, Φιλήμων, *that kiſſes*, or *is affectionate*; from Φίλημα, *a kiſs*.

PHILEMON, a rich citizen of *Coloſſæ* in *Phrygia*. He was converted to the *Chriſtian* faith, with *Appia* his wife, by *Epaphras*, a diſciple of St. *Paul*; for St. *Paul* himſelf did not preach at *Coloſſæ*. *Coloſſ.* ii. 1. *Ita Interp. Chryſoſt. homil. in Col.* ii. 1. Perhaps we ſhould have known nothing of *Philemon*, had it not been on account of his ſlave *Oneſimus*, who having robbed him, and run away from him to *Rome*, there found St. *Paul*, and was very ſerviceable to him. St. *Paul* converted him, baptized him, and ſent him back to his maſter *Philemon*, to whom he wrote a letter. *Philemon* had made a church of his houſe, and his domeſtics, as well as himſelf, were of the houſehold of faith. His charity, liberality, and compaſſion, were a refuge to all in diſtreſs.

treſs. The apoſtolical conſtitutions ſay, lib. 7. c. 46. that St. *Paul* made him biſhop of *Coloſſæ*, but the *Menæa* inſinuate, that he went to *Gaza* in *Paleſtine*, of which he was the apoſtle and firſt biſhop. From thence he returned to *Coloſſæ*, where he ſuffered martyrdom with *Appia* his wife, in the time of *Nero*. They relate ſeveral particulars of his martyrdom, and ſay, that his body remained at *Coloſſæ*, where it performed ſeveral miracles. His name is in the martyrologies *November* 22.

PHILETUS, Φιλητὸς, *amiable*, or *who is beloved*; from Φιληθεὶς.

PHILETUS. St. *Paul* writing to *Timothy*, 2 *Tim.* ii. 16, 17, 18. A. D. 65. and a little while before his own martyrdom, ſpeaks of Hymenæus *and* Philetus; *who concerning the truth have erred, ſaying, that the reſurrection is paſt already.* We have nothing very certain concerning *Philetus*; for we make ſmall account of what is read in the falſe *Abdias*, in the life of St. *James major*, even ſuppoſing this author has not put the name of *Philetus* inſtead of *Phygellus*.

PHILIP, Φίλιππος, *warlike*, or *a lover of horſes*.

I. PHILIP, king of *Macedon*, and father of *Alexander the Great*, is ſpoke of in Scripture, only by incident, on occaſion of his ſon *Alexander*. *Philip* was killed at *Egea*, a city of *Macedonia*, by *Pauſanias* ſon of *Ceraſtus*, while he was celebrating the nuptials of his daughter *Cleopatra* with *Alexander* king of *Epirus*; A. M. 3668. *Alexander the Great*, in his letter to *Darius*, aſſerts, that the *Perſians*, for a great reward, had engaged the murderers of his father to this crime. *Diodor. an.* 1. *Olymp.* 111. *Juſt.* lib. ix. cap. 6. *Q. Curt.* lib. iv. chap. 1. *Arrian.* lib. 2.

II. PHILIP, ſurnamed *Arideus*, brother of *Alexander the Great*, ſucceeded him in the kingdom of *Macedonia*, A. M. 3681. He was put to death in 3687, *ante* A. D. 317.

III. PHILIP, foſter-brother of *Antiochus Epiphanes*, a *Phrygian* by birth, and very much in *Antiochus*'s favour. 2 *Macc.* ix. 29. This prince made him governor of *Jeruſalem*, where he committed many outrages on the *Jews*, to force them to forſake their religion. Seeing that *Apollonius* and *Seron* were defeated by *Judas Maccabeus*, he ſent for new ſuccours to *Ptolomy* governor of *Cœle-Syria*, who ſent him *Gorgias* and *Nicanor* with a powerful army. Some time after, *Antiochus* going beyond the *Euphrates*, to extort money from the people, *Philip* went with him; *Antiochus* finding himſelf near his end, made him regent of the kingdom, put his diadem into his hand, his royal cloak, and his ring, that he might render them to his ſon the young *Antiochus Eupator*. But *Lyſias* having taken poſſeſſion of the government in the name of young *Eupator*, who was but a child, *Philip* not being able to cope with him, durſt not return into *Syria*; but he went into *Egypt*, carrying the body of *Epiphanes* with him, there to implore aſſiſtance from *Ptolomy Philometor*, againſt *Lyſias* the uſurper of the government of *Syria*. The year following, while *Lyſias* was buſy in his war againſt the *Jews*, *Philip* got into *Syria*, and took poſſeſſion of *Antioch*. But *Lyſias* returning into the country with great diligence, retook *Antioch*, and put *Philip* to death, who was taken in the city. A. M. 3840. *Joſeph. Antiq.* l. xii. cap. 15.

IV. PHILIP, ſon of *Herod the Great*, by one of his wives called *Cleopatra*. He married *Salome* the daughter of *Herod* ſurnamed *Philip*, and of *Herodias*; who is ſo well known in the goſpel, by the death of *John the Baptiſt*; and *Salome* her daughter, the wife of *Philip*, is ſhe who danced before *Herod*, and aſked for the head of that holy forerunner of *Chriſt*. In the will of *Herod*, *Philip* was named after *Archelaus*, and he bore the title of Tetrarch of *Trachonitis*, *Gaulanitis*, *Batanea*, and *Paneas*. *Antiq.* lib. 17. cap. 10. While *Archelaus* went to *Rome*, to ſolicit the confirmation of his father's will from *Auguſtus*, he left his brother *Philip* in *Judea* to govern it. Some time after, *Verus* governor of *Syria* ſent *Philip* to *Rome* alſo, to aſſiſt his brother *Archelaus*, or to take care of his own intereſts.

As ſoon as *Auguſtus* had confirmed *Herod*'s will, *Philip* returned into his Tetrarchy, and lived there many years as a peaceable and moderate prince, contented with his condition, and placing his delight in well-governing his people. When he went abroad, if any one applied to him for juſtice, he preſently ſtopt, in what place ſoever he was, cauſed a tribunal to be ſet, whch he always carried with him for that purpoſe, gave the parties a hearing, and determined the cauſe on the ſpot. He built the walls round the city of *Paneas*, and gave it the name of *Ceſarea Philippi*. He alſo enlarged the town of *Bethſaida*, on the lake *Genneſareth*, and gave it the name of *Julias*, in honour of *Julia* the daughter of *Auguſtus*. He died A. D. 33, after 37 years reign, the 20th year of the emperor *Tiberius*. *Antiq.* lib. 18. cap. 6.

V. PHILIP, otherwiſe *Herod-Philip*, He is called *Philip*, in St. *Mark* vi. 17. and *Luke* iii. 19. and *Herod.* in St. *Matthew* xiv. 3. ſon of *Herod the Great*, and of the ſecond *Mariamne* daughter of *Simon* the high-prieſt. This *Herod-Philip* married *Herodias*, by whom he had *Salome*, who danced before *Herod* (as mentioned in the foregoing

going article). *Herodias* left him, and married *Herod-Antipas* his brother. See *Herod-Antipas*, and *Herod-Philip*, HERODIAS.

VI. PHILIP the apoſtle: native of *Bethſaida* in *Galilee*. *Euſebius*, *Hiſt. Eccl.* lib. iii. cap. 31. ſays he was a married man, and had ſeveral daughters. *Jeſus Chriſt* invited him to follow him, John i. 43, 44, &c. *Philip* followed him; and ſoon after, finding *Nathanael*, *Philip* ſaid to him, *We have found the Meſſiah*. Then he brought *Nathanael* to *Jeſus*; and they were with him at the marriage of *Cana* in *Galilee*. *Clemens Alexandrinus*, *Stromat.* lib. iii. mentions it as a thing univerſally acknowledged, that it was *Philip* who gave our Saviour the anſwer, *Let me firſt go to bury my father*, Matth. viii. 21, 22. *Tertullian*, *de Baptiſmo*, cap. 12. aſſures us, that it was one of the apoſtles, but the evangeliſts do not ſay it was this apoſtle, and it would be ſtrange, that St. *John*, who tells us ſo particularly what *Chriſt* ſaid to *Philip*, at his call to the apoſtleſhip, ſhould not mention ſo remarkable a circumſtance.

St. *Philip* was called at the very beginning of our Saviour's miſſion, A. D. 30. and about a year afterwards he was appointed an apoſtle. When our Saviour intended to feed five thouſand men, he aſked St. *Philip*, only to prove him, whence bread might be bought for ſuch a multitude? *Philip* anſwered, that, two hundred pennyworth would not be ſufficient for every one to taſte a little, *vide* John vi. 5, 6, 7. Luke vi. 13. Mat. x. 2. Some *Gentiles*, having a curioſity to ſee *Jeſus Chriſt*, a little before his paſſion, they addreſſed themſelves to St. *Philip*, who mentioned it to St. *Andrew*, and theſe two together to *Chriſt*, John xii. 20, 22. At the laſt ſupper, *Philip* aſked our Saviour, that he would pleaſe to ſhew them the Father, and that was all they deſired. But *Jeſus* anſwered them, that ſeeing the *Son*, they ſaw the *Father* alſo, John xiv. 8, 10. This is all we find of him in the goſpel.

Clemens Alexandrinus ſays, *Strom.* lib. iii. p. 448. that St. *Philip* married ſome of his daughters. *Theodoret* ſays, *in Pſal.* cxvi. he preached in the two *Phrygias*; and *Euſebius*, *Hiſt. Eccl.* lib. iii. cap. 31. ſays he was buried at *Hierapolis* in *Phrygia Pacatiana*. *Polycrates*, biſhop of *Epheſus*, *apud Euſeb.* lib. v. cap. 24. aſſures us, that St. *Philip*, with St. *John*, celebrated the paſſover on the fourteenth day of the moon. The ſame author ſeems to ſay, *Euſeb. Hiſt. Eccl.* lib. iii. cap. 39. that *Papias* had been informed by the daughters of St. *Philip*, that a dead man had been reſtored to life in the time of this apoſtle. The falſe hiſtories that we have of St. *Philip*, pretend that he died at the age of fourſcore and ſeven years, under *Domitian* or *Trajan*. There hath been a book *of Acts* falſely imputed to this apoſtle, which was condemned by pope *Gelaſius*: as alſo *a Goſpel* uſed by the *Gnoſtics*, *Epiphan. hæreſ.* 26. cap. 13. The *Bollandiſts* may be conſulted, *May* 1.

As to his daughters, *Polycrates*, biſhop of *Epheſus* ſays, that two of them lived in virginity, and were buried with their father at *Hierapolis*, *Euſeb.* lib. iii. cap. 31. *Polycrates* ſpeaks alſo of another daughter of St. *Philip*, who lived in great ſanctity, and died at *Epheſus*. This is, probably, ſhe who was married; and, perhaps, it was this whom the *Greeks* honoured by the name of *Hermione*, who, they ſay, was buried at *Epheſus*, and was daughter of *Philip* the apoſtle, *Vid. Valeſ. Not. in Euſeb.* p. 55.

VII. PHILIP, the ſecond of the ſeven deacons, Acts vi. 5. This deacon, they ſay, was of *Ceſarea* in *Paleſtine*. It is certain, his daughters lived in that city, Acts xxi. 8, 9. After the death of *Stephen*, all the *Chriſtians*, except the apoſtles, having left *Jeruſalem*, and being diſperſed in ſeveral places, St. *Philip* went to preach at *Sebaſte* or *Samaria*, where he performed ſeveral miracles, and converted many perſons: Acts viii. 1, 2, 5, &c. He baptized them; but informed the apoſtles at *Jeruſalem*, that *Samaria* had received the word of God; that they might come, and communicate the Holy Ghoſt to them. *Peter* and *John* came thither for that purpoſe. *Simon Magus* had been admitted to baptiſm, among others, by St. *Philip*. *Vide* MAGUS.

St. *Philip* was, probably, at *Samaria*, when an angel commanded him to go on the road that leads from *Jeruſalem* to Old *Gaza*: (for there were two cities of *Gaza*, the Old and the New; the Old was then forſaken, and was on the road to *Egypt*.) *Philip* obeyed, and there met with an *Ethiopian* eunuch, belonging to *Candace* queen of *Ethiopia*, whom he converted and baptized. See the hiſtory, Acts viii. 26. Being come out of the water, the ſpirit of the Lord took away *Philip*, and the eunuch ſaw him no more. Some ancient *Greek* manuſcripts intimate, and ſome of the fathers read in this place, that the Holy Ghoſt deſcended upon the eunuch, as ſoon as he was baptized. See *Mills*'s Various Lections on the New Teſtament. But *Philip* was found again at *Azotus*, and preached the goſpel in all the cities he paſſed through, till he returned to *Ceſarea* of *Paleſtine*, which is about thirty leagues from *Azotus*.

Scripture does not inform us what *Philip* did after this time, in A. D. 33. The modern *Greeks* ſay,

ſay, that this holy deacon went to *Tralles* in *Aſia*, where he founded a church, of which he was the apoſtle and biſhop, and where he reſted in peace, after performing many miracles. The *Latins*, after *Uſuard* and *Ado*, ſay, *June* 6, that he died in peace at *Ceſarea*, and that three of his daughters were there buried with him. *Ado* adds, that the fourth died at *Epheſus*; but he has miſtaken this fourth daughter of *Philip* the deacon, for St. *Hermione*, daughter of *Philip* the apoſtle, of the former article. *Caius* alſo, an ancient prieſt of the *Romiſh* church, apparently confounds the daughters of *Philip* the deacon, with thoſe of *Philip* the apoſtle, when he ſays, that the four daughters of the deacon dwelt at *Hierapolis* in *Phrygia*, *Caius apud Euſeb. Hiſt. Eccl.* lib. iii. cap. 31. When St. *Paula* came to *Ceſarea*, A. D. 386, ſhe had a mind to ſee the houſe of St. *Philip*, and the chambers of his daughters. *Hieronym. Ep.* 27. The *Greeks* celebrate the feaſt of *Philip* the deacon, *October* 11.

PHILIPPI, Φίλιπποι, from *Philip*.

PHILIPPI, a city of *Macedonia*, and a *Roman* colony, Acts xvi. 12, 13, &c. St. *Paul* came to preach here A. D. 52. and converted ſeveral people; among others, *Lydia*, a ſeller of purple. He alſo caſt out a pythonic ſpirit from a ſervant-maid. Her maſters ſtirred up the whole city againſt *Paul*; and the magiſtrates cauſed him to be ſeized, whipped, and put in priſon. But the day following they made excuſes for their ill treatment.

PHILIPPIANS: the *Philippians* were always full of acknowledgment, for the faith they had received from God, by the miniſtry of St. *Paul*. They aſſiſted him on ſeveral occaſions, Phil. iv. 16. They ſent him money while in *Achaia*; and being informed that he was a priſoner at *Rome*, they ſent a deputation to him by *Epaphroditus* their biſhop, to be ſerviceable to him, Phil. iv. 12, 18. A. D. 61. *Epaphroditus* fell ſick; and St. *Paul*, in order to deliver the *Philippians* from their concern, at the hearing of his ſickneſs, ſent *Epaphroditus* to them again, when he was recovered, and by him the epiſtle which we have remaining: in which he commends their liberality, and ſhews great acknowledgment, for their readineſs. See PAUL.

PHILISTINES, פלשתים, Φυλιςιείμ, *thoſe that dwell in villages*. See PALESTINE.

PHILISTINES, a people that came from the Iſle of *Caphtor*, (*vide* CAPHTOR, *i. e. Crete*,) into *Paleſtine*, Amos ix. 7. Jerem. xlvii. 4. being deſcendants from the *Caphtorim*, who came from the *Caſluhim*, children of *Mizraim*, as *Moſes* informs us, Gen. x. 13, 14. and, by conſequence, originally from *Mizraim*, father of the *Egyptians*. *Moſes* ſays, Deut. ii. 23. that the *Caphtorim*, being come out of *Caphtor*, drove out the *Avim* which dwelt from *Hazerim* to *Azzah* (or *Gaza*), and dwelt in their ſtead: therefore, it is only ſince the time of the *Avim* (or *Avites*), or *Canaanites*, that the *Philiſtines* came into *Paleſtine*, and poſſeſſed that country. We do not know the time of their coming out of *Caphtor*; but they had been long in *Canaan*, when *Abraham* came thither, A. M. 2083.

The name *Philiſtine* is not *Hebrew*. The *Septuagint* generally tranſlate פלישתים by Αλλόφυλοι, *Allophyloi*, ſtrangers. The *Pelethites* and *Cherethites* were alſo *Philiſtines*; and the LXX. ſometimes tranſlate *Cherethim*, by *Cretai*, *Cretes*, כרתים Κρῆτες, *vide* Ezek. xxv. 16. *Zeph.* ii. 5. 6.

The *Caſluhim*, or *Caſluchim*, the fathers of the *Caphtorim*, dwelt originally in *Pentapolis Cyrenaica*, according to the paraphraſt *Jonathan*; or in the canton *Pentaſchenites* of Lower *Egypt*, according to the *Jeruſalem* paraphraſt. We find in *Marmorica*, the city of *Axilis*, or *Azylis*; and in *Libya* bordering on *Egypt*, *Sagylis*, or *Satylis*; and this out of *Ptolemy*. Theſe names have a ſenſible reſemblance to *Caſluhim*. This country is near *Egypt*, where the children of *Mizraim* had their ſettlement: it is over-againſt *Crete*. *Strabo*, lib. xvii. p. 837, allows but a thouſand furlongs between the port of *Cyrene*, and that of *Crete*, called *Criou Metapon*, or *the Ram's Forehead*. There was, heretofore, a great intercourſe between *Cyreniaca* and *Crete*, as appears from *Strabo* and *Pliny*: it is therefore probable, that the *Caſluhim* ſent colonies to this iſland from *Cyreniaca*, which afterwards paſſed to the coaſts of *Paleſtine*.

Beſides the conformity which is obſervable between the words *Cherethim* and *Crete*, we alſo find a great reſemblance between the manners, the arms, the deities, the cuſtoms of the *Philiſtines*, and the *Cretans*.

The *Philiſtines* were a powerful people in *Paleſtine* even in *Abraham*'s time, ſince they had then kings, and conſiderable cities. They are not in the number of the nations devoted to extermination, and whoſe territory the Lord had abandoned to the *Hebrews*. They were not of the curſed ſeed of *Canaan*. However, *Joſhua* did not forbear to give their land to the *Hebrews*, and to attack them by command from the Lord, becauſe they poſſeſſed a country promiſed to *Iſrael*. But theſe conqueſts of *Joſhua* muſt have been ill maintained, ſince under the Judges, under *Saul*, and at the beginning of the reign of

king *David*, the *Philiſtines* had their kings, and their lords, which they called *Sazenim*; ſince their ſtate was divided into five little kingdoms, or ſatrapies, and ſince they oppreſſed the *Iſraelites* during the government of the high-prieſt *Eli*, and of *Samuel*, and during the reign of *Saul*, for about 120 years, from A. M. 2848 to 2960. True it is, that *Shamgar*, *Sampſon*, *Samuel*, and *Saul*, oppoſed them, and killed ſome of their people, but did not reduce their power. They continued independent till *David*, who ſubdued them, 2 Sam. v. 17. viii. 1, 2, &c.

They continued in ſubjection to the kings of *Judah* down to the reign of *Jehoram*, ſon of *Jehoſhaphat*, about 246 years, from A. M. 2960, when they were ſubdued by *David*, to A. M. 3116, when they revolted from *Jehoram*, 2 Chron. xxi. 16. *Jehoram* made war againſt them, and probably reduced them to his obedience again, becauſe it is obſerved in Scripture, that they revolted again from *Uzziah*, who kept them to their duty during his whole reign, 2 *Chron.* xxvi. 6, 7. *Uzziah* began to reign in 3194. During the unfortunate reign of *Ahaz*, the *Philiſtines* made great havock in the territory of *Judah*; but his ſon and ſucceſſor *Hezekiah*, ſubdued them again, 2 Chron. xxviii. 18. 2 Kings xviii. 8. Laſtly, they regained their full liberty under the later kings of *Judah*; and we may ſee by the menaces made againſt them by the prophets *Iſaiah*, *Amos*, *Zephaniah*, *Jeremiah* and *Ezekiel*, that they brought a thouſand hardſhips and calamities on the children of *Iſrael*, for which God threatened to puniſh them with great misfortunes.

Eſar-haddon, ſucceſſor to *Sennacherib*, beſieged *Azoth* and took it, by the arms of his general *Thaſthan*, or *Tartan*. *Pſammiticus*, king of *Egypt*, took the ſame city, after a ſiege of twenty-nine years, according to *Herodotus*, lib. ii. cap. 157. and this is the longeſt ſiege of any known. During the ſiege of *Tyre*, which held out thirteen years, *Nebuchadnezzar* uſed part of his army to ſubdue the *Ammonites*, the *Moabites*, the *Egyptians*, and other nations bordering on the *Jews*. There is great probability that the *Philiſtines* could not withſtand him, but were reduced to his obedience, as well as the other people of *Syria*, *Phenicia* and *Paleſtine*. Afterwards, they fell under the dominion of the *Perſians*, then under that of *Alexander the Great*, who deſtroyed the city of *Gaza*, *Strabo*, lib. xxvi. *Arrian*, lib. ii. *de Expedit. Alexand.* the only city of the *Phenicians* that dared to oppoſe him. After the perſecution of *Antiochus Epiphanes*, the *Aſmoneans* took by degrees ſeveral cities from the country of the *Philiſtines*, which they ſubjected. *Tryphon*, regent of the kingdom of *Syria*, gave to *Jonathan* the *Aſmonean*, the government of the whole coaſt of the *Mediterranean*, from *Tyre* to *Egypt*; conſequently all the country of the *Philiſtines*. The name *Paleſtine* comes from *Philiſtine*, although theſe people poſſeſſed but a ſmall part of this country.

PHILISTIA, פלשת, ἀλλόφυλοι, the country of the *Philiſtines*.

PHILO, a famous *Jewiſh* author, of the city of *Alexandria*, and of the race of the prieſts. He was brother to *Alexander Lyſimachus*, alabarch, or chief of the *Jews*, who in great numbers inhabited that city. *Joſephus*, *Antiq.* lib. xviii. cap. 10. calls him an illuſtrious man in every thing. He made himſelf ſo famous by his eloquence, and by his knowledge of the philoſophy of *Plato*, that it was commonly ſaid of him at *Alexandria*, either *Philo* imitates *Plato*, or *Plato* imitates *Philo*. *Hieronym. de viris illuſt.* cap. 11. *Photius Cod.* 105 And the learned call him the *Jewiſh Plato*, or the ſecond *Plato*. He was pretty far in years when he was deputed with others to go to *Rome*, about A. D. 40, by the *Jews* of *Alexandria*, to defend the right of citizenſhip of *Alexandria*, which the *Jews* claimed, before the emperor *Caius*. They ſtaid at *Rome* till *Caius* returned out of *Gaul*, and when he arrived, they preſented their memorial to him. *Caius* received them with more tokens of friendſhip than they expected, *Philo. Leg. ad Caium.*

Some time after, he gave them a hearing near the city, in the houſes of pleaſure that bore the name of *Mecenas* and *Lamia*. The emperor reproached them with being the only people in the world who would not acknowledge him as a God, &c. *Vide* CAIUS. He diſmiſſed them without deciding the cauſe.

Philo compoſed ſeveral works, good part of which is extant, and much eſteemed by intelligent perſons. *Photius* believes, *Cod.* 105, that from him the cuſtom was firſt introduced into the church, of explaining Scripture allegorically; and true it is, that the fathers, eſpecially *Clement* of *Alexandria* and *Origen*, have often followed the method of *Philo*; but it cannot be denied, that the cuſtom of allegorizing Scripture, was in uſe long before *Philo*. *Joſephus*, *Proëm. in Antiq. Jud. ad finem*, teſtifies, that he had thoughts of compoſing a work, in which he would explain what *Moſes* had concealed under allegories. St. *Paul* has often uſed this manner of explaining Scripture; ſo that it may be eaſily ſeen it had been long

long familiar to the *Jews*. See ALLEGORY, and *Wiſd.* xviii. 24, compared with *Philo*, lib. iii. *de vita Moſ.* p. 519.

Several of the ancients have thought, that *Philo* intended to deſcribe the life of the firſt *Chriſtians* of *Alexandria*, in his book intitled, *Of a contemplative Life*, wherein he repreſents the manner of living of the *Therapeutæ*. *Vide* ESSENES. It is ſaid, *Euſeb. Hiſt. Eccl.* lib. ii. *de viris illuſt.* cap. 11. *Philo* was acquainted with St. *Peter* at *Rome*, under the emperor *Claudius*; and contracted a friendſhip with him. *Photius* ſays, *Cod.* 105. that he even embraced *Chriſtianity*, but quitted it again out of diſcontent: but this circumſtance does not appear from any ancient writer. The time of his death is unknown.

PHILOLOGUS, Φιλόλογος, *a lover of letters*, or *of the word*; from Φίλος, *a lover*, and λογος, *the word*.

PHILOLOGUS. St. *Paul*, *Romans* xvi. 15. ſalutes *Philologus*, of whom nothing particular is known. The *Greeks* make him biſhop of *Sinope* in *Pontus*, and place his feaſt *Nov.* 4. *Origen* believes, that *Philologus* was huſband to *Julia*, mentioned in the ſame place; but others doubt whether *Julia* is not rather the name of a man.

PHILOMETOR, Φιλομήτωρ, *lover of his mother*; from Φίλος, *a lover*, and μήτηρ, *a mother*.

PHILOMETOR, the ſurname of *Ptolemy* VI. king of *Egypt*. See PTOLEMY.

PHILOPATOR, Φιλοπάτωρ, *lover of his father*.

PHILOPATOR. The ſurname of *Ptolemy* IV. king of *Egypt*. See PTOLEMY.

PHILOSOPHY, Φιλοσοφία, *the love of wiſdom*; from Φίλος, *a lover*, and σοφία, *wiſdom*.

PHILOSOPHY. St. *Paul* bids the *Coloſſians* beware, leſt any man ſpoil them through philoſophy, Coloſſ. ii. 8. And in the *Acts*, xvii. 18. *Luke* relates, that when St. *Paul* came to *Athens*, he there found *Epicurean* and *Stoic* philoſophers, who made a jeſt of his diſcourſes. The ſame apoſtle in many places of his epiſtles, oppoſes the ſuppoſed wiſe men, and the falſe wiſdom of the age, *i. e.* the Pagan philoſophy, to the wiſdom of *Jeſus Chriſt*, and the true religion; which in the notion of the philoſophers and ſophiſts of this world, ſeemed to be mere folly, being built neither on the eloquence nor ſubtilty of thoſe who preached it, but on the power of God, and his authority, on the operation of the Holy Ghoſt, which actuated the hearts and minds of believers.

About the time that the ſeveral ſects of philoſophers were formed among the *Greeks*, as the *Academics*, the *Peripatetics*, the *Stoics*, by a ſort of emulation, among the *Jews* alſo ſeveral ſects of philoſophers aroſe, as the *Eſſenes*, the *Phariſees*, and the *Sadducees*. The *Phariſees* had ſome reſemblance to the *Stoics*, the *Sadducees* to the *Epicureans*, and the *Eſſenes* to the *Academics*. The *Phariſees* were proud, vain, and boaſting, like the *Stoics*: the *Sadducees*, who denied the immortality of the ſoul, and the exiſtence of ſpirits, freed themſelves at once, like the *Epicureans*, from all ſolicitude about futurity: the *Eſſenes* were more moderate, more ſimple and religious, and therefore approached nearer to the *Academics*.

The philoſophers againſt whom St. *Paul* inveighs, in his Epiſtle to the *Romans*, boaſted the extent of their knowledge, the purity of their morality, the eloquence of their writings, the ſtrength of their reaſonings, and the ſubtilty of their arguments. Their weakneſſes were pride, curioſity, preſumption, hypocriſy, ambition. They aſcribed every thing to human reaſon; and would be ſuperior in every thing. Although their lives were diſorderly, ſhameful, and even injurious to human nature, yet they would paſs on the world for good men, and, boaſting of their knowledge of God, they diſhonoured him by their actions. To them St. *Paul* oppoſed the humility of the croſs of *Jeſus Chriſt*, the force of his miracles, the purity of his morals, the depth of his myſteries, and the evident proofs of his miſſion.

It is diſputed whether the heathen philoſophers did not borrow the fineſt ſentiments of their morality from the ſacred Scriptures. The fathers have been much divided on this queſtion: ſome have maintained the affirmative, ſome the negative. *Philo.* lib. i. *de vita Moſ.* teaches, that before the tranſlation of the books of *Moſes*, by order of *Ptolomy Philadelphus*, the Gentiles had no acquaintance with the ſacred books. *Ariſtæus de 70 Interp.* makes *Demetrius Phalerius* ſay, that the *Greek* hiſtorians, poets, and writers, have made no mention of the books of the *Hebrews*; and that ſome writers being deſirous of inſerting ſomething from them into their works, were prevented by divine puniſhments, of which he gives inſtances. *Origen*, *in Cantic.* maintains, that the name of *Moſes* was unknown to the *Greeks*, and is not to be found in their writings. *Joſephus* acknowledges the ſilence of the *Greeks*, and gives this reaſon for it; that they had not read the books of the *Jews*. *Lactantius*, *de Origin. Err.* lib. ii. cap. 11. ſays expreſsly, that the prophane had never read the ſacred writings. In another place, *de Vera Sapientia*, lib. iv. cap. 2. that it was ſurprizing that *Pythagoras* and *Plato* ſhould go into *Egypt*, into *Chaldea* and *Perſia*, to

ſtudy the religion and cuſtoms of thoſe people, and not go into *Judea*, whither they might eaſily have paſſed, and where they might have found what they vainly ſought elſewhere.

But other of the fathers, and thoſe the greater number, have been for the affirmative: they aſſure us, that the moſt celebrated of the philoſophers, were acquainted with the ſacred books, and the prophets. St. *Auſtin* thinks, *de Civit.* lib. viii. cap. 11. & *de Doctrina Chriſtian*, lib. ii. cap. 28. that *Pythagoras* knew *Jeremiah* in *Egypt*. Others believe that he converſed with *Ezekiel* in *Judea*: *Quidam, apud Clem. Alex.* lib. i. *Strom.* that he was acquainted with the *Jews*, and borrowed ſeveral of their laws, which he admitted into his philoſophy. *Clemens Alexandrinus*, *Admonit. ad Gentes*, p. 46, 47, 48. ſpeaking to the *Greeks*, aſſert, that whatever there is of truth in the laws of *Plato*, was derived from the *Hebrews*; that from thence their poets borrowed their fineſt thoughts, and their nobleſt expreſſions. *Juſtin Martyr*, *Apolog.* i. p. 15. & *Apolog.* ii. p. 81, 82. ſhews, by many examples, that *Orpheus*, *Homer*, *Solon*, *Pythagoras*, *Plato*, and many others, travelled into *Egypt*, and conſulted the books of *Moſes*. *Celſus* the philoſopher, (*Orig. cont. Celſ.* lib. vi.) an enemy to the *Chriſtians*, acknowledges the conformity between the ſentiments of *Plato* and thoſe of *Moſes* and the *Jewiſh* prophets: from whence he ridiculouſly concludes, that the *Hebrews* had imitated the *Greeks*; as if *Moſes* and the other ſacred writers had been poſterior to *Plato* and the *Greek* poets.

Tertullian maintains, that the ancient law-givers of the heathen had nothing valuable but what they had borrowed from the *Hebrews*. That their poets and philoſophers had drawn from the fountain of the prophets; that by the ſubtil artifice of the devil, ſome ſtrokes of truth ſlipped into the writings of the profane, in order to undermine the truth at ſuch time as God ſhould manifeſt it to the world. For the greater part of mankind want either penetration, or ſincerity, to diſtinguiſh the truth from ſuch errors as they find blended with it. *Juſtin Martyr* had the ſame opinion. *Euſebius* has employed two entire books, lib. xi. xii. of his great work of the Goſpel-Preparation, to ſhew that *Plato* had taken the principal things of his philoſophy, and of his theology, from the ſacred books of the *Jews*. *Theodoret* advances, that the ancient philoſophers *Pherecides*, *Pythagoras*, *Thales*, *Solon*, and *Plato*, had travelled into *Egypt*, and had received inſtructions, not only from the *Egyptians*, but alſo from the *Hebrews*, even ſo far, that *Pythagoras* received circumciſion, which the *Egyptians* had borrowed from the *Jews*. St. *Ambroſe* ſeems to think, that one of *Plato*'s chief deſigns in coming into *Egypt*, was to conſult the laws of *Moſes*, and the oracles of the prophets, *Ambroſ. in Pſal.* cxviii. *Serm.* 2, 4, 5, 13. & lib. *de fuga ſæculi*, cap. 8. & *de Bono Mortis*, cap. 10. & cap. 11. n. 51. & *de Arca Noë*, cap. 8.

But as this queſtion is concerning a fact, it ought to be examined from facts, rather than authorities. Proofs from fact are of two kinds. Firſt, the agreement of notions and expreſſions, between the ſacred authors and the prophane, in matters wherein naturally they could not agree. Secondly, the acknowledgment of thoſe who copied from others, or the teſtimony of cotemporary authors. But in the writings of the poets and the prophane philoſophers, we find no acknowledgment that they had borrowed any thing from the ſacred writers; none of their cotemporary writers notice any thing like this. Thoſe reſemblances that may be obſerved between the ſacred and prophane authors, are merely fortuitous, and in ſuch paſſages wherein men of ſenſe might eaſily coincide, without copying one another: therefore nothing can be concluded from hence, in favour of the opinion, that the *Greeks* had read and imitated the *Hebrew* writers.

Nay, they could not ſo much as have read them; for they muſt either have read them in the original, or in tranſlations. The *Grecians* did not ſtudy foreign languages; and the *Jews* were infinitely jealous of the ſacredneſs of their books, nor would communicate them to prophane heathen: neither could they read them in any verſions; for there were none but that of the *Septuagint*, under *Ptolomy Philadelphus*, long after *Pythagoras*, *Plato*, *Ariſtotle*, *Socrates*, *Chryſippus*, *Zeno*, and the ancient *Greek* philoſophers and legiſlators. There is even great probability, that the verſion of the *Septuagint* is ſtill more modern than *Philadelphus*. See SEPTUAGINT.

Another famous queſtion has been debated, concerning the ſalvation of the ancient philoſophers; whether they, by only following the light of reaſon, and living good moral lives, in the eye of the world, independently of the law and the goſpel, could eſcape damnation and eternal miſery? St. *Paul*, Rom. ii. 9, 10, 11, &c. ſeems not to exclude the *Gentiles* who lived virtuous lives from heaven. *Vide* GENTILES. *When the Gentiles, who have not the law, do by nature things contained in the law; theſe having not the law, are a law unto themſelves: therefore if the uncircumciſion* (or, *the Gentile*) *keep the righteouſneſs of the law, ſhall not his uncircumciſion be counted for circumciſion?* ver. 26.

From

From theſe paſſages, it may be concluded, that the philoſopher of the *Gentiles*, who keeps the law of nature, and who worſhips God, is accepted before the Sovereign Judge equally with the *Jew*, who obſerves the ceremonial law.

[After all, till it be determined what *degrees* of glory, on one hand, or of miſery, on the other, obtain in the future world, it is impoſſible to anſwer this queſtion: but we may ſafely leave it to the great Judge of all, who will render to every man according to his deeds. The queſtion of degrees of puniſhment, as well as of happineſs, ſolves many of the difficulties attending our imperfect information of the nature, &c. of the future ſtate; and it may prove hereafter, that many whom mankind regarded as of high character, may there be placed *below* what might be expected as their ſtation; while others, who have been diſregarded here, may enjoy ſituations *above* them. We ought to conſider, that, in proportion to the means and privileges enjoyed, ſhould be our improvement:—for certainly, thoſe who with feweſt advantages, have brought moſt glory to God, are entitled to a ſtation above thoſe who, with ſuperior advantages, have brought leſs glory to God. Now, ſince advantages of birth, education, diſpoſition, ſituation in life, occurrences,—not to advert to different degrees of mental powers, of the Holy Spirit, of grace, and of the various graces derived from God;—ſince theſe, and a thouſand other incidents, and co-incidents, are altogether beyond our conception and *valuation*, we may well conclude, that many who appear to us among the firſt, may be finally placed among the laſt; and that many ſhall come from the eaſt and the weſt, and ſit down in the kingdom of God, in higher ſtations of glory, becauſe they have well improved what little light was granted to them, rather than others, who, amid the blaze of divine light with which they were ſurrounded, did not make *adequate* improvements of the favour.]

The *Jews*, (*Rab. Moſes & Rab. Meyr. Gubar.*) allow a place in paradiſe to more than one kind of *Gentiles: e. gr.* they think, thoſe who have faithfully obſerved the commandments given to *Noah*, ſhall obtain ſalvation; alſo, thoſe who have known God, who have entertained rational notions of the Deity, who have lived in a regular and laudable manner: they inſtance *Socrates* and *Plato*. The Talmudiſts exclude from ſalvation four ſorts of people; ſuch *Gentiles* as reſemble (1) *Balaam* and (2) *Doeg*; and *Jews* which reſemble (3) *Achitophel* and (4) *Gehazi*. Whence we infer, that *Pagans*, who are like neither *Balaam* nor *Doeg*, according to them, may be admitted to happineſs. *Toſtatus*, *Catharinus*, *Eraſmus*, and ſome other modern authors, ſeem to think, that ſome of the antient philoſophers, as *Socrates*, *Plato*, and *Seneca*, were in a ſtate capable of ſalvation; which is, on the ſuppoſition, that they knew God, and that they lived in a moral and laudable manner. Nevertheleſs, certain it is, that without faith it is impoſſible to pleaſe God: that faith without works is dead: that without a faith in our deliverer, our *Meſſiah*, we cannot attain ſalvation. But the philoſophers had neither faith enlivened by charity, nor good works, nor belief in the *Meſſiah*.

Socrates, the moſt unexceptionable of them all, is accuſed [falſely, I hope; for *Ariſtophanes*, his accuſer, is no competent witneſs] of being addicted to an abominable vice: he worſhipped the clouds, he uſed to ſwear by a dog, by an oak, by a duck. *Lactantius* deſcribes him as a buffoon and merry-andrew, if he intended thereby to rally the religion of the *Athenians*, among whom he lived, and the ſolemnity of an oath; or as a fool, if he held theſe things to be gods. The diſciples of *Socrates* vindicated their maſter from the imputation of atheiſm, and proved that he worſhipped the gods of the *Grecians*. At his death he gave orders, that a cock ſhould be ſacrificed to *Æſculapius*. *Vide* FRAGMENT, No.

Seneca, the object of admiration of ſeveral of the ancients, compoſed a book of Pagan ſuperſtitions, and after having ſhewn the ridiculouſneſs of them, he concluded, that the wiſe man ought to obſerve theſe things in compliance to cuſtom and the laws, and to practiſe them in outward appearance, without any belief of them. *Dio* upbraids this philoſopher with the commiſſion of heinous crimes, and with inſtructing his pupil *Nero* to practiſe the ſame; with heaping up immenſe riches in a very little time, and with increaſing them by daily uſury. Such were the moſt compleat of the Pagan philoſophers! Men who had a barren knowledge of the Deity.

The Orientals obſerve, that the philoſophy of *Thales Mileſius*, who took water to be the principle of all things, has a near relation to that of *Moſes* and the *Egyptians*, who were pretty much in the ſame principles, as alſo the *Phenicians*, who contended for the production of all things out of tempered mud and watry ſediment; whereas the *Perſians* and *Zoroaſter* made a nearer approach to the principles of *Anaxagoras*, who ſuppoſed fire to be the firſt natural cauſe of all material things.

PHINEHAS, פנחס, *Heb. Pinchas. Aſpect, or face of truſt or protection*; from פנה *panah, to behold*, and חסה *chaſah, to hope, to truſt*.

I. PHINEHAS, or as the *Jews* pronounce, *Pinchas*, ſon of *Eleazar*, and grandſon of *Aaron*. The third high-prieſt of the *Jews*, A. M. 2571, until

until towards A. D. 2590, *ante* 1414. He is particularly commended in Scripture for zeal, in vindicating the glory of God, when the *Midianites* had ſent their daughters into the camp of *Iſrael*, to tempt the *Hebrews* to fornication and idolatry: *Numb.* xxv. 7. ſo that the Lord promiſed the prieſthood to *Phinehas* by perpetual covenant; evidently including this tacit condition, that his children ſhould continue faithful and obedient; for we know the prieſthood paſſed out of the family of *Eleazar* and *Phinehas* to that of *Ithamar*, and that it returned not to the poſterity of *Eleazar* until after about an hundred and fifty years.

This dignity continued in the race of *Phinehas*, from *Aaron* down to the high-prieſt *Eli*, for about three hundred and thirty-five years. *Aaron* was appointed high-prieſt A. M. 2513. *Eli* was acknowledged high-prieſt and judge of *Iſrael* in 2848. The manner and cauſes of this change are unknown. It re-entered the family of *Eleazar* under the reign of *Saul*, who having put to death *Abimelech*, and the other prieſts of *Nob*, gave the high-prieſthood to *Zadok*, of the race of *Phinehas*. At the ſame time *David* had with him *Abiathar*, of the race of *Eli*, who performed the functions of high-prieſt. So that after the death of *Saul*, *David* continued the prieſthood to *Zadok* and *Abiathar* conjunctly. But towards the end of *David*'s reign, *Abiathar* having eſpouſed the intereſts of *Adonijah*, to the prejudice of *Solomon*, he was diſgraced, and *Zadok* only acknowledged as high-prieſt. The prieſthood continued in his family until after the captivity of *Babylon*, and even to the deſtruction of the temple. From the beginning of *Zadok*'s prieſthood alone, and the excluſion of *Abiathar*, to the ruin of the temple, is 1084 years. *Zadok* was high-prieſt alone, and *Abiathar* diſgraced, A. M. 2989. The temple was deſtroyed A. M. 4073, A. D. 70.

We read alſo of another memorable and zealous action of *Phinehas*, Joſh. xxii. 30, 31. When the *Iſraelites* beyond *Jordan* had raiſed upon the banks of the river a vaſt heap of earth; thoſe on the other ſide, fearing they were going to forſake the Lord, and to ſet up another religion, deputed *Phinehas*, and other chief men, to inform themſelves of their reaſon for erecting this monument. When they found that it was only in commemoration of their union and common origin, *Phinehas* praiſed the Lord, ſaying, We now know that the Lord is with us, ſince you are not guilty of that prevarication of which we ſuſpected you. *Vide* the commendation that *Jeſus* the ſon of *Sirach* gives *Phinehas*. Ecclus. xiv. 23.

We do not exactly know the time of the death of *Phinehas*. But as he lived after *Joſhua*, and before the ſervitude under *Chuſhan-riſhathaim*, his death is put A. M. 2590. Under his pontificate the ſtory of *Micah* happened; *Judg.* xvii. alſo the conqueſt of *Laiſha* by the tribe of *Dan*; *Judg.* xviii. 27. and the enormity committed upon the wife of the *Levite* of mount *Ephraim*. *Judg.* xix. *Phinehas*'s ſucceſſor was *Abiezer* or *Abiſhuah*. Judg. xx. 28.

The *Rabbins* allow a very long life to *Phinehas*.

II. PHINEAS, ſon to *Eli* the high-prieſt, and brother to *Hophni*. See ELI and HOPHNI.

PHLEGON, Φλέγων, *zealous*, *burning*; from Φλέγω.

I. PHLEGON, mentioned by St. *Paul*, Rom. xvi. 14. He was made biſhop of *Marathon* in *Attica*, according to the *Greeks*. They place his feſtival *April* 8, as do the *Latins*. We know not the particulars of his life.

II. PHLEGON, a freed-man of *Adrian*. He compoſed a hiſtory digeſted by the Olympiads, as far as A. D. 140. In this hiſtory he notices, that in the fourth year of the two hundred and ſecond Olympiad, (about the middle of A. D. 33) there happened the greateſt eclipſe of the ſun that had ever been ſeen, the ſtars appearing in the heavens at noon-day; that afterwards there was a great earthquake in *Bithynia*. *Euſeb. Chronic.* p. 202. *Hieronym. Chronic.* p. 158. *Chronic. Alex.* p. 520. Several critics believe, this was that darkneſs which happened at the death of *Jeſus Chriſt*. On this account we inſert the name of *Phlegon*.

PHRAORTES. We have ſaid, after ſome learned men, that *Phraortes* king of the *Medes*, noticed by *Herodotus*, lib. i. cap. 102. is the ſame as *Arphaxad*, who was conquered by *Nebuchadnezzar*, mentioned in *Judith*.

After *Dejoces*, the firſt king of the *Medes*, and founder of *Ecbatane*, ſucceeded *Phraortes* "Not contenting himſelf with the empire of the *Medes*, he declared war againſt the *Perſians*, and was the firſt who brought them into ſubjection to the *Medes*. Finding himſelf maſter of thoſe two potent and warlike nations, he ſubdued the greater part of the people of *Aſia*, whom he attempted one after another. At laſt he made war with the *Aſſyrians*, whoſe capital was *Niniveh*, a people that formerly poſſeſſed the empire of *Aſia*, but was then forſaken by their allies, though ſtill powerful enough to make head againſt him. *Phraortes* carrying the war into their country in the twenty-ſecond year of his reign, was defeated, and periſhed with the greater part of his army. His ſucceſſor was his ſon *Cyaxares*."

Judith tells us of *Arphaxad*: in the twelfth year of the reign of *Nebuchadnezzar*, who reigned in *Niniveh* the great city, in the days of *Arphaxad*, who reigned over the *Medes* in *Ecbatane*. And built in *Ecbatane* walls round about, &c. (*Herodotus*

tus aſcribes the building of *Ecbatane* to *Dejoces*, father of *Phraortes*, but that is not inconſiſtent with *Phraortes*'s beautifying and fortifying this city.) After that he boaſted of his power, as being invincible; by the ſtrength of his army, and by the multitude of his chariots: but, *Nebuchadnezzar* king of the *Aſſyrians*, who reigned at *Nineveh the Great*, made war in the twelfth year of his reign with *Arphaxad*, and overcame him in the great plain of *Ragau*, near the *Euphrates*, the *Tigris*, and the *Jadaſon*, in the country of *Arioch* king of the *Elymeans*. The twelfth year of *Nebuchadnezzar* falls, according to our chronology, A. M. 3347. Difference of names ought to be no objection in oriental hiſtorians. We know that they almoſt always differ from the *Greeks*, in the names of their princes. See *F. Montfaucon*, concerning the truth of the book of *Judith*; and for the contrary opinion, M. *Baſnage*'s Jewiſh Antiquities, tom. 2, p. 252, *&c.*

PHRYGIA, Φρυγία, *dry, barren;* from Φρύγιος.

PHRYX, Φρὺξ, an inhabitant of *Phrygia*. 2 Macc. v. 22.

PHURAH, פרה, *that bears fruit*, or *that grows;* from פרה *parah*.

PHURAH, or *Phara*, the ſervant of *Gideon*, who went with him to ſpy the camp of the *Midianites*, Judg. vii. 10, 11.

PHUT, פוט, Φὺθ, *prayer, big, fat*.

PHUT, or *Phuth*, third ſon of *Ham*, Gen. x. 6. We believe he peopled either the canton of *Phtemphu*, *Phtemphti*, or *Phtembuti*, of *Pliny* and *Ptolomy*, whoſe capital was *Thara* in *Lower Egypt*, inclining toward *Lybia*; or the canton called *Phtenotes*, of which *Buthas* was the capital. The prophets often ſpeak of *Phut*. In the time of *Jeremiah*, Jerem. xlvi. 9. *Phut* was under the obedience of *Necho* king of *Egypt*. *Nahum*, iii. 9. reckons this people in the number of thoſe who ought to come to the aſſiſtance of *No-ammon* or *Dioſpolis*.

PHYGELLUS, Φύγελλος, *fugitive*.

PHYGELLUS, or *Phigellus*, was a *Chriſtian* of *Aſia*, who being at *Rome* while St. *Paul* was there in priſon, A. D. 65. forſook him in his neceſſity, with *Hermogenes*. 2 Tim. i. 15. *Phygellus* is unknown on any other account; and this evaſion is by no means to his honour. *Metaphraſtes*, in his diſcourſe on St. *Peter* and St. *Paul*, ſays, that the apoſtle having made *Phygellus* biſhop of *Epheſus*, this man ſeduced the converted *Jews* to renounce the faith. But theſe circumſtances are altogether uncertain. *Ambroſiaſter*, in 2 *Tim.* i. 15. ſays, that *Phygellus* and *Hermogenes* were deceivers, and hypocrites, who attended the apoſtle only to learn what they could from him, and afterwards to calumniate him, and raiſe perſecutions againſt him: but when they ſaw themſelves diſcovered, they left him.

PHYLACTERY, Φυλακτήριον, *a preſervative*; from the *Greek* word Φυλάσσω, *I keep, I preſerve*. Matth. xxiii. 5.

PHYLACTERY. This word is from the *Greek*, and properly ſignifies a *preſervative*, ſuch as the Pagans carried about them, to preſerve them from evils, diſeaſes, or dangers: *e. gr.* they wore ſtones, or pieces of metal, engraved under certain aſpects of the planets. The Eaſt is to this day filled with this ſuperſtition, and the men do not only wear phylacteries for themſelves, but for their animals alſo. *Jeſus Chriſt* in the goſpel ſays, the Scribes and Phariſees *make broad their Phylacteries, and enlarge the borders of their garments*. Theſe phylacteries were little boxes, or rolls of parchment, wherein were written certain words of the law. Theſe they wore upon their foreheads, and upon the wriſt of their left-arm. They founded this cuſtom upon *Exod.* xiii. 9. *And it ſhall be for a ſign unto thee upon thy hand, and for a memorial between thine eyes.* And verſe 16. *And it ſhall be for a token upon thine hand, and for frontlets between thine eyes.*

The *Jews* wore on their *phylacteries* theſe four paſſages of the law: 1ſt, *Sanctify unto me all the firſtborn: whatſoever openeth the womb among the children of Iſrael, both of man and beaſt, it is mine*, &c. to the 10th verſe. 2. From the 11th verſe, *And it ſhall be when the Lord ſhall bring thee into the land of the Canaanites*, &c. to verſe 16. 3. From the 4th verſe of the 6th chapter of *Deuteronomy*, *Hear, O Iſrael, the Lord our God is one Lord*, to verſe the 9th. 4. From the 13th verſe of the 11th chapter, *And it ſhall come to paſs, if you ſhall hearken diligently to my commandments*, &c. to the end of verſe 21.

Leo of *Modena* informs us particularly about theſe rolls. *Ceremonies of the Jews*, p. i. cap. 11. n. 4. Thoſe that were to be faſtened to the arms were two rolls of parchment written in ſquare letters, with an ink made on purpoſe, and with much care. They were rolled up to a point, and were incloſed in a ſort of caſe of black calves-ſkin. Then they were put upon a ſquare bit of the ſame leather, but ſomething ſtiffer, from whence hung a thong of the ſame, of about a finger's breadth and a cubit and a half long. Theſe rolls were placed at the bending of the left-arm, and after the thong had made a little knot in the form of the letter *Jod*, it was wound about the arm in a ſpiral line, which ended at the top of the middle finger, It was called *Teffila ſhel-jad*, or, the *Teffila* of the hand.

That of the forehead was compoſed of four pieces of parchment, upon each of which was wrote one

one of the ſentences before-mentioned. Theſe four pieces were joined together in a ſquare, and they wrote upon them the letter *Schin*, ש. Then they put over them a little ſquare of ſtiff calf-leather, from whence proceeded two thongs like the former. This ſquare was put on the middle of the forehead, and the thongs going round the head, made a knot behind like the letter *daleth*, and then came round again to the breaſt. They called this *Teffila ſhel-roſh*, the *Teffila* of the head. The modern *Jews* content themſelves with putting on theſe phylacteries only at morning-prayers. Some of the moſt devout put them on at the time of noon-prayers alſo, but they are under no obligation to do this. *Vide* FRAGMENT, No. and PLATE.

Some antients think, (*Origen. Chryſoſtom. Hieronym. Euthym. in Matth.*) that the uſe of the *Tephilim* (for thus the *Jews* call what the goſpel names *phylacteries*) is as ancient as *Moſes*; and ſeveral interpreters (*Lightfoot. Scalig. Maldon. alii.*) will have it, that at the time of our Saviour this cuſtom was general, and that even he himſelf wore them; and that he reproves in the Phariſees only the affectation of having larger phylacteries than other men. But I cannot prevail on myſelf to think, that this cuſtom ever generally obtained. St. *Jerom* ſays, (*in Matth.* xxiii. *Ita & Theophylact.*) that, in his time, the *Indian*, *Perſian*, and *Babyloniſh Jews*, very commonly wore theſe rolls upon their foreheads, and that thoſe who wore them were eſteemed as the moſt religious and devout. This therefore was not univerſal, even among the *Jews* beyond the *Euphrates*, and much leſs among thoſe on this ſide that river. The ſame St. *Jerom* thinks, that the Phariſees wrote the decalogue upon their phylacteries. St. *Chryſoſtom*, *Homil.* 43. *in Matth.* writing on the ſame paſſage, condemns the abuſe of them among *Chriſtians*, who carried phylacteries about their necks, in which were written certain names of angels in *Hebrew*, or ſome parts of the goſpel. St. *Jerom* takes notice of the ſame abuſe, and Pope *Gelaſius* has condemned this ſort of ſuperſtitious phylactery. *Vide* BUXTORF, *Synag. Jud.* cap. 4.

PHYSCON, or *Phiſcon*, otherwiſe *Evergetes* VII. king of *Egypt*. See PTOLOMY.

PI-HAHIROTH, פי־החירת, *the mouth*, *the paſs of Hiroth*, or *the opening of liberty*; from פה *pe*, *a mouth*, and חרר *charar*, or חיר *chir*, *liberty*; otherwiſe *mouth engraved*; from חרת *charath*, *to engrave*.

PI-HAHIROTH. The *Hebrews* departing from *Succoth*, came to *Etham*. (Exod. xiii. 20. xiv. 2. פי החירות. LXX. Απεναντι τῆς ἐπαύλεως. *E regione ſuburbii.*) As if they had read עירות inſtead of חירות. Then the Lord ſaid to *Moſes*, *Turn and encamp before* Pi-hahiroth, *between* Migdol *and the ſea*, *over againſt* Baal-zephon. *Pi-hahiroth* may be explained by, *the paſs of Hiroth*, or *the mouth of Hiroth*. *Moſes*, Numb. xxxiii. 8. calls it ſimply *Hiroth*. So do *Euſebius*, and St. *Jerom*, in his book of *Hebrew* places. Others, as the *Syriac*, tranſlate it, *over-againſt the ditches*. The *Seventy* in *Exodus* xiv. 2. tranſlate it, *over againſt the village*; others, as *Rab. Salam. Fag.* *over againſt the paſs of liberty*, or *the paſs of drought*. We think *Hiroth* to be the city *Heroum*, or *Heroopolis*, ſituated at the extremity, or point, of the Red Sea, or elſe the city of *Phagroriopolis*, placed by *Strabo*, lib. xvii. about the ſame place, and the capital of the canton of *Phagroriopolitis*. There is great probability that *Pi-hahiroth* ſtands for the paſs which was near *Heroum*. Beyond this paſs the *Hebrews* went to encamp at the Red Sea. *Vide* FRAGMENT, No. XXXIX.

PILA, מכתש, κατακεκομμένε, *Mackteſh*, *Heb. Zeph.* i. 11. Wiſ. i. 11. *Jaw-tooth*, *that brays or pounds*; from כתש *cathaſh*: otherwiſe, *mortar*, *depth*, *ſinking*.

PILATE, Πιλάτος, *armed with a dart*.

PILATE, or *Pontius Pilate*. His family or country is not known; but it is believed he was of *Rome*, or at leaſt of *Italy*. *Peter le Manguer* ſays he was of *Dauphine*, of a place not far from S. *Valier* on the *Rhone*. *Theophylact* on Matth. xxvii. believes he was originally of *Pontus*, becauſe of his name *Pontius*. He was ſent to govern *Judea* in the room of *Gratus*, A. D. 26 or 27. He governed this province ten years, from the twelfth or thirteenth year of *Tiberius*, to his twenty-ſecond or twenty-third year. *Joſeph. Ant.* lib. 1. cap. 5.

Pilate was a man of an impetuous and obſtinate temper, who diſturbed the repoſe of *Judea*, and gave occaſion to the troubles and revolt that followed. Having ſent his troops from *Ceſarea* to *Jeruſalem*, to winter there, he cauſed at the ſame time his enſigns to be carried thither, on which were the images of the emperor; whereas the governors had not uſed to let their enſigns enter the city, becauſe they would not exaſperate the *Jews*, who thought all images and repreſentations contrary to their religion. Wherefore *Pilate* cauſed them to be brought in covered, and by night. But the day following, the matter being diſcovered, the *Jews* from the country ran into the city, and afterwards went in great numbers to *Ceſarea*, to entreat *Pilate* to take away thoſe images. *Pilate* refuſed; and the people continued five days and five nights making ſupplication to him, without intermiſſion.

At laſt, on the ſixth day, *Pilate* having cauſed a tribunal to be ſet up, in an open place of *Ceſarea*, ſent for the *Jews* as if to give them an anſwer. But he poſted ſoldiers round the place, who incloſed them, when they were aſſembled, and threatened

threatened to maſſacre them every one, if they did not retire. Then the *Jews* threw themſelves on their faces, and preſented their necks to the ſoldiers, as ready to receive the blow. *Pilate* was aſtoniſhed at their intrepidity; and preſently cauſed his images to be brought back to *Ceſarea*. *Ant.* lib. xviii. cap. 4. & *de bello*, lib. ii. cap. 14.

Philo, (*Legat. ad Caium.* p. 1033, 1034. The time of this event is not known.) relates another hiſtory that happened under *Pilate*, which has ſome relation to the foregoing. He deſigned to conſecrate golden bucklers to *Tiberius*, in the palace of *Herod*. Theſe bucklers were without figures or images, and had only an inſcription, importing their conſecration to the emperor. This, however, alarmed the *Jews*, who were jealous of their religion. The magiſtrates of *Jeruſalem*, with the ſons of *Herod* at their head, and followed by the people, came to *Pilate*, deſiring him to ſuppreſs a thing ſo contrary to their law. But *Pilate*, with his uſual obſtinacy, was inflexible. They perſiſted, and conjured him not to lay them under the neceſſity of ſending a deputation to the emperor, to cauſe this order to be revoked. *Pilate* was greatly afraid of ſuch a deputation, apprehending the *Jews* would then diſcover his inſolence, cruelty, rapines, and outrages, to the emperor: but, they contented themſelves with writing to the emperor, and *Tiberius* wrote back the ſame day to *Pilate*, and ordered him immediately to remove thoſe bucklers from *Jeruſalem*,

St. *Luke*, (chap. xii. 1, 2, &c.) acquaints us, that *Pilate* had mingled the blood of ſome *Galileans* with their ſacrifices; and that the matter having been related to *Jeſus Chriſt*, he ſaid, Think you that theſe *Galileans* were greater ſinners than other *Galileans*, becauſe they ſuffered this calamity? No, I aſſure you. And if you do not repent, you ſhall all periſh in like manner. It is unknown on what occaſion *Pilate* cauſed theſe *Galileans* to be ſlain in the temple, while they were ſacrificing; for this is the meaning of that expreſſion, mingling their blood with their ſacrifices. Some (See *Theophylac. Euthym. Grot. Brug.* &c.) think they were diſciples of *Judas Gaulonites*, who taught, that the *Jews* ought not to pay tribute to foreign princes; and that *Pilate* had put ſome of them to death, even in the temple; but there is no proof of this. Others think, (*Maldon. Bez.*) that theſe *Galileans* were *Samaritans*, whom *Pilate* cut to pieces in the village of *Tirataba*, as they were preparing to go up to mount *Gerizim*, where a certain impoſtor had promiſed to diſcover treaſures to them. *Joſeph Ant.* lib. xviii. cap. 5. But this event did not happen before A. D. 35, conſequently two years after the death of *Jeſus Chriſt*.

At the time of our Saviour's paſſion, *Pilate* made ſome endeavours to deliver him from the *Jews*. He knew they purſued his life, only out of malice and envy. His wife alſo, who had been diſturbed with dreams, ſent and deſired him not to meddle in the affair of that juſt perſon. He attempted to appeaſe the *Jews*, and to give them ſome ſatisfaction, by whipping *Jeſus Chriſt*. He tried to take him out of their hands, by propoſing to deliver him or *Barabbas*, on the day of the feſtival of the paſſover. He wanted to diſcharge himſelf from pronouncing judgment againſt him, by ſending him to *Herod* king of *Galilee*. When he ſaw all this would not ſatisfy the *Jews*, and that they even threatened him, ſaying he could be no friend to the emperor, if he let *Jeſus* go; he cauſed water to be brought, waſhed his hands before all the people, and publicly declared himſelf innocent of the blood of that juſt perſon. Yet at the ſame time he delivered him up to his ſoldiers, that they might crucify him. This was enough to juſtify *Jeſus Chriſt*, and to ſhew that *Pilate* held him innocent; but it was not enough to vindicate the conſcience and integrity of a judge, whoſe duty it was, as well to aſſert the cauſe of oppreſſed innocence, as to puniſh the guilty criminal.

He ordered to be put over our Saviour's croſs, as it were, an abſtract of his ſentence, and the motive of his condemnation, *Jeſus of* Nazareth, *king of the* Jews; written in *Latin*, *Greek*, and *Hebrew*. Some of the *Jews* remonſtrated to *Pilate*, that he ought to have written, *Jeſus of* Nazareth, *pretended king of the* Jews. But *Pilate* gave them a peremptory anſwer, What he had written, he had written. Towards evening he was applied to, for leave to take down the bodies from the croſs, that they might not continue there the following day, which was the paſſover and the ſabbath-day. This he allowed, and alſo granted the body of *Jeſus* to *Joſeph* of *Arimathea*, that he might pay his laſt duties to it. When the prieſts came to deſire him to ſet a watch about the ſepulchre, for fear the diſciples ſhould ſteal *Jeſus* away by night; he anſwered, they had a guard, and might place it there themſelves. This is the ſubſtance of what the goſpels tell us concerning *Pilate*.

Juſtin Martyr, *Apol.* ii. *Tertullian*, *Apol.* cap. 5, 21. *Euſebius*, *Hiſt. Eccl.* lib. ii. cap. 2. and after them ſeveral others, ancients and moderns, aſſure us, that it was the cuſtom for *Roman* magiſtrates, to ſend to the emperor copies of all verbal proceſſes and judicial acts, which they

paſſed in their ſeveral provinces. *Pilate*, in compliance with this cuſtom, having written to *Tiberius* what had occurred relating to *Jeſus*, the emperor wrote an account of it to the ſenate, in a manner which gave reaſon to judge, that he thought favourably of the perſon of *Jeſus*, and that he was willing they ſhould decree divine honours to him. But the ſenate was not of this opinion, and ſo the matter dropped. It appears by what *Juſtin* ſays of theſe acts, that the miracles of *Jeſus Chriſt* were mentioned there, and even that the ſoldiers had divided his garments among them. *Euſebius* inſinuates, that they ſpoke of his reſurrection and aſcenſion. *Tertullian* and *Juſtin* refer to theſe acts with ſo much confidence, as would make one believe they had had them in their hands.

However, neither *Euſebius* nor St. *Jerom*, who were both inquiſitive and underſtanding perſons, nor any other author who wrote afterwards, ſeem to have ſeen them; at leaſt not the true and original acts. For as to what we have now in great number, they are not authentic, being neither ancient nor uniform. The Pagans forged falſe acts of the paſſion of *Jeſus Chriſt*, about the beginning of the fourth century, *Vid. Euſeb.* lib. ix. cap. 5. They were little favourable to him, without doubt, and were very different from thoſe that *Juſtin* and *Tertullian* had cited in the ſecond century. The *Quartodecimans* had alſo the acts of *Pilate*, by which they juſtified themſelves in their errors, *Epiphan. Hæreſ.* 50. cap. 1. They were, however, different from thoſe now mentioned, it not being ſuppoſeable that *Chriſtians* would have recourſe to a work contrived by Pagans; and they varied from each other, one aſſerting that *Jeſus Chriſt* ſuffered the eighteenth, the other the twenty-fifth, of *March*. Laſtly, theſe acts are not allowed as authentic by thoſe who have ſpoken of them.

Gregory of *Tours* thought he had got the real acts of *Pilate*: but the fragment he cites from it plainly proves, that it was probably the falſe goſpel of *Nicodemus*, which has been often ſuppreſſed.

We have, beſides, a pretended letter of *Pilate* to *Tiberius*, in the recapitulation of the falſe *Hegeſippus*, and in a writing aſcribed to *Marcellus*, the diſciple of St. *Peter*. It is printed in the *Chronicon* of *Martinus Polonus*, in *Sixtus Senenſis*, and in ſeveral others, though with variations. It is thus tranſlated from the *Latin*:

"*Pontius Pilate* to *Claudius* wiſheth health. By the envy of the *Jews* a thing has lately happened here, of which I myſelf was a witneſs, which will involve them and their children in a dreadful puniſhment. For their fathers having had aſſurances from God, that he would ſend them his ſaint from heaven, to be their real king, and who was to be born of a virgin; God did really accompliſh this promiſe to him, while I was governor of *Judea*. And the *Jews* having ſeen, that he reſtored ſight to the blind, and health to the paralytic; that he cleanſed the lepers, drove out devils from thoſe that were poſſeſſed, raiſed the dead, had command over the winds, walked dry upon the ſea, and did many other miracles; while the whole multitude looked upon him as the Son of God, the chief of the *Jews* conceived an extreme envy and jealouſy againſt him. They ſeized him, delivered him up to me, and formed many falſe accuſations againſt him, ſaying he was a magician, and a tranſgreſſor of their law. As to myſelf, thinking what they ſaid of him to be true, I cauſed him to be whipped, and then delivered him up to their will. They crucified him, and ſet a watch at his ſepulchre. But the third day he roſe again, while my ſoldiers guarded his tomb. The malice of the *Jews* was ſuch, that they gave money to the ſoldiers, and bid them ſay that his diſciples took away his body. But when the ſoldiers had received the money, they could not forbear from owning the truth. They declared that *Jeſus Chriſt* was riſen, and that the *Jews* had given them money not to ſpeak of it. Of this I thought proper to give you notice, that credit may not be given to the lies of the *Jews*."

There is another pretended letter of *Pilate* to *Tiberius*, in *Florentinus*, p. 113, and another in the hiſtory of *Jeſus Chriſt*, written in *Perſian* by *Jerome Xavier*. The *Bollandiſts* on *February* 4, have given a ſpurious hiſtory of our Saviour, ſent to *Tiberius* by *Pilate*. Laſtly, *Fabricius* has given one in *Greek*, taken from a MS. of M. *Colbert*'s, marked 2493. And *Cotelerius* quotes another alſo in *Greek* in the King's library, No. 2431, which are not better than thoſe we have mentioned.

About a year after the death of *Jeſus Chriſt*, *Pilate* undertook to bring water to *Jeruſalem* by an aquæduct. This water was about two hundred furlongs from the city. To perform this, *Pilate* took money out of the ſacred treaſury. The people made an uproar, and gathered together to the number of ſeveral thouſands, making outcries againſt the governor. Some were ſo violent, as to ſpeak injurious words againſt him. *Pilate* coming into the city, cauſed many of his ſoldiers to diſguiſe themſelves, and mix with the multitude; while he was addreſſing the *Jews*, they began to cry out, and ſpeak inſolently; he then made a ſign to the ſoldiers, who falling

ling on, ſtruck indifferently all about them, not diſtinguiſhing the innocent from the guilty. By this violent means he appeaſed the ſedition.

After this ſtory, *Joſephus*, *Antiq.* lib. xviii. cap. 5. relates what we have mentioned before, concerning the *Samaritans*, who being ſeduced by an impoſtor who promiſed to diſcover many precious veſſels, which he ſaid had been hid by *Moſes* in mount *Gerizim*, aſſembled in great numbers. They had armed themſelves, and waited at the village of *Tirataba*, that they might aſcend mount *Gerizim* together. But *Pilate* having previouſly taken poſſeſſion of the height of the mountain with his horſe and foot, attacked them at *Tirataba*, defeated them, ſlew a great number, diſperſed the reſt, and put to death the chief of thoſe who fell into his hands, The *Samaritans* complained to *Vitellius* governor of *Syria*, maintaining that the meeting of people at *Tirataba* was with no intention to revolt, but only to ſecure themſelves from the ſeverity of *Pilate*. Upon which *Vitellius* ſent *Marcellus*, one of his friends, into *Judea*, to ſuperintend this province, and ordered *Pilate* to *Rome*, to give an account of his conduct to *Tiberius*. *Pilate* quitted the government of *Judea* A. D. 36. in the 23d year of *Tiberius*. This emperor was dead before *Pilate* arrived at *Rome*.

We know not the particulars of what afterwards happened to this governor, but it is an ancient tradition, *Ado Chro. Ætat.* 7. that he was baniſhed to *Vienne* in *Dauphiné*, where he was reduced to ſuch extremity, that in deſpair he killed himſelf with his own ſword. *Euſebius*, lib. ii. cap. 7. *& vid. Oroſ.* lib. vii. cap. 5. quotes this fact, as extracted from authors, who had digeſted (he ſays) the *Roman* hiſtory by Olympiads. He ſeems to intimate *Phlegon*, the freed-man of *Adrian*.

This governor is deſcribed, by *Philo* the *Jew*, as a judge that uſed to ſell juſtice; and, for money, pronounced any ſentence that was deſired: he mentions his rapines, his injuries, his murders, the torments he inflicted on the innocent, and the perſons he put to death without form or proceſs. Laſtly, he deſcribes him as a man that exerciſed an exceſſive cruelty during all the time of his government. *Philo, de Legatione ad Caium.*

The popular tradition of *Vienne* in *Dauphiné*, is, that *Pilate* was baniſhed to this city, which was the place of his nativity: and they call an ancient edifice, in the form of a temple, (otherwiſe *Notre Dame de la Vie*) by the name of *Pilate*'s *Pretorium*. On this tradition, the magiſtrates had cauſed to be inſcribed on the front of this edifice, *This is the head of* Pilate's *ſceptre*. Mr. *Chorier*, in his *Antiquities of Vienne*, has confuted theſe ſuggeſtions; he thinks, that the memory of a certain *Italian* called *Humbert Pilati*, has given occaſion to the people to call a tower at *Vienne*, near the *Rhone*, the tower of *Pilate*; and a country-houſe (of *Pilati*) near St. *Vallier*, the houſe of *Pilate*, &c.

PILDASH, פלדש, Φαλὰς, *ruin, or loſs of breaking*; from פלה *palah*, *ruin, or loſs*, and דיש *diſh*, *bruiſing of grain*: otherwiſe, *judgment of bruiſing*; from פלל *pillel*, *judgment*, &c.

PILDASH, or *Pheldas*, ſon of *Nahor* and *Milcah*. *Gen.* xxii. 22.

PILEHA, פלחא, Φελὰι, *fragment, rupture*: from פלח *palach*, *to cleave, to divide*. A *Chaldee* name, *to ſerve, to act*; from the *Chaldee* פלח *palach*.

PILEHA, or *Phalea*, one of the chief prieſts, who ſigned the covenant, *Neh.* x. 24.

PILLAR: *a pillar of cloud, a pillar of fire, a pillar of ſmoke*, ſignify a cloud, a fire, a ſmoke, which riſes up toward heaven in the form of an irregular column. The pillars of heaven, *Job* xxvi. 11. the pillars of the earth, *Job* ix. 6. *Pſal.* lxxv. 3. are metaphorical expreſſions, that ſuppoſe the heavens and the earth to be as an edifice, raiſed by the hand of God, and founded upon its baſis or foundation. This appears from thoſe words of *Job*, chap. xxxviii. 4, 5, 6. *Where waſt thou when I laid the foundations of the earth? Declare, if thou haſt underſtanding. Who hath laid the meaſures thereof, if thou knoweſt? or who hath ſtretched the line upon it? Whereupon are the foundations thereof faſtened, or who laid the corner-ſtone thereof?*

The pillars of the church, Gal. ii. 9. — James, Cephas *and* John, *who ſeemed to be pillars*. And Rev. iii. 12. *Him that overcometh, will I make a pillar in the temple of my God*. He ſhall be the ſupport, the ſtrength, and the ornament of the houſe of God. The church of *Jeſus Chriſt*, is called by St. *Paul*, 1 Tim. iii. 15. *the pillar and ground of the truth*. When the Lord ſent *Jeremiah* to preach to the nations, he ſays to him, Jer. i. 18. *Behold, I have made thee this day a defenced city, and an iron pillar, and brazen walls againſt the whole land*; able to withſtand all the efforts of thine enemies, and incapable of yielding to their violence.

PINE, *pinus*, a tree well known, of the nature of the fir-tree. *Iſaiah*, xliv. 14. ſays, that man has planted a pine, of which he has made an idol. The *Hebrew* word ארן *oren*, by the *Septuagint* and St. *Jerom* is tranſlated a *pine*. Others interpret it an *elm*. The *Engliſh* tranſlation reads *an aſh*. In another place of the ſame prophet, we find alſo *pine*, in the *Vulgate*, but the *Hebrew* has,

Iſai. lx. 13. תאשור *Taſhur*, which the *Septuagint* renders *the cedar*; other interpreters, *the elm*. The *Engliſh* has *the box*. Laſtly, in the *Chronicles*, mention is made of the *wood of the pine*: but the *Hebrew* reads *Algumim*, 2 *Chron.* ii. 8. אלגומים. LXX. Πευκίνα, *Eng.* algum-trees, which probably ſignifies in general, trees that are fat and reſinous, or trees that produce gum.

PINNACLE *of the temple.* When the devil had tempted *Jeſus* in the deſart, Matt. iv. 5. *he taketh him up into the holy city, and ſetteth him on a pinnacle of the temple; and ſaith unto him, If thou be the Son of God, caſt thyſelf down;* &c. This pinnacle was, probably, that gallery, or parapet, or wall on the top of the buttreſſes, which ſurrounded the roof of the temple, properly ſo called. For it is well known, that in *Paleſtine* the roofs were covered with terraces, or platforms; round about which was a low wall, to prevent any one from falling down. *Deut.* xxii. 8. *Joſephus* tells us, *Antiq.* lib. vi. cap. 6. *in Lat.* that the roof of the temple was defended by pretty tall golden ſpikes, to hinder birds from alighting thereon, that they might not defile it with their dung. It was not therefore on the roof of the temple, that *Jeſus Chriſt* was placed, but on the wall that ſurrounded the roof.

PINON, פינן, *pearl*, or *gem*; from פנינים: otherwiſe, *that beholds*; from פנה *panah, to behold.*

PIRAM, פראם, *their wild aſs*, or *their fierceneſs*; from פרא *para*, and the pronoun מ *am*, *their's*: otherwiſe, *the bull*, or *the fruit of the mother*; from פר *par*, *a bull*, or פרה *parah*, *to fructify*, and אם *am*, *a mother.*

PIRAM, or *Pharam*, king of *Jarmuth*, overcome by *Joſhua*, who ſlew him, and hanged him up, after his death, *Joſh.* x. 3, 24, 25, 26.

PIRATHON, פרעתון, *his diſſipation, his deprivation, his rupture*; from פרע *parah*, and the pronoun ן *an*, *his*: according to the *Syriac*, *his vengeance.*

PIRATHON, or *Pharaton*, a city of *Ephraim*, in mount *Amalek*. *Abdon*, judge of *Iſrael*, was of this city, and was buried there, Judg. xii. 15. *Bacchides* cauſed this city to be fortified. *Joſeph. Antiq.* lib. xiii. cap. 1. It is called *Pharathoni*, 1 *Mac.* ix. 50.

PISGAH, פסגה, *hill, eminence, fortreſs*; from פסג *paſag.*

PISGAH, or *Phaſga*, a mountain beyond *Jordan*, in the country of *Moab*. The mountains *Nebo*, *Piſgah*, and *Abarim* make but one chain, near mount *Peor*, over-againſt *Jericho*, on the road from *Livias* to *Heſhbon*. See *Euſebius* and *Jerome* on *Nebo* and *Abarim.*

PISIDIA, Πισιδία, *pitch*, or *pitchy*; from πισσώδης.

PISIDIA, a province of *Aſia Minor*, having *Lycaonia* north, *Pamphilia* ſouth, *Cilicia* and *Cappadocia* eaſt, and the province of *Aſia* weſt. St. *Paul* preached at *Antioch* of *Piſidia*, *Acts* xiii. 14. and throughout *Piſidia*, xiv. 24.

PISON, פישון, Φίσων, *changing*, or *doubling*, or *extenſion of the mouth*; from *pe*, *the mouth*, and שנה *ſhanah*, *to change*, *to double*: otherwiſe, *extended*; from פשה *paſhah*: otherwiſe, *multitude*; from פוש *puſh*, *to be multiplied.*

PISON, or *Phiſon*, one of the four great rivers that watered paradiſe. We take it to be the *Phaſis*, a famous river of *Colchis*. *Moſes* ſays, Gen. ii. 11, 12, that it runs through all the land of *Havilah*, and that excellent gold is found there. This river has its ſource in the mountains of *Armenia*, and diſcharges itſelf into the *Euxine* ſea. There is hardly any river in the world that has more turnings and windings, becauſe of the mountains in its way; from whence, in the time of *Pliny*, lib. vi. cap. 4. there were an hundred and twenty bridges over this river: and this perhaps *Moſes* hints at, when he ſays, that *Piſon compaſſeth the whole land of Havilah*, which land we take to be *Colchis*. The gold of this country is much celebrated. All antiquity extols the riches of *Colchis*. *Strabo*, lib. xi. obſerves, that the rivers and brooks of this country, (or of the neighbouring countries, for we cannot tell its ancient limits) carried lumps of gold with their waters, which the inhabitants gathered on ſheep-ſkins with their wool on, or in wooden trays with holes bored in them. We think the gold of *Phaz*, *Uphaz*, or *Ophaz*, ſometimes mentioned in Scripture, is the ſame with that of *Piſon*, or of *Phaſis*. Cant. v. 11. Jer. x. 9. Dan. x. 5.

PISPAH, פספה, *leſſening of the mouth*; from פסס *paſas*, *diminution*, and פה *pe*, *the mouth.*

PISTICA NARDUS, Πιστικὴ, *pure ſpikenard*; John xii. 3.

PITCH. See BITUMEN.

PITHOM, פתם, *their mouthful, or bit*; from פת *path*, and the pronoun מ *am*, *their*: otherwiſe, *conſummation*, or *dilatation of the mouth*; from פה *pe*, *the mouth*, and תם *tham*, *finiſhed*, *perfect*. This word is not *Hebrew*: in the *Egyptian* language, *phi*, or *pi*, is the maſculine article.

PITHOM, or *Phithom*, one of the cities that the children of *Iſrael* built for *Pharaoh* in *Egypt*, during their ſervitude, Exod. i. 11. This is, probably, the ſame as *Pathumos* mentioned by *Herodotus*, lib. ii. which he places on the canal made by the kings *Necho* and *Darius*, to join the *Red-Sea* with the *Nile*. We find alſo, in the ancient geographers, *Strabo*, *Ptolemy*, *Pliny*, &c. that there was an arm of the *Nile*, called *Pathmeticus*,

meticus, *Phatmicus*, *Phatnicus*, or *Phatniticus*. *Bochart* says, *Descript. Ter. Sanct.* that *Pithom* and *Rameſſes* are about five leagues above the diviſion of the *Nile*, and beyond this river: but this aſſertion has no proof from antiquity. *Marſham* will have *Pithom* to be the ſame as *Peluſium*, or *Damietta*.

PITHON, פיתון, *his mouth*; from פת *path*: otherwiſe, *his perſuaſion*; from פתה *pathah*, and the pronoun ן *an*, *his*: otherwiſe, *gift of the mouth*; from פה, *mouth*, and תנה *thanah*, *gift*.

PITY. See MERCY.

PLAGUES of *Egypt*. See MOSES.

The *Hebrews* call *plagues*, all diſeaſes ſent as puniſhments or corrections from God; the peſtilence, infection, leproſy, ſudden death, famine, tempeſts; all calamities public or private.

PLAIN. In *Paleſtine* we find two large vales, known to hiſtorians and geographers by the name of *plains*. One extends along the *Jordan* from *Tiberias* to *Segor* or *Seor*, about twelve hundred furlongs in length, in breadth one hundred and twenty furlongs, *Joſeph. Antiq.* lib. ix. cap. 11. & *de Bello*, lib. v. cap. 4. The other is the *plain*, or field, of *Eſdraelon* or *Legio*, becauſe of theſe cities ſtanding in it; or the valley of *Jezreel*, becauſe of the city of *Jezreel*, 2 Chron. iv. 17. It reaches from eaſt to weſt, from *Scythopolis* on the *Jordan*, to *Legio* at the foot of *Carmel*, in length about twenty-five leagues. *Euſebius* and St. *Jerom in* Αὐλών, give a ſtill larger extent to the great plain that lies on the *Jordan*; from *Libanus* to the wilderneſs of *Paran*. The valley or *plain* of *Jericho* was in this great *plain*, and made a part of it, as may be ſeen from *Euſebius*, *in* Ἐγγαδδί. Theſe great plains are ſometimes called, the plains of *Aulon*, or *Aulos*, or *Araba*.

PLANE-TREE, *platanus*. The *Hebrew* word, Gen. xxx. 37, ערמון *Harmon*, which the *Septuagint* and St. *Jerom* tranſlate by Πλατάνῳ, *Ezek.* xxxi. 8. *a plane-tree*, in *Geneſis*; by modern interpreters, who generally follow the *Rabbins*, is rendered a *cheſnut-tree*. In *Ezekiel*, the *Septuagint* tranſlate it by a *fir-tree*. So true it is, that we have but little certainty, concerning the names of trees, in the *Hebrew*.

PLAY, *to play*. The *Hebrews* uſe this word, to expreſs all kinds of diverſions, as dancing, ſports of exerciſe, toying, and amuſements proper for recreating the mind, and diverting it. The *Hebrew* word צחק *Zachak*, which ſignifies *to play*, is commonly uſed for *laughing*, *mocking*, *jeering*, *inſulting*. When *Sarah* ſaw *Iſhmael* play with her ſon *Iſaac*, ſhe was offended at it: it was a play of mockery or inſult, or, perhaps, of ſquabbling, as in 2 Sam. ii. 14. Let the young people (or ſoldiers) get up, and play before us; let them fight, as it were, by way of play: but the event ſhews, that they fought in good earneſt, ſince they were all killed.

We ſee another kind of play in *Exodus* xxxii. 6. When the *Iſraelites* had ſet up the golden calf, they began to dance about it, and to divert themſelves: *The people ſat down to eat and drink, and roſe up to play*. When *Samſon* was delivered by *Dalilah* into the hands of the *Philiſtines*, they bored out his eyes, put him in priſon, and ſome time after made him play before them, *i. e.* divert them by the tricks they played him, and by the motions he was forced to make, to avoid them, and to ſkreen himſelf from their inſults, Judg. xvi. 25. [by ſhewing feats of ſtrength]

The women that came out to meet *David* and *Saul*, when they returned victorious from the ſlaughter of *Goliah*, danced and played on inſtruments, and ſhewed their mirth after a thouſand manners, 1 Sam. xviii. 6, 7. In the proceſſion when the ark was removed from the houſe of *Obed-edom* to the palace of king *David*, he danced with great alacrity, played upon inſtruments, and teſtified his joy before the Lord, 2 Sam. vi. 5, 21. And when *Michal* upbraided him, for not obſerving the gravity and decency ſuitable to his rank, he anſwered, I will play before the Lord, and will be ſtill more vile in my own eyes.

Sarah the daughter of *Raguel*, opening her whole heart before the Lord, ſaid to him; I have never aſſociated myſelf with thoſe that play: Tob. iii. 17. And *Jeremiah*, xv. 17. I have never haunted the aſſemblies of thoſe that are given to play and diverſion. And the ſame prophet, ſpeaking to the daughter of *Sion*, tells her, that the time ſhall come, in which ſhe ſhall be rebuilt, and again ſhall divert herſelf in dancing with her equals, Jer. xxxi. 4. *Solomon* repreſents *Wiſdom*, as playing before the Lord, and taking her pleaſure in living among men, Prov. viii. 30, 31, *Baruch* ſeems to point at the diverſion of fowling, by the name of play, chap. iii. 17. where are the princes of the nations, who domineer over the beaſts of the earth, and play with the fowls of the air?

I cannot perceive, in Scripture, any particular ſorts of *plays*: neither games of hazard, nor plays, *i. e.* theatrical repreſentations, nor races either of horſes or chariots, nor combats of men or beaſts. *Solomon* ſpeaks of nothing like this; though he frankly owns, that he had indulged himſelf in all kinds of pleaſure: he mentions only fine buildings, gardens, vineyards, orchards, fiſh-ponds, good eating and drinking, heaping up

up gold and ſilver; ſinging-men, and ſinging-women, &c. In the deſcriptions of proſperity and profound peace, Scripture ſpeaks neither of games, nor ſhows, but of well-cultivated and fruitful fields, wherein every one may enjoy his repoſe under his own vine, and his own fig-tree, partaking of the fruits of his labours in ſecurity; where the old men, ſitting in public places, might deliberate about their affairs in common, and where young people might cloath themſelves in glorious apparel, and in ornaments proper for military array. The *Iſraelites* were a laborious and warlike people, who confined almoſt all their plays and diverſions to the pleaſures of the country, and to thoſe of the feſtivals of the Lord, their religious journeys, and their meals in the temple. I ſpeak of the times in which the obſervation of the law was maintained, and of the ancient periods of the *Hebrew* republic. For, when they grew irregular, they adopted the utmoſt exceſſes of idolatrous nations, their wicked and ſhameful ſports and diverſions. From the time of the *Grecians*, after the death of *Alexander the Great*, under the government of the kings of *Syria* in *Judea*, they began to ſtudy the ſports and exerciſes of the *Grecians*. There were *Gymnaſia*, or ſchools of exerciſe, in *Jeruſalem*, and places where they practiſed the exerciſes of the *Greeks*, wreſtling, racing, quoits, &c. 1 *Macc.* v. 16. 2 *Macc.* iv. 13, 14, 15. And when the *Romans* ſucceeded the *Greeks*, *Herod* built theatres and amphitheatres in the cities of *Paleſtine*, and cauſed all ſorts of games to be repreſented. *Vide Joſephus*, *loc. plur.* and *Wagenſeil*, on the ſports of the *Hebrews*.

PLEIADES. Theſe are ſeven ſtars [anciently, ſay *Vitruvius* and *Pliny*, in the bull's tail; but on modern globes in the ſhoulder] of the *Bull;* they appear at the beginning of ſpring. *Ovid. Faſt.* lib. v. 165.

Ora micant tauri ſeptem radiantia flammis.

Job ſpeaks of the *Pleiades*, chap. xxxviii. 31. ix. 9. and of the *Hyades*, which are ſeven other ſtars in the *Bull's-head*, and which mark out the eaſt point and the ſpring. *Canſt thou bind the ſweet influence of the Pleiades? Hebrew* כימה *Chima:* Can you hinder the *Pleiades* from riſing in their ſeaſon? He gives them the name,—*the ſweet influences of Chima*, becauſe of the agreeableneſs of the ſpring ſeaſon. St. *Jerom* has tranſlated *Chima*, by *Hyades*, Job. ix. 9. and by *Pleiades*, Job xxxviii. 31. and by *Arcturus*, the *Bear's tail*, *Amos* v. 8. *Aquila* ſometimes tranſlates it in like manner. The *Bear* is one of the moſt northern conſtellations; *Chima* rather ſignifies the *Pleiades*.

POCHERETH, מוכרת, Φαχερὰθ, *deſtruction of the mouth*; from כרת *carath*, *to cut*, *to tear away*, and פה *pe*, *the mouth*.

POETRY *of the Hebrews.* No point of criticiſm has been more canvaſſed among the learned, than that concerning the *Hebrew* poetry. The moſt ſkilful commentators, and the moſt able critics, have abundantly laboured this argument, and yet we cannot ſay the matter is exhauſted, or the difficulty cleared. Since we cannot pretend to know, nor ever ſhall know, the true pronunciation of the *Hebrew* language; and conſequently we cannot perceive either the harmony of the words, or the quantity of the ſyllables, which conſtitute the beauty of the verſes. Nor have we in *Hebrew*, as we have in *Greek* and *Latin*, rules for aſcertaining the quantity of ſyllables, the number of feet, the cadence and conſtruction of verſes; and yet it is plain the *Hebrews* obſerved theſe things, at leaſt in ſome meaſure, ſince in their poems we obſerve letters added to, or cut off from, the ends of the words, which ſhew ſome ſubmiſſion to the rhythm, to the number, or the meaſure of ſyllables. Nor have we now any notion of the tune and dance which generally accompanied *Hebrew* poetry; for we know that the poetry was ſung, and made on purpoſe for ſinging: and Scripture frequently ſpeaks of choirs and dances in the ceremonies of religion.

From the manner in which *Joſephus*, *Origen*, *Euſebius*, and St. *Jerom*, have ſpoken of the *Hebrew* poetry, it ſhould ſeem that in their time the beauty and rules of it were well known. *Joſephus* affirms in ſeveral places, *Antiq.* lib. ii. cap. *ult.* lib. iv. cap. *ult.* lib. vii. cap. 10. that the ſongs compoſed by *Moſes* are in heroic verſe, and that *David* compoſed ſeveral ſorts of verſes and ſongs, odes and hymns, in honour of God; ſome of which were in trimeters, or verſes of three feet, and others in pentameters, or verſes of five feet. *Origen* and *Euſebius* have eſpouſed the ſame ſentiment, whether out of mere deference to the opinion of *Joſephus*, or whether of their own judgments, is uncertain. *Origen* underſtood the *Hebrew*, and *Euſebius* was one of the moſt learned men of his time.

St. *Jerom*, *Præfat. in Chronic. Euſeb.* has carried this notion ſtill farther, affirming, that the *Pſalter* was compoſed in *Alcaic*, *Iambic*, and *Sapphic* verſes, in the manner of thoſe of *Pindar* and *Horace*. And that the ſongs of *Deuteronomy* and *Iſaiah*, the book of *Job*, and thoſe of *Solomon*, are in Hexameter and Pentameter verſes. He ſays elſewhere, in *Ep.* 135. *ad Paul Urb.* that the canticle in *Deuteronomy* is in Iambic verſes of four feet, as alſo *Pſalm* cxviii. and cxliv. whereas *Pſalm* cx. and cxi. are in Iambic verſes only of three feet.

He obſerves in the Lamentations of *Jeremiah* a kind of Sapphic verſe, and verſes of three meaſures. In

ſeveral

ſeveral places, *Epiſt. ad Paulin.* & lib. ix. *Comment. in Ezech.* cap. 30. he ſpeaks of the book of *Pſalms*, as of a work compoſed of lyric verſes, like thoſe of *Pindar*, *Alcæus*, *Horace*, *Catullus*, and *Serenus*. In his preface to the book of *Job*, he ſays, that from theſe words, *Periſh the day in which I was born*, are Hexameter verſes, compoſed of Dactyls and Spondees, wherein are ſometimes intermixed other feet of the ſame meaſure, though they have not the ſame number of ſyllables, becauſe of the variation of the language. Sometimes, ſays he, without any regard to the quantity of ſyllables, the poet makes you perceive a kind of cadence or harmony, which ſenſibly affects thoſe who are ſkilful in the rules of poetry.

Philo, de Vita Contemplativa, ad finem, ſays, that the *Eſſenes* have ancient poems, whoſe verſes are of ſeveral forms and meaſures: ſome have three members, others are hymns ſung at the ſacrifices, others were rehearſed at meals, and others were accompanied with dances. *Theodore Herbert* thought he had found verſes in the Bible, like to thoſe in *Greek* and *Latin*, and he has really inſtanced ſome. *Meibomius* boaſted, that for above two hundred years nobody but himſelf had arrived at the knowledge of *Hebrew* poetry; but he kept this knowledge to himſelf, and did not think proper to communicate it to the world. We only know, that by means of his poetry, and the alterations he makes in the text, he takes the whole Scripture to pieces. *Francis Gomarus*, in his treatiſe called *Davidis Lyra*, has pretended to give the rules of *Hebrew* poetry, juſt like thoſe of *Greek* and *Latin*; but he brought on himſelf a confutation from *Lud. Capellus*, which has not been anſwered.

Le Clerc compoſed a very ingenious diſſertation, to ſhew, that the *Hebrew* poetry was in rhymes, pretty much like the *French* or *Engliſh*; and his opinion has been eſpouſed by a good number of partiſans. Others maintain, that in the old *Hebrew* verſes there is neither meaſure nor feet. *Scaliger*, *Animad. in Chronic. Euſeb.* p. 7. col. 1. even affirms, that this language, as well as that of the *Syrians*, *Arabians*, and *Abyſſins*, is not capable of the reſtraint of feet or meaſures. *Auſtin* of *Eugubium* ſays, that the *Hebrews* have neither heroic verſes, nor iambics, nor of any other meaſure; but only ſomething that reſembles it. This opinion is ſupported by *Lud. Capellus*, *Martin Martinius*, *Samuel Bohlius*, *Waſmurh*, *Auſt. Pfeiffer*, and others. *Grotius* alſo declares for this, and this is indeed the ſentiment which we think the moſt probable. *Grot. in Luc.* 1. 46. *Erant enim ῥυθμοὶ Hebræorum non ἔμμελροι, ſed lege ſoluti, cujuſmodi etiam erant, & nunc quoque ſunt, eorum ſaltationes.*

Biſhop LOWTH has lately proved that *Hebrew* poetry has pretty regular rules; but others doubt the application of ſome of his principles.]

POETS. There is no doubt but that the ancient *Hebrews* had their poets; and we have in the *Bible* a good number of canticles, and other pieces of poetry. What ſeems very remarkable is, that their poetry is dedicated, by their application of it, to the celebrating of the greatneſs of God and his works. The *Hebrew* poets, ſo many of them at leaſt whoſe works are come down to us, were men inſpired of God. We find among them kings, law-givers, prophets. *Moſes*, *Barak*, *David*, *Solomon*, *Hezekiah*, *Job*, *Iſaiah*, *Jeremiah*, and moſt of the prophets, compoſed poems, or pieces in verſe; the moſt pompous, the moſt majeſtic, and the moſt ſublime! The expreſſion, the ſentiments, the figures, the variety, the action, every thing is ſurpriſing!

St. *Paul* gives a *Pagan* poet the name of *prophet*. Tit. i. 12. *One of themſelves, even a prophet of their own ſaid*, &c. Becauſe, among the heathen, poets were looked on as inſpired by the ſpirit of *Apollo*. They ſpoke by enthuſiaſm. Oracles were commonly delivered in verſe. The poets were interpreters of the will of the gods.

The poet quoted here by St. *Paul*, is *Epimenides*. The antients relate many particulars of him, which prove, that they eſteemed him as inſpired, and favoured by the gods. *Ariſtotle* ſays, *Rhet.* lib. iii. cap. 17. that he did not indeed foretell future events, but that he diſcovered things paſt and unknown. *Diogenes Laertius*, lib. i. and *Plutarch*, *in Solone*, give an account, that ſeeing the fort of *Munichium*, which is the port of *Athens*, he cried out, O the blindneſs of men! If the *Athenians* could but foreſee the misfortunes that this fort will create to them, they would demoliſh it with their teeth. The truth of theſe words was evinced ſome years after, when king *Antigonus* placed a garriſon there, to curb the city of *Athens*. Another time he encouraged the *Athenians*, who were apprehenſive of an invaſion from the *Perſians*. He told them, that it would be ten years before they came, and that then they would be obliged to return again, after having ſuffered great loſſes. He alſo foretold to the *Lacedemonians* and *Cretans*, the captivity to which the *Arcadians* ſhould one day reduce them. Probably from ſuch predictions as theſe, whether true or falſe, the *Greeks* conſidered *Epimenides* as a prophet. [N. B. Theſe predictions have in them nothing that requires inſpiration.]

The ſame apoſtle quotes the poet *Aratus*, a native of *Cilicia* as well as himſelf. *Acts* xvii. 28. Τοῦ γὰρ καὶ γένος ἐσμεν. We are the children and the race of God. This is part of a longer paſſage, whoſe import is, *We muſt begin from* Jupiter, *whom we muſt by no means forget. Every thing is replete*

replete with Jupiter. *He fills the ſtreets, the public places, and aſſemblies of men. The whole ſea and its harbours are full of this god, and all of us in all places have need of* Jupiter. It was certainly not to prove the being, or to enhance the merit of *Jupiter*, that St. *Paul* quotes this paſſage. But he has delivered out of bondage, as we may ſay, a truth which this poet had uttered, without penetrating into the true meaning of it. The apoſtle uſed it to prove the exiſtence of the true God, to a people not convinced of the divine authority of the Scriptures, and who would have rejected ſuch proofs as he might have derived from thence.

POINTS, or *vowels*. Though the *Hebrews* in their alphabet have both vowels [their vowels are, א *Aleph*, ו *Vau*, י *Jod*, ה *He*, ע *Gnain*. The ה *He* is rather an aſpiration than a vowel] and conſonants, like other nations, yet however, in writing they do not always inſert their vowels. Sometimes the vowels that are inſerted are not pronounced; or laſtly, theſe vowels being ſometimes long and ſometimes ſhort, it is very difficult to thoſe who have not been long acquainted with the *Hebrew* tongue, to read rightly the books written in *Hebrew*. This difficulty gave occaſion to the invention and uſe of *pointed vowels*, theſe are, certain points placed below or above the conſonants, which ſupply the place of vowels, when they are wanting, or which determine their ſound, quantity, and value, when they are preſent.

Grammarians reckon fourteen pointed vowels, *viz.* (though ſome are content with ten, or eleven)

Five long.		*Five ſhort.*		*Four very ſhort.*	
אָ Cametz	*ā*	אַ Patach	*ă*	אְ Shevah	*ĕ*
אֵ Tzere	*ē*	אֶ Segol	*ĕ*	אֲ Cateph patach	*ă*
אִי Chirec	*ī*	אִ Chirec ſhort	*ĭ*	אֱ Cateph ſegol	*ĭ*
אוֹ Cholem	*ō*	אָ Cametz catuph	*ŏ*	אֳ Cateph cametz	*ŏ*
אוּ Shurec	*ū*	אֻ Kibbutz	*ŭ*		

If we have recourſe to the *Rabbins*, and to ſome *Hebrew* grammarians among *Chriſtians*, concerning the antiquity of theſe points, we muſt believe them as ancient as the *Hebrew* Scriptures themſelves; and muſt derive their origin from *Moſes*, or from *Eſdras*, or from the ancients of the great ſynagogue, who lived in the time of *Eſdras* and of *Nehemiah*. *Vid. Morin. Exercit. Bibl. Exer.* 18. lib. ii. cap. 1, 2, 3, *&c. Briani Waltoni, Prolegom. Biblic. Prol.* 3. *art.* 38, *&c. & alios paſſim*. But the moſt judicious believe this invention to be much more modern. Some, as *Elias Levita, Kimchi, Abenezra, Judam Levit. & alios apud Tirin.* refer their origin to the *Maſſorites*, or to the doctors of the ſchool of *Tiberias*, who lived about A. D. 500. *F. Morinus* thinks, that the *Hebrews* received from the *Arabians* both the art of grammar, and the uſe of theſe points. But the *Arabians* themſelves did not begin to write till very late; for when the empire of the *Mahometans* was ſettled, about A. D. 622, they had not very long had the uſe of letters. The names of theſe pointed vowels, which are intirely *Arabic*, are a proof that they were originally derived from that people. Beſides, the firſt grammarians the *Jews* had, being *Arabians*, and having written in their own language, it is very probable, that the pointed vowels are of their invention, and proceed from the ſame ſource as their art of grammar. *Vide* LETTERS, MASSORITES.

F. Morin, who has examined this matter to the bottom, ſhews that the pointed vowels were not invented in the time of *Origen*, nor in the time of St. *Jerom*, nor even in the time of the doctors who compoſed the *Talmud*, which was not finiſhed till the ſeventh century. The ſame author enumerating ſeveral works compoſed by the *Jews* in the eighth and ninth century, ſays, the firſt traces he meets with of the pointed vowels are in the writings of the *Rabbins Ben-Aſer*, head of the ſchool of the weſtern *Jews*, and in thoſe of *Ben-Nephtali*, head of the ſchool of the eaſtern *Jews*, about the middle of the tenth century. It follows, that we cannot well place the introduction of theſe points before the tenth century. *Morin. Exercit. Biblic.* lib. ii. *Exer.* 28. cap. 1, 2, 3, *&c. Walton*'s *Proleg.* 3. n. 38, *&c.* and other *Prologomena* to the Scriptures; *Du Pin, F. Fraſſen*, and *F. Thomaſſin*, in his method of ſtudying the Scripture.

The modern *Jews* admit of pointed vowels, and of

of *Bibles* printed with them, for ordinary uſe; but the books they publicly uſe in their ſynagogues, the authentic rolls from which they ſolemnly read the ſacred text, are ſtill without points: As at the beginning the *Samaritans* alſo did not put any points in their *Pentateuch*, which was written in the ancient *Hebrew* characters. The ſcrupuloſity of both theſe in this reſpect, is a proof of the novelty of the pointed vowels.

It had been thought, that *Eſdras* inſerted the pointed vowels in the *Hebrew*, but *Elias Levita*, a *German Jew*, about the middle of the ſixteenth century maintained, that the pointed vowels were not received till after the compleating of the *Talmud*, about A. D. 500; that till that time the manner of reading the ſacred text, and of ſupplying the vowels, was only preſerved by tradition. The *Jews* in general, as well thoſe who refer the points to *Eſdras*, as thoſe who aſcribe them to the *Maſſorites*, maintain, that the manner of reading, according to this punctuation, is of divine authority, and that the leaſt alteration may not be allowed therein. But the greater part of our critics, even of thoſe who hold *Eſdras* for the firſt author of the points, maintain it to be a mere human invention, and that no ſcruple ſhould be made of improving it, when the tenor of the diſcourſe, the analogy of things, or the rules of good criticiſm offer a better ſenſe.

Theſe are the chief reaſons urged by the two *Buxtorfs*, father and ſon, to prove the antiquity of the pointed vowels. *Buxtorf. Pater, in Tiberiade*, cap. 9. *Buxtorf. Fil. Tract. de punctor. antiq.* cap. 5. Firſt, two ancient books called *Bahir* and *Zohar*, the firſt wrote a little before the birth of *Jeſus Chriſt*, the ſecond a little after, expreſsly mention the pointed vowels in more places than one. Secondly, the *Maſſorites* of *Tiberias*, to whom the invention of the points is aſcribed, do not appear to have had ſufficient capacity for this work, nor does any ancient author impute it to them: *Aben-ezra*, a Rabbin of the twelfth century, is the firſt who does them this honour. Thirdly, ſince the *Hebrew* has ceaſed to be the vulgar tongue of the *Jews*, *i. e.* ſince the captivity of *Babylon*, it was not poſſible to teach this language without the aſſiſtance of the pointed vowels; therefore, at leaſt they muſt have been in being ſince *Eſdras*, and have always been in uſe from that time. Fourthly, by ſubverting the authority of the pointed vowels, and putting them on the footing of an invention merely human, the text will be given up to uncertain readings and arbitrary explications, which will overturn the certainty and authority of the Holy Scriptures.

To theſe reaſons we reply: firſt, that the books *Bahir* and *Zohar* have nothing near that antiquity here imputed to them. There are even found things in theſe books, that muſt have been written above a thouſand years ſince that time, in which they are pretended to have been written. No ancient author has either owned them, or quoted them. Secondly, the *Maſſorites* of *Tiberias* were certainly in being a long time in *Judæa*; and, abſtracting from the notion that has been received of their capacity, and from the teſtimony of *Aben-ezra* and of *Elias Levita*, it is known with certainty, that the pointed vowels were not adopted before their time.

Thirdly, that ſince the *Hebrew* tongue has ceaſed to be a living language, and ſpoke by the *Jews*, the neceſſity of the pointed vowels is not ſo great as is pretended. The *Samaritans*, who underſtand *Hebrew* no better than the *Jews*, have no points to this day; yet they read the *Hebrew* text in *Samaritan* characters. The *Arabians* had points but late. One might very well be without them in their language, as alſo in the *Hebrew*, the *Syriac*, and the *Chaldee*, even on the ſuppoſition that theſe were not living languages, provided we preſerve the ancient character, provided we ſpeak a language which has ſome affinity to that whoſe character we preſerve; and laſtly, that this language, dead as it is, may however ſubſiſt in the eccleſiaſtical offices, in the prayers, and even in an infinite number of terms written in the language of commerce and converſation. On this ſuppoſition, which is really the caſe of the *Jews* at preſent, in reſpect of the *Hebrew*, the difficulty of reading the *Hebrew* without points is vaſtly leſs than might be imagined. We certainly know that many *Jews*, who are far from underſtanding this language to perfection, yet can read *Hebrew* without points, and write it too. This proves ſufficiently, whatever may be ſaid to the contrary, that they might have done well enough without points, for ſeveral ages, and that we alſo might do well enough without them. Add to this, that the *Hebrew* tongue is not abſolutely deſtitute of vowels; it has three or four, *viz.* א *Aleph*, י *Jod*, ו *Vau*, and ע *Hain*; ה *He* and ח *Cheth*, are aſpirations. Theſe letters, and theſe aſpirations, are found throughout the text. One vowel alone is ſufficient for reading a whole word. To judge of the force of theſe reaſons, it is neceſſary to underſtand the language thoroughly.

The fourth proof relating to the authority of theſe pointed vowels, has but an indirect glance at their antiquity; and it is eaſy to retort the argument againſt thoſe who uſe it, by applying it to the *Greek* and *Latin* tongues, which have always

always written their vowels. Without diſturbing the vowels, cannot one often take the ſame paſſage in ten different ſenſes? and this without changing any thing in the words, accents, or punctuation, only in the order and ſtructure [or, *emphaſis*] of the words; Can this be ſaid to give up the ſacred text to uncertain readings, and to arbitrary explications? Is there any language in the world, in which one does not often happen on equivocal expreſſions, amphibologies, and uncertainties, and this notwithſtanding points, accents, and vowels? I own that the *Hebrew* without points is more ſubject to this than ſome other languages are; but tradition, good ſenſe, the coherence of the diſcourſe, cuſtom, ſupply rules to correct theſe pretended inconveniencies.

N. B. What would be the conſequences, if we were always obliged ſervilely to follow the punctuation of the *Maſſorites?* How many paſſages have been happily reſtored, or explained, by having recourſe to ancient verſions, and by quitting the manner of reading aſſigned by the *Maſſorites?*

POLYGAMY. Polygamy was tolerated among the *Hebrews*, and Patriarchs. We do not ſee it eſtabliſhed by any law, and the Scripture, which tranſmits to us the name of the firſt bigamous perſon, and of his two wives, Gen. iv. 19. ſeems to inſinuate, that he was afraid of the conſequences. As if *Lamech* would comfort his wives, who were terrified at the irregularity of his polygamy, by ſaying, "this is not a crime that deſerves death: compare my action to that of *Cain*, and then conclude, that if the murderer of *Cain* ſhould deſerve puniſhment, how much more ſhall he deſerve it who murders *Lamech?*'

The Rabbins maintain, that polygamy was in uſe from the very beginning of the world, and that before the deluge every man had two wives. *Tertullian*, *exhort. ad caſtit.* cap. 5. & *de monogam*, cap. 5. on the contrary, thinks, that *Lamech* was the firſt who tranſgreſſed the eſtabliſhed order of God, by marrying two wives, and that polygamy commenced from a man who was accurſed. He ſays, the bad example of this man had conſequences, which continued down to the total ſubverſion of the *Jewiſh* nation, and that before the deluge nobody imitated *Lamech*. St. *Jerom*, lib. i. *cont. Jovin.* & *Ep.* ix. *ad Salvian* & *Ep.* xi. *ad Agerach.* ſays, that *Lamech*, who was an homicide and a bloody-minded perſon, was the firſt who divided one fleſh to two wives, and that the flood expiated his parricide and his polygamy together. (He ſuppoſes *Lamech* to have killed *Cain.*)

The laws of *Moſes* plainly ſuppoſe this cuſtom; yet condemn it not. The Rabbins allow the king to have 18 wives, after the example of *Rehoboam*, king of *Judah*. They allow the *Iſraelites* to marry as many as they can maintain. Notwithſtanding all this, examples of polygamy among private perſons were uncommon. The wiſer men eaſily ſaw the inconveniencies that attended this irregularity. But inſtead of wives they took concubines. There is this difference between a wife and a concubine, according to the Rabbins; that a wife was married by contract, and had her dowry; whereas a concubine was taken without contract, and lived in a ſtate of ſubmiſſion and dependance, under the matron of the family, as *Hagar* in reſpect of *Sarah*; and the children of the concubines had no ſhare in the inheritance.

The Saviour of the world reſtored marriage to its primitive and lawful condition, by revoking the permiſſion of polygamy and divorce. He allows a *Chriſtian* to have but one wife, according to thoſe words of the Creator: *God created them male and female, wherefore a man ſhall cleave unto his wife, and they two ſhall be but one fleſh.*

Polygamy is not allowed the *Jews* at preſent, neither in the Eaſt or in the Weſt. The emperors *Theodoſius*, *Arcadius*, and *Honorius*, forbid it them by their decrees, Anno 393. The *Mahometans*, who allow themſelves this liberty, will not, however, allow it to the *Jews* in their dominions. The *Samaritans*, who are extremely devoted to the laws of *Moſes*, marry but one wife, and make it a crime in the *Jews*, that they ſecretly practiſe polygamy in the Eaſt.

Polygamy is divided into ſimultaneous and ſucceſſive. The firſt is, when a man has more than one wife at a time. This is condemned by both canon and civil law. Succeſſive polygamy is, when a man has ſeveral wives one after another, each of which he marries after the deceaſe of the preceding wife. This is allowed in the church, though with a good deal of regret; the fathers and councils having often teſtified, that they did not approve of ſecond marriages.

POLYGLOTT. This word literally ſignifies a variety of languages, and this name is given to *bibles* publiſhed in ſeveral languages, or at leaſt in three, of which the texts are ranged in different columns. Some of theſe *Polyglotts* contain all the books of the *bible*, others contain but a part. Theſe following are the principal *Polyglotts.*

A. D.

1517. The *bible* of *Francis Ximenes* of *Ciſneros*, cardinal of the order of St. *Francis*; in four languages, *Hebrew*, *Chaldee*, *Greek*, and *Latin.*

1518.

A. D.

1518. The *bible* of *Juſtiniani*, biſhop of *Nebio*, of the order of St. *Dominic*, in five languages; in *Hebrew*, *Chaldee*, *Greek*, *Latin*, and *Arabic*. Only the *pſalter* was printed.

1546. *John Potken*, provoſt of the collegiate church of St. *George* at *Cologn*, cauſed the *pſalter* to be printed in four languages, *Hebrew*, *Greek*, *Chaldee*, or rather *Ethiopic*, and *Latin*.

1546. The *Jews* of *Conſtantinople* cauſed to be printed in that city, the *Pentateuch* in *Hebrew*, *Chaldee*, *Perſian*, and *Arabic*, with the commentaries of *Solomon Jarchi*.

1547. The ſame *Jews* cauſed alſo to be printed at *Conſtantinople*, the *Pentateuch*, in four languages; *Hebrew*, *Chaldee*, vulgar *Greek*, and *Spaniſh*.

1565. *John Draconitis*, of *Carloſtad* in *Franconia*, made an edition of the *pſalter*, the *Proverbs* of *Solomon*, and the prophets *Micah* and *Joel* in five languages: *Hebrew*, *Chaldee*, *Greek*, *Latin*, and *German*. The death of the author prevented the compleating of this work.

1572. *Benedictus Arias Montanus* had the chief care of the edition of the *Polyglott bible* performed by *Chriſtopher Plantin*, by order of *Philip* II. king of *Spain*. This *bible* is in eight volumes, in *Hebrew*, *Chaldee*, *Greek*, and *Latin*, with the *Syriac* verſion of the *New Teſtament*. It is properly but a copy of that of Cardinal *Ximenes*.

1586. There appeared at *Heidelberg*, an edition of the books of the *Old Teſtament* in *Hebrew* and *Greek*, with two *Latin* verſions; one of St. *Jerom*, and the other of *Santes Pagninus*, ranged in four columns, at the bottom of which were notes aſcribed to *Vatablus*. Hence it obtained the name of the *Polyglott Bible* of *Vatablus*.

1596. *David Wolder*, a *Lutheran* miniſter at *Hamburgh*, cauſed to be printed by *James Lucias*, a *bible* in three languages; *Greek*, *Latin*, and *German*.

1599. *Elias Hutter*, a *German*, printed ſeveral *Polyglotts*. The firſt is a *bible* in ſix languages, printed at *Nuremberg*. There was only printed the *Pentateuch*, the books of *Joſhua*, *Judges*, and *Ruth*. In *Hebrew*, *Chaldee*, *Greek*, *Latin*, and the *German* of *Luther*; the ſixth language varied according to what nation the copies were deſigned for. Some had the *Sclavonian* verſion of the edition of *Wittemberg*; others the *French* of *Geneva*; others the *Italian* alſo of *Geneva*; others the *Saxon* verſion, from the *German* of *Luther*.

A. D.

This author alſo gave the *pſalter* and the *New Teſtament*, in *Hebrew*, *Greek*, *Latin*, and *German*. But his chief work is the *New Teſtament* in twelve languages, *Syriac*, *Greek*, *Hebrew*, *Italian*, *Spaniſh*, *French*, *Latin*, *German*, *Bohemian*, *Engliſh*, *Daniſh*, and *Poliſh*. This *Polyglott* was printed at *Nuremberg*, in two volumes, *folio*; and in four volumes, *quarto*.

1645. The bible of M. *le Jay* in ſeven languages, was printed at *Paris* by *Anthony Vitre*. It contains the *Hebrew*, *Samaritan*, *Chaldee*, *Greek*, *Syriac*, *Latin*, and *Arabic*. He followed the *Greek* verſion printed at *Antwerp*, alſo the *Chaldee*, and *Latin*. Complaint has been made of its incorrectneſs.

1657. No ſooner did the *Polyglott* of *le Jay* appear in *England*, but the learned of this nation undertook to give a new edition of it more correct, more extenſive, and more perfect. They accompliſhed this deſign, and produced a new *Polyglott* in five volumes, with *Prolegomena*, and ſeveral other treatiſes in the firſt tome, ſeveral new Oriental verſions in the fourth and fifth, and a very large collection of various readings in the ſixth. *Brian Walton* was the undertaker of this edition. Hence this bible has the name of *Walton*'s *Polyglott*. [This is eſteemed the moſt correct of any: and has made a noble addition to the materials for ſtudying Holy Scripture. The learned are daily augmenting this aſſiſtance by collections of ancient verſions, and their various readings: which may be eſteemed as ſo many *Polyglotts*.]

POMGRANATE. The pomgranate is a kind of apple, covered without with a reddiſh rind, and red within, which opens length-ways, and ſhews red grains within, full of juice like wine, with little kernels. God directed *Moſes*, to put embroidered pomgranates, with golden bells between them, at the bottom of the high prieſt's blue robe or ephod, Exod. xxviii. 33. Pomgranates being very common in *Paleſtine*, and being a very beautiful fruit, the Scriptures often make uſe of ſimilitudes taken from them.

Of the pomgranate tree, *malus punica*, or *malo-granatum*, there are two ſorts, wild and domeſtic. The cultivated pomgranate tree has ſeveral ſmall angular boughs, armed with prickles, and covered with a reddiſh bark. Its leaves are ſmall, like thoſe of myrrh, but not ſo ſharp, of a green colour, drawing towards red. Its bloſſom is

large, beautiful, of a red colour inclining to purple, compoſed of ſeveral ſtalks in the form of a roſe, in the hollow of the cup. This cup is oblong, hard, purple, having a figure ſomething like that of a bell. This garden pomgranate tree ſometimes bears double flowers, and then it has no fruit.

The wild pomgranate tree is a ſhrub like the former, but is more rude and thorny. Its bloſſoms are called *balauſts* by the apothecaries. They are aſtringent, and very good in a dyſentery, diarrhœa, and lientery.

We are aſſured, that in *Peru* there have been ſeen granates as large as a barrel; that the *Spaniards*, by way of curioſity, carry them in the proceſſion of the ſacrament. The *Muſſulmen* ſpeaking of the holy land, ſay, that five men could hardly carry a grape of this country, and that five perſons might hide themſelves in one ſhell of their pomgranates. This is hyperbolical enough!

POMPEY. *Cneius Pompeius*, ſurnamed the *Great*, one of the moſt celebrated captains of the *Roman* commonwealth. His name is not found in Scripture, but *Joſephus* ſpeaks of him often: nor can we be diſpenſed with from mentioning his behaviour toward the nation of the *Jews*. Having finiſhed the war againſt *Tigranes*, A. M. 3938, *Joſeph. de Bello*, lib. i. cap. 5. *Antiq.* lib. xiv. cap. 4. *Pompey* the next year, *ante* A. D. 65, ſent *Scaurus* into *Judea*, who arriving at *Damaſcus*, and being informed of the troubles in *Judea*, occaſioned by the two brothers *Hircanus* and *Ariſtobulus*; he came thither in great haſte, thinking to make great advantage of their diviſions. No ſooner had he entered this province, but he received ambaſſadors from each of them, deſiring his friendſhip and protection. But *Ariſtobulus* having preſented him with three hundred talents, he declared for him, and ſent word to *Hyrcanus* and *Aretas*, who kept *Ariſtobulus* beſieged in *Jeruſalem*, that if they did not deſiſt from this undertaking, he ſhould uſe them as enemies to the *Romans*. So that *Ariſtobulus* was thus delivered from his danger.

Some time afterwards *Pompey* himſelf came to *Damaſcus*; *Hyrcanus* and *Antipater* waited on him, and complained of the proceedings of *Scaurus*, who had ſuffered himſelf to be corrupted by *Ariſtobulus*'s money; and they intreated *Pompey* to fix *Hyrcanus* on the throne of *Judea*, which belonged to him by birth. The beginning of the next year, *Pompey* having again heard the mutual complaints of *Hyrcanus* and *Ariſtobulus*, and alſo the *Jews*, who complained againſt them both, he ſent them back in peace, ſaying, he would ſoon come into *Judea*, and then he would decide their controverſy. But *Ariſtobulus* withdrawing himſelf, inſtead of ſtaying for *Pompey*'s determination, fortified himſelf, and put himſelf into a poſture of oppoſing him, if he ſhould pretend to dethrone him.

After *Pompey* had finiſhed his war againſt *Mithridates*, he marched into *Judea*, where *Hyrcanus* and *Ariſtobulus* came before him, and pleaded their cauſes, each maintaining his ſeveral pretenſions in his preſence. *Pompey* having ordered *Ariſtobulus* to ſurrender his fortreſſes into his hands; he obeyed, though not without difficulty, and at the ſame time withdrew to *Jeruſalem*, to prepare for the event. *Pompey* gave him no time to fortify himſelf, but followed him cloſely; and when he came near the city, *Ariſtobulus* fearing to engage in a war againſt the *Romans*, came out to meet him, promiſed to put the city into his hands, with a great ſum of money, and beſought him not to come to an open breach. *Pompey* forgave him, ſent *Gabinius* to receive the money, and to take poſſeſſion of the city. But *Ariſtobulus*'s ſoldiers ſhut the gates againſt him, ſo that he was forced to return without performing his commiſſion.

This procedure provoked *Pompey*, who thereupon ſecured *Ariſtobulus*, and kept him in bonds; and then marched againſt *Jeruſalem*. He firſt made propoſals of peace, but finding the beſieged rejected them, he began the ſiege of the city. He encamped on the north ſide of the temple, which was the weakeſt part of the city. The *Roman* ſoldiery being uſed to labour and fatigues, ſoon raiſed terraſſes whereon to place their machines, and to batter the walls. But the *Jews* defended themſelves with ſo much courage, and made ſo many ſallies againſt the beſiegers, that if the ſabbath-day had not interrupted their oppoſition, the *Romans* could not have compleated their approaches. The *Romans* therefore perceiving that on this day they made no attacks, but contented themſelves with being on the defenſive, they made no attack againſt them, but only carried on their works on that day.

When their works were finiſhed, they began to batter the towers and walls of the temple with machines brought from *Tyre*. One thing occaſioned great admiration in *Pompey*, that during the whole ſiege, as if they had been in profound peace, the *Jews* did not forbear to offer, morning and evening, their accuſtomed ſacrifices to God, not ſuffering any proſpect of danger to interrupt them. The third month of the ſiege the breach being practicable, the *Romans* in great numbers poured into the temple, where they made a dreadful ſlaughter of the prieſts, and of all thoſe who had taken refuge there. *Cornelius Fauſtus*, the ſon of *Sylla*, firſt entered the breach. This

was the firſt year of the hundred and ſeventy-ninth Olympiad, a day of faſting among the *Jews*, in memory of the volume of *Jeremiah*, burnt by king *Jehoiakim*, the twenty-eighth day of *Caſleu*, the third month of the civil year, (*November*, and *December*,) A. M. 3941, *ante* A. D. 63.

Pompey entered the temple, and ſaw ſuch things as were not allowed to be ſeen, but by the prieſts alone. In the inner part of the temple he found the golden table, the candleſtick, the veſſels and cenſers, and a great quantity of incenſe. There was about two thouſand talents of ſilver in the treaſuries of the temple. But he meddled with nothing; and when he had ordered to clear the temple of the dead bodies, the day following he cauſed ſacrifices to be offered to God. After this he reſtored *Hyrcanus* to the high prieſthood, and government of his nation; but he forbad him to wear the diadem, or to aſſume the title of king. *Ariſtobulus* he kept in bonds, and carried him to *Rome* with two of his daughters, and all his ſons. Conſult *Joſephus Antiq.* lib. 14. cap. 8. and *Uſher* on A. M. 3941. The reſt of the life of *Pompey* has no relation to our deſign. When this great man was conquered by *Julius Cæſar* at *Pharſalia*, he came into *Egypt*, where he was baſely put to death by the officers of the young *Ptolemy*, the laſt king of *Egypt*, A. M. 3956, *ante* A. D. 48.

PONTICUS, Ποντικὸς, of the province of *Pontus*, Acts xviii. 2.

PONTIUS, Πόντιος, from the *Greek* πόντος, *marine*, or belonging to the ſea. *Vide* PILATE.

PONTUS, Πόντος, *the ſea*; from πόντος. In *Geneſis* xiv. 1. St. *Jerome* has tranſlated אלסר *Elaſar*, by *pontus*: but *Elaſar* may ſignify, *God that takes away, or that withdraws*; from כור *ſur*, *that withdraws or ſeparates himſelf*, and אל *el*, *God*.

PONTUS. The province of *Pontus*, in *Aſia minor*, has the *Euxine* Sea north, *Cappadocia* ſouth, *Paphlagonia* and *Galatia* eaſt, and the Leſſer *Armenia* weſt. It is thought St. *Peter* preached in *Pontus*, becauſe he addreſſes his firſt epiſtle to the faithful of this province, and of the neighbouring provinces.

POOR. This word often denotes the humble, afflicted, mean in his own eyes, low in the eyes of God. Not ſo much a man deſtitute of the good things of the earth, as a man ſenſible of his ſpiritual miſery and indigence, who applies for ſuccour to the mercy of God. In this ſenſe the greateſt and richeſt men of the world are level with the pooreſt, in the eyes of God.

In *Exodus*, xxiii. 3. *Moſes* forbids the judges *to countenance a poor man in his cauſe*: or, Levit. xix. 15. *Thou ſhalt not reſpect the perſon of the poor, nor honour the perſon of the mighty; but in righteouſneſs ſhalt thou judge thy neighbour.* In a word, judge without reſpect of perſons; have only truth and juſtice before your eyes; conſider that you ſtand in the place of God on the earth.

One of the characters of the *Meſſiah* was, to judge the poor, Pſal. lxxii. 2, 4. and to preach the goſpel to them, Iſa. xi. 4. Matt. xi. 5. *Jeſus Chriſt* choſe to himſelf diſciples that were poor, and the greater part of the firſt believers were really poor men, as we may ſee in eccleſiaſtical hiſtory.

Solomon ſays, Prov. xxii. 2. *The rich and poor meet together*; they are like each other in one thing;—God created them both; and both riches and poverty are of his beſtowing. He ſays, Prov. xxix. 13. *The poor and deceitful man meet together*, or the debtor and creditor: *i. e.* they belong to God, and each is in the hands of his providence: wherefore the rich ſhould not be exalted, nor the poor be diſcouraged; both are equal in the eyes of God.

Amos viii. 6. reproaches the *Iſraelites* with having ſold the poor for a contemptible price; as for ſhoes and ſandals. Probably the rich actually thus ſold their poor debtors, for things of no value.

St. *James* ſeems to carry the obligation, of not reſpecting perſons, ſo far, as to allow no mark of diſtinction to perſons in power, or raiſed to dignity, in the public aſſemblies of religion. James ii. 1. *My brethren, have not the faith of our Lord Jeſus Chriſt, the Lord of glory, with reſpect of perſons. For if there come into your aſſembly, a man with a gold ring, in goodly apparel, and there come in alſo a poor man in vile raiment; and ye have reſpect to him that weareth the gay cloathing, and ſay unto him, Sit thou here in a good place, and ſay to the poor, Stand thou there, or ſit here under my foot-ſtool: are ye not then partial in your ſelves, and are become judges of evil thoughts?* But all this ought to be underſtood rather of an inward preference, and of the ſentiments of the heart, than of external marks of reſpect. It is never allowed a *Chriſtian* to prefer a rich man before a poor one, only becauſe he is rich, and to think better of him, to judge him more worthy of eſteem and conſideration, rather than he who has not the ſame advantages of the goods of fortune. *Vide* FRAGMENT, No. CXCIV. page 192.

The poor are often put for the meaner people; for the loweſt condition of life, without conſidering whether they have accommodations ſuitable to their ſtate.

Poverty, in the Old Teſtament, was conſidered by the *Jews* as a great evil, and a puniſhment from God. *Job* ſpeaks of it as of a priſon, and a ſtate of bondage. Job xxxvi. 8. And *Iſaiah*, xlviii. 10. ſpeaks of it as of a furnace or crucible, wherein

wherein metals are purified. God tried *Job* and *Tobit* by poverty; they belonged to the new covenant; they knew the value of ſuffering, of humiliation, of indigence. They knew how to make a right uſe of them, and to turn them to their own advantage. They were already poor in ſpirit, in the diſpoſition of their hearts, before God made them ſuffer actual poverty. See POVERTY.

PORATHA, פורתא, Φοραδαθὰ, *fruitful*; from פרה *parah*. This word is *Perſian* or *Mediſh*.

PORATHA, a ſon of *Haman*, Eſth. ix. 8.

PORTERS *of the temple*. The *Levites* diſcharged the office of porters of the temple both day and night, and had the care of the treaſures and offerings. This office of porter was in ſome ſort military; as it were, ſoldiers of the guard to the Lord. See LEVITE.

PORTIUS, Πόρτιος, *calf*; from the *Greek* πορταξ.

PORTIUS FESTUS; *vide* FESTUS PORTIUS.

POSSESSION *of the devil*. Poſſeſſion and obſeſſion differ in this, in obſeſſion the devil acts outwardly, he *haunts* the ſubject of his temptations *externally*, whereas in poſſeſſion he acts *internally*.

Examples of poſſeſſion are common, eſpecially in the New Teſtament. *Jeſus Chriſt* and his apoſtles cured great numbers of poſſeſſed perſons. Eccleſiaſtical hiſtorians furniſh many other inſtances. But as it has been found by many examples, that credulity has been impoſed on, by fictitious obſeſſions and poſſeſſions; ſome have maintained, that all theſe obſeſſions were diſeaſes of the mind, and the effects of diſtempered imagination: that perſons ſometimes thought themſelves really poſſeſſed; that others feigned themſelves to be ſo, in order to carry on ſome deſigns; in a word, that there never were any real poſſeſſions or obſeſſions. The moſt plauſible arguments for this opinion are ſuch as follow:

The devil cannot naturally act on our bodies. He is of a ſpiritual nature, and by his will only cannot move our limbs, nor actuate our fluids, or organs. If he had naturally this power, the world would be full of people poſſeſſed or obſeſſed; he would be always exerting his hatred againſt man, and would exerciſe his power and authority to the utmoſt. How many men ſhould we daily ſee poſſeſſed, agitated, tormented, choaked, ſtrangled, thrown from precipices, drowned, burnt, if the devil had this power! If it be ſaid that God moderates this power, that he reſtrains the devil, and does not allow him to exerciſe his malice againſt ſinners and wicked men; do not we ſee on the contrary, that he often poſſeſſes or obſeſſes very harmleſs perſons? We know what ſufferings he inflicted on *Job*; we ſee children poſſeſſed, and other perſons, whoſe lives ſeem to have been exempt from any great crimes or diſorders.

Why do we ſee men and women poſſeſſed, only at certain times, and in certain countries? There are whole nations, where the thing is not ſo much as known? How is it that they are only ſeen in countries where the people are generally ſuperſtitious, and in perſons who are of a weak underſtanding, and of a melancholly temper? If we examine thoſe men and women, who either are or have been poſſeſſed, we ſhall find none but ſuch as have ſome of theſe infirmities.

If we ſuppoſe the devil to ſuſpend the operations of the ſoul of the party poſſeſſed, and to uſurp the office of the ſoul himſelf; or even that ſeveral devils agitate and poſſeſs the ſame demoniac, the difficulty becomes much greater. What conception can we have of a ſoul, that no longer acts in the body which it animates, and which ſurrenders up itſelf, as we may call it, to the devil? How can all theſe evil ſpirits combine and concur to govern the ſame man? If all this can be done without a miracle, what proof can there be of miracles? May it not be ſaid, that all ſuch things as we call miracles, are but operations of the devil? And if a miracle be required, that a man ſhould be poſſeſſed by the devil, it would make God the author of, or at leaſt a co-operator with the devil in, his obſeſſions and poſſeſſions of men.

We have ſo many examples of natural things, which notwithſtanding appear ſupernatural, that there is room to imagine, what are called poſſeſſions of the devil, may be of this kind. Many people have fancied themſelves to be transformed into wolves, or oxen; to be made of glaſs or butter; to become kings or princes: no one in this caſe has recourſe to the devil, or to a miracle, to explain the phænomenon. They tell us roundly, that it is a diſorder of the brain, a diſeaſe of the mind or imagination, cauſed by ſuch or ſuch diſtemperatures of the body. Nobody has recourſe to exorciſms, or to prieſts, for a cure. They apply to phyſicians, to bodily remedies, to methods of curing the imagination of the patient, by giving it another turn. Would it not be the ſame with ſuch as are poſſeſſed? Would they not obtain a cure by natural remedies, by purging them, cooling them, deceiving them dextrouſly, and making them imagine that the devil has forſaken them and fled away? There have been remarkable experiments of this kind; but if we ſhould relate them, the favourers of poſſeſſions would acknowledge, that theſe people were not *really* poſſeſſed, and will admit that there has been much deluſion in this matter; yet they ſtill maintain, that among the great number of demoniacs, it cannot be denied, but there muſt have

have been *ſome* who were really poſſeſſed. The others maintain, that there never were *any* ſuch, and that whatever has happened to thoſe who were reputed to be poſſeſſed, might conveniently be explained by natural means, without recourſe to the devil. This is the whole knot of this diſpute.

The defenders of poſſeſſion by the devil obſerve, that if this were only an illuſion, *Jeſus Chriſt*, and his apoſtles, and the whole church, would be in an error, and muſt wilfully involve us in one too, by ſpeaking, acting, and praying, as if there were real poſſeſſions. Our Saviour ſpeaks to, and commands the devils, who actuated the poſſeſſed; which devils anſwered and obeyed, and gave proofs of their preſence by tormenting thoſe miſerable creatures, whom they were obliged to quit. They caſt them into violent convulſions, throw them on the ground, leave them for dead, take poſſeſſion of hogs, and hurry thoſe animals into the ſea. Can this be called deluſion? *Jeſus Chriſt* alledges as a proof of his miſſion, that the devils are caſt out; he promiſes his apoſtles the ſame power that he himſelf exerciſed againſt thoſe wicked ſpirits. Can all this be nothing but *chimera?*

It is allowed, that there are ſeveral tokens of poſſeſſion which are equivocal and fallible, but there are others which are indubitable. A perſon may counterfeit a demoniac, and imitate the actions, words, motions, contortions, cries, howlings, and convulſions of one poſſeſſed. Some efforts, that ſeem to be ſupernatural, may be effects of heated imagination, melancholy blood, or trick, and contrivance. But, if a perſon ſuddenly ſhould ſpeak and underſtand languages he never learned, talk of ſublime matters he never ſtudied, or diſcover things ſecret and unknown: ſhould he lift up himſelf in the air without viſible aſſiſtance, act and ſpeak in a manner very diſtant from his natural temper and condition: if all this ſhould happen without any inducement from intereſt, paſſion, or any other natural motive: if all theſe circumſtances, or the greater part of them, ſhould concur in the ſame poſſeſſion, can there be any room to ſuſpect that it is not a real one? There have been poſſeſſions in which all theſe circumſtances have concurred. There have therefore been real ones, but eſpecially thoſe which the goſpel declares as ſuch. God was pleaſed to permit, that in our Saviour's time there ſhould be many ſuch in *Iſrael*, to furniſh him with occaſions of ſignalizing his power, and to ſupply us with further and ſignal proofs of his miſſion and divinity. Though we muſt own, that true poſſeſſions of the devil are very rare, and very difficult to be aſcertained, yet it cannot be allowed that they are miraculous. They do not happen without the permiſſion of God, but they are neither contrary, nor ſuperior, to the laws of nature. Nobody thinks he has recourſe to a miracle, when he ſays, a good angel inſpires him with good thoughts, or prompts him to avoid a danger. It is ſuppoſed in like manner, that the devil may tempt us to evil, may excite irregular impreſſions in our bodies, or may raiſe tempeſts. Scripture imputes to evil angels the death of the firſt-born of *Egypt*, and the deſtruction of *Sennacherib*'s army: it imputes to good angels the raining of fire, by which *Sodom* and *Gomorrah* were conſumed. Theſe events are miraculous in ſome of their circumſtances, but not in all. God only ſuffers the demons to act; they then only exerciſe a power that is natural to them, which was before ſuſpended and reſtrained by the power of God. Men generally conclude too haſtily concerning the power of a ſpirit, which they know ſo little of. *Vide* ADDITIONS to the article ANGEL.

POSIDONIUS, Ποσειδώνιος, *who gives to drink*; from πόσις, *drink*, and διδώμι, *I give*.

POSSIDONIUS, or *Poſidonius*; ſent by *Nicanor* to *Judas Maccabeus*, to treat of peace, 2 Macc. xiv. 19.

POSTS. This name is given to meſſengers or regulated couriers, appointed to carry with expedition, diſpatches of princes, or letters of private perſons. *Lewis Horninck* has written a very accurate treatiſe, on the origin of poſts. He makes four kinds of them, thoſe who go on horſe-back, by water, in a chariot or chaiſe, or thoſe who travel on foot. We may alſo refer to the article of poſts, the manner of conveying intelligence by beacons, or ſignals, ſet at ſeveral diſtances on the tops of mountains. So, *Iſaiah* ſays, v. 26. xi. 10. 12. that the Lord ſhall ſet up a ſignal among the nations, to gather together the ſcattered children of *Iſrael*, and to bring them back into their own country, from the four corners of the earth. He ſays, chap. xiii. 2. that ſignals ſhall aſſemble the army of *Darius* the *Mede*. And chap. xviii. 3. *All ye inhabitants of the world, and dwellers on the earth, ſee ye, when he lifteth up an enſign on the mountains, and when he bloweth a trumpet, hear ye.* Theſe ſignals were ſet up on the tops of very high trees or maſts. *Till ye be left as a beacon* [or maſt] *upon the top of a mountain, and as an enſign on an hill.* See Iſaiah xxxiii. 23. xlix. 22. lxii. 10. Jerem. iv. 6. i. 2. li. 12, 27. [This will remind the reader of the modern TELEGRAPHS: but theſe differ, inaſmuch as they tranſmit words and letters, by ſignals.]

It is thought the uſe of poſts was derived from the *Perſians.*

Perſians. *Diodorus Siculus*, lib. 19. obſerves, that the kings of *Perſia*, to receive intelligence of what paſſed in all the provinces of their vaſt dominions, placed centinels on eminences, at convenient diſtances, where towers were built. Theſe centinels gave notice of public occurrences from one to another, with a very loud and ſhrill voice, by which mean news was tranſmitted from one extremity of the kingdom to another with great expedition.

But as this could not be practiſed except in the caſe of general news, which it was expedient the whole nation ſhould know, *Cyrus*, as *Xenophon* relates, *Cyropæd.* lib. 8. cap. 232. appointed couriers and ſtations for poſt-horſes, building on purpoſe on all the high roads, places for the reception of the couriers, where one was to deliver his pacquet to another, and ſo on. This they did night and day; no weather was to ſtop them; and, in the judgment of many, they went faſter than cranes could fly. This is what *Xenophon* ſays.

Herodotus, lib. 8. cap. 98. owns, that nothing ſwifter was known, for a journey by land. *Xerxes*, in his famous expedition againſt *Greece*, planted *poſts* from the *Egean* ſea to *Shuſhan*, or *Suſa*, to ſend notice thither of what might happen to his army: he placed theſe meſſengers from ſtation to ſtation, to convey his pacquets, at ſuch diſtances from each other as an horſe might eaſily travel.

We ſee *couriers* or *poſts* plainly deſcribed, Eſth. iii. 14. *Ahaſuerus* ſent expreſſes to all the nobles of his kingdom, by poſts. And when theſe firſt orders were to be revoked, diſpatches were ſent by the couriers; *miſſæ per veredarios qui per omnes provincias diſcurrerent*, Eſth. viii. 10.

The orientals impute to *Darius*, king of *Perſia*, cotemporary with *Philip*, king of *Macedon*, the invention of *poſts* through all the provinces of his kingdom, that he might eaſily know every thing that paſſed therein. *D'Herbel. Bibliot. Orient.* p. 287. col. 1. *Darius Codomannus*, who was conquered by *Alexander the Great*, had been a courier of the king, before he obtained the regal power. *Plutarch. lib. de Fortun. Alex.*

The *Greeks* borrowed the uſe of *poſts* from the *Perſians*, and, in imitation of them, called them *angari*. *Jeſus Chriſt*, Matth. v. 41. alludes to theſe. Vide ANGARI, alſo FRAGMENT, No. XXII. page 44.

Among the *Romans*, *Auguſtus* firſt ſet up public and regular *poſts*. They were originally young men, active and nimble, who ran from *poſt* to *poſt*, and delivered pacquets from hand to hand: but afterwards they were changed for poſt-chariots and horſes, for greater expedition: *Juvenes primò modicis intervallis, deinde vehicula diſpoſuit. Sueton. in Auguſt. Adrian* regulated the *poſts*, and diſcharged the people from their obligations of furniſhing horſes and carriages.

Procopius aſſures us, that the emperors appointed *poſts* on the great roads. There not fewer than five *poſts* a-day, and ſometimes eight: they kept forty horſes at each *poſt*, and as many poſt-men and riders as were neceſſary. *Juſtinian* diſmiſſed the *poſts* at ſeveral places, and particularly thoſe that went from *Calcedon* to *Diacibiza*, which is the ancient *Lybiſſa*, famous for *Hannibal*'s tomb, lying in the Gulph of *Nicomedia*. The ſame author tells us, that *Juſtinian* ſet up *aſs-poſts* in ſeveral places of the *Levant*.

The uſe of *poſts* having declined with the empire, *Charlemaign* made many attempts, about A.D. 807, to reſtore them: but his undertaking was not proſecuted by his ſucceſſors. *Lewis* XI. is thought to have ſet up the common *poſts* at every two leagues, throughout *France*. Count *Taxis* firſt ſet them up in *Germany* at his own expence: as a recompence, the emperor *Matthias*, in 1616, gave him, in fee, the office of poſt-maſter general, to himſelf and his ſucceſſors, for ever. *Lewis Horninck*, *Treatiſe of the Origin of Poſts*.

As high as the ninth century there were public couriers ſet up in ſeveral places of the *Ottoman* empire: ſome went on foot, and others on horſeback, and carried diſpatches with wonderful diligence. There are ſome alſo among the *Chineſe*; but they are appointed only to carry orders from the king, and the governors of provinces, and, in a word, for public affairs, and thoſe of the greateſt conſequence. *Renaudot*, *Notes upon the Travels of two Arabians to China*, p. 193.

POTIPHAR, פוטיפר, *πετεφρη*, *the bull of Africa*; from פר *par*, *a bull*, and פוט *phut*, *Africa*; otherwiſe, according to the *Syriac* and *Hebrew*, *a fat bull*. An *Egyptian* name, not of the Hebrew.

POTIPHAR, פוטיפרע, *that ſcatters, or demoliſhes the fat*; from פרע *parah*, *to deſtroy*, and the *Syriac* word פוט *phut*. This is an *Egyptian* word, and therefore its true etymology is not in the *Hebrew*.

[The reader will obſerve the difference of the ſpelling in theſe two names, PUTHIPHER: PUTHIPHRO.]

POTIPHAR, or *Putiphar*, an officer of the court of *Pharaoh*, king of *Egypt*; General of his troops, according to the *Vulgate*; Chief of his butchers or cooks, according to the *Hebrew*. Gen. xxxvii. 36. שר הטבחים, *princeps lanionum*, or *coquorum*, or *victimas jugulantium*. The *Hebrew* alſo calls him סריס, *Saris*, *Eunuchus*: but it is very probable that this word, in this place, means only an officer of the king's court. *Potiphar*

was

was married, and had children, if *Aſenath*, daughter of *Potipherah*, (*Putiphro*) who was given to *Joſeph* for a wife, were his daughter.

Potiphar having bought *Joſeph*, as a ſlave from the *Midianites*, who had bought him of his brethren; ſeeing all things proſper in his hands, he gave him the ſuperintendance of his whole houſe. But, ſome years after, the wife of *Potiphar*, taking an unlawful liking to *Joſeph*, and having even ſolicited him to the crime of adultery, *Joſeph* repulſed her. Then, her love changed into rage, ſhe accuſed him to her huſband, and *Potiphar* put *Joſeph* in bonds; where his delegate, who had, by office, the charge of the priſoners, laid this care upon *Joſeph*.

But God had repleniſhed *Joſeph* with his own ſpirit, and had given him an extraordinary talent of interpreting dreams, which, at length, made him known to *Pharaoh*, who appointed him ruler of all *Egypt*, and gave him in marriage *Aſenath* daughter of *Potipher*, or *Potipherah*, prieſt of *Heliopolis*, or *On*, according to the *Hebrew*.

Opinions are divided, whether this *Potiphar* be the ſame as *Joſeph*'s maſter? The *Hebrews*, *Origen*, St. *Jerom*, abbot *Rupert*, *Toſtat*, and others, think he is the ſame perſon. And the *Jews*, cited in *Origen*, think it was *Aſenath* who informed *Potiphar* of the injuſtice of the accuſation her mother had formed againſt *Joſeph*. The quality of *chief of the army of Pharaoh*, or *head of the cooks* or *butchers*, or, *of thoſe that ſlew the victims*, (for the *Hebrew* may ſignify all theſe), is not incompatible with the dignity of *prieſt of Heliopolis*. The different ways by which the name *Potiphar* is written, in *Geneſis*, chap. xxxviii. xxxix. where the maſter of *Joſeph* is mentioned, and in chap. xli. wherein his father-in-law is mentioned, is ſo inconſiderable, that it hardly deſerves to be taken notice of. (פוטיפר *Putiphar*, chap. xxxvii. xxxix. פוטיפרע, *Putiphara*, chap. xli. 45.) Laſtly, Though the city of *Heliopolis*, wherein *Potiphar* was prieſt, was pretty far from *Tanis*, where the king of *Egypt* kept his court, and where was *Potiphar*'s employment; yet it was not ſo diſtant but that theſe two employments were conſiſtent. *Potiphar* might divide his time between the king's ſervice and his attendance at the temple of *Heliopolis*, in quality of prieſt of this city; for it appears from *Strabo*, lib. xvi. that anciently there was a great number of prieſts in this city: their chief employment was to ſtudy philoſophy and aſtronomy, and here are ſtill to be ſeen great apartments where they reſided. Nothing in *Egypt* was more reſpectable than theſe prieſts, and ſeveral from among them have been exalted to the crown. Their quality of prieſts did not not exclude them either from offices at court, or in the camp. *Vide* ASENATH. [What if this name be a title of rank?]

POTTER. Frequent mention is made of the *potter*, in ſcripture. *Jeremiah*, xviii. 3. repreſents him to us at work, ſitting upon two ſtones. על האבנים, *ſuper duos lapides*. And *Eccleſiaſticus*, xxxviii. 29, 30. ſays, *So doth the potter ſitting at his work, aud turning the wheel about with his feet; who is alway carefully ſet at his work, and maketh all his work by number: he faſhioneth the clay with his arm, and boweth down his ſtrength before his feet*. *Homer*, quoted by *Strabo*, lib. vii. *Geograph.* ſaith, that the potter turns his wheel with his hands. And at this day there are great differences in the ſeveral manners and poſtures uſed by *potters*, when at work.

When God would ſhew his dominion over men, and his irreſiſtible power over their hearts, he has recourſe to the ſimilitude of a *potter*, who makes what he pleaſes of his clay; ſometimes a veſſel of honour, and ſometimes of diſhonour; now forming it, and then breaking it; now preſerving it, and then rejecting it. *Vide* Pſal. ii. 9. Ecclus. xxxiii. 13. Rom. ix. 21. Jer. xviii. 2, 3, &c.

POTTERS FIELD; the *field* that was bought with the money, for which *Judas* ſold our Saviour *Chriſt*, but which he brought back again to the temple. See ACELDAMA. This *field* is ſeen, to the ſouth of Mount *Sion*, about a ſtone's caſt from the pool of *Siloam*: it is ſurrounded by walls, in length ſeventy cubits, in breadth fifty; and is covered with a vault, with ſeven openings above, to let down the bodies which are to be buried there, and which, they ſay, are conſumed in the ſpace of twenty-four hours. They ſay the empreſs *Helena* cauſed the vault to be built over this *field*; and that ſhe loaded ſeveral ſhips with the earth of *Aceldama*, and ordered it to be carried to *Rome*, where it was laid near the *Vatican*, and ſtill preſerves its quality of rapidly conſuming dead bodies. This place is called the *Holy Field*, and ſerves as a burying-place for ſtrangers.

We cannot tell what uſe the *potter* could make of this *field*, unleſs to dry his pots in before he baked them; and the price of thirty pieces of ſilver, for which it was bought, ſhews its little eſtimation. *Raban Maur* is quoted, to ſhew, that *Judas* himſelf was the firſt who was buried in this place. [I have not found this paſſage in this author, ſays CALMET.] The *Jews* of *Piſa*, they ſay, have a burial-place like this at *Rome*, where the bodies are conſumed in a very ſhort time; they think the earth was brought from *Jeruſalem*: and they eſteem themſelves happy, as

the *Jews* of neighbouring cities eſteem it an honour, to be buried there; and as ſome comfort to them under their misfortune, that they cannot be buried at *Jeruſalem*.

We read in the *Miſhna*, *Tract. de Sanhedr.* cap. vi. n. 14, 15. that they did not allow malefactors, or ſuch as were executed for crimes, to be buried in the tombs of their fathers, except their fleſh had firſt been conſumed in other places, appointed for the puniſhment of ſuch offenders. Perhaps for this reaſon, *Joſeph* of *Arimathea* begged the body of *Jeſus* from *Pilate*, that he might immediately lay him in a private ſepulchre, before he was laid in this public burying-place; where he might have been undiſtinguiſhed from common criminals. [Was not the body of *Jeſus* as a criminal, rather the property of the ſanhedrim, or *Jewiſh* government; than of *Pilate*, or the *Roman* power? If ſo, the application of the *Jewiſh* ſenators, *Joſeph* and *Nicodemus*, to *Pilate*, rather than to the ſanhedrim (or, had they applied to the ſanhedrim, and been refuſed?) deſerves notice: for the prophet had ſaid, though he was numbered with tranſgreſſors, yet he ſhould make his grave with the rich; whereas, according to the regular courſe of *Jewiſh* proceedings, he ſhould not have made his grave at all, but have been diſſolved into corruption without remorſe, as without diſtinction: which, alſo, had been prophetically forbid. Pſalm xvi. 10. Acts ii. 27.]

POVERTY. Voluntary poverty *Jeſus Chriſt* has ſanctified in his own perſon, and in that of his parents; in that of his apoſtles, and of the moſt perfect of his diſciples: but involuntary poverty, eſpecially when extreme, is a conſequence of ſin, and a puniſhment from God. *Solomon* beſought the Lord, to give him neither poverty nor riches, Prov. xxx. 8. he looked upon each extreme, as a dangerous rock to virtue: he aſked only what was convenient for him. Nothing is more earneſtly recommended in the ancient law, as in the new, than alms and compaſſion to the poor.

Moſes would have the poor admitted to the religious feaſts celebrated in the temple, Deut. xvi. 11, 12. and ordered, that in the fields, in the vineyards, and upon the trees, ſomething ſhould be left for them, Lev. xix. 10. & xxiii. 22. that in the ſabbatical years and the years of jubilee, all ſhould be left for the poor, the widow, and the orphan, Exod. xxiii. 11. He commanded to lend to the poor, and obſerved that the poor ſhould never be wanting in the country, but that the people ſhould always have opportunity to beſtow their alms, Deut. xv. 8, 9. That if any pledge were taken from the poor, the lender ſhall not enter the houſe to retake it by force; Deut. xxiv. 12, 14. and that, if the poor be forced to give his goods, or his cloaths, they ſhall be reſtored to him at night, that he may have wherewith to cover himſelf. *Jeſus Chriſt* has carried this point of the law, concerning alms-giving, to its perfection; he practiſed it himſelf, has recommended it to his diſciples, and has inſpired his ſervants with the tendereſt charity towards the poor. He adviſed thoſe who would in earneſt become his diſciples, to ſell all they had, and give to the poor, Matt. xix. 21. He gives us excellent rules for the practiſing of charity, and avoiding vain-glory and oſtentation, which otherwiſe may occaſion our loſing all the fruits of our charity. See *Matt.* vi. 1, 2, 3, 4.

The *Jews* take great care of their poor: in moſt conſiderable cities they have ſeveral eſtabliſhed ſocieties, on purpoſe for the poor. One of them, for example, receives alms for ſuch poor as are too modeſt to aſk for themſelves; another gathers for the redemption of captives; a third for providing portions for poor maidens. Beſide which, two perſons are appointed for the ordinary collection, every ſabbath-day. They go from houſe to houſe, without ſeparating, that they may not be liable to ſuſpicion of violating their truſt; and when they diſtribute what they have gathered, they call a third perſon to their aſſiſtance. Every *Saturday* the *parnaſſim*, or judges of the ſynagogue, give to each poor perſon wherewith to maintain themſelves and family the following week. [The poor *Jews* in *London*, I underſtand, complain that their rich brethren ſuffer them to periſh: perhaps, charity cannot relieve them all.]

When any one is under urgent neceſſity, exceeding their ordinary charities, the chanter paſſes through the ſynagogue, and ſays, to all who promiſe their relief, *Bleſſed be ſuch an one, who gives for ſuch an occaſion.* Each promiſes as he is diſpoſed; and afterwards they gather from houſe to houſe what has been promiſed; which is always ſtrictly performed. If the ſynagogue of the place is not thought ſufficient for the occaſion, they iſſue a certificate, to other ſynagogues, who receive it honourably, and who give contributions, both public and private.

It is a maxim of the *Talmudiſts*, that a poor man ought never to be ſent away empty-handed, even though we could afford him but a grain of wheat. *Vide apud Selden. de Jure Nat. & Gent.* lib. vi. cap. 6. According to them, the leaſt charitable ſhould give a tenth part of their eſtate; others as far as a fifth part. Nor is it ſufficient to relieve the poor in his preſent neceſſity, but he muſt be cloathed ſuitably to his birth and education; and muſt have a horſe and a ſlave bought for him, if he had ſuch before he fell into poverty. Thoſe who refuſe the rates they are aſſeſſed at, are

are puniſhed by the judges, as they formerly were by the *ſanhedrim*; who condemned them to the penalty of the whip, till they had ſatisfied the demand. *Maimonides* ſays, that ſometimes entry was made into their houſes, and pledges were forcibly taken for ſuch alms as were due from them.

PRAYER. The prayers we direct to God, are the ordinary conveyance of the graces we receive from him. The prayers of a juſt man are of great power before God, James v. 16, 17. The ſaints both of the *Old* and *New Teſtament* prayed; *Jeſus Chriſt* himſelf, our great example, taught us to pray, to ſhew, that thereby we honour God, and draw on ourſelves his favours and his graces. St. *Paul* in moſt of his epiſtles, entreats the faithful to pray for him, or, offers to God his prayers for them.

PUBLIC PRAYER. Quite down from the firſt promulgation of the law, the *Hebrew* nation did not intermit public prayer in the tabernacle, or in the temple, as opportunity returned. This Public prayer conſiſted in offering the evening and morning ſacrifices, every day, with prayers by the prieſts and Levites in that holy place. Every day they offered ſacrifices, incenſe, offerings, firſt-fruits; they performed ceremonies for the redemption of the firſt born, or the purification of polſutions; in a word, the people came thither from all parts, to diſcharge their vows, and to ſatisfy their devotions, not only on great and ſolemn days, but alſo on ordinary days; but nothing of this was performed without prayer.

The Pſalmiſt, cxix. ſays, he prayed to God, or praiſed him, ſeven times a-day. And Pſalm lv. *Evening and morning, and at noon, will I pray, and cry aloud, and he ſhall hear my voice. Daniel*, vi. 10. bent his knees three times a-day, and worſhipped the Lord, opening his windows, and turning himſelf toward *Jeruſalem*. The *Levites* appointed to guard the temple, lifted up their hands in the night-time, and encouraged one another to adore the Lord; Pſalm cxxxiv. 2. The Pſalmiſt ſays, Pſalm cxix. 62. that he aroſe in the middle of the night, to praiſe the Lord. In *Nehemiah*, ix. 3. we ſee four hours of prayer on a faſt day.

Some *Rabbins* tell us, that *Abraham* inſtituted morning prayer; *Iſaac* that at mid-day, and *Jacob* that at evening. Others think, that nothing was fixed relating to the hour, or the form, of prayer, until the captivity of *Babylon*. Before that time every one prayed as his devotion and his heart prompted him. But during the captivity, *Eſdras* obſerving that ſeveral *Jews* mingled foreign terms with their prayers, which were not ſuitable to the ſanctity of that exerciſe, he compoſed eighteen benedictions, which every *Iſraelite* is obliged to learn, and to repeat daily. A little before the deſtruction of the temple the rabbi *Gamaliel* added a nineteenth, againſt apoſtates and heretics; under theſe names, meaning the *Chriſtians*. Sure it is, that theſe eighteen prayers are of great antiquity; for the *Miſnah in Barachot*. cap. iv. § 3. ſpeaks of them as of a *formula* long eſtabliſhed.

The ſame *Eſdras* alſo fixed the time for prayer, *Maimon. apud Vitring. de Syn.* lib. i. part ii. cap. 12. And as they offered to God the perpetual ſacrifice in the evening and morning, he appointed two ſolemn prayers for theſe two ſeaſons. On feſtival days, and on the ſabbath, there was a ſacrifice about the middle of the day; he ordered a prayer for this time alſo: and becauſe the evening ſacrifice was conſuming in the night-time, he appointed a nocturnal prayer.

However, there are but three hours, obligatory, each day for prayer, the morning, noon, and evening. Morning prayer might be performed any time from ſun-riſing to the third hour of the day; (nine o'clock in the morning at the equinox) that in the middle of the day, from the third hour to the ſixth; (nine in the morning until noon) that in the evening from three o'clock in the afternoon until ſix in the evening, during the equinox. The prayer that was added on feſtivals was ſaid about nine o'clock, and might be compleated at noon. That on faſt days was not ſettled.

The public prayers celebrated in the ſynagogues, were performed thrice every day. The miniſter began the ſervice with a prayer called *Kaduſh*, becauſe therein they aſked of God to ſanctify his name, after this manner; *O God, let thy name be magnified and ſanctified in the world, which thou haſt created according to thy good pleaſure. Let thy kingdom have dominion therein, let redemption flouriſh, and let the* Meſſiah *come ſpeedily, that thy name may be glorified*, &c. This prayer paſſes for the moſt ancient the *Jews* have preſerved; and as it is rehearſed in the *Chaldee* language, it gives room to think, that it was compoſed during the *Babylonian* captivity, or very little after the return from that captivity. The people anſwer, *Amen*. It ſeems to be from hence our Saviour borrowed thoſe words in the *Lord's prayer; hallowed be thy name; thy kingdom come*.

After this anthem, or benediction, they heretofore repeated the decalogue, which is the foundation of the *Jewiſh* religion. But at preſent they content themſelves with reading a paſſage out of the fifth chapter of *Deuteronomy*, which begins, *Hear*,

O Iſrael. When this leſſon is ended, as alſo the benediction that follows, the whole aſſembly ariſe, and pray ſtanding, with a low voice, the miniſter as well as the reſt. After this private prayer, every one retires three ſteps out of reſpect, and the miniſter repeats the eighteen prayers, of which the three firſt contain the praiſes of God, the twelve following regard the neceſſities of the church and of private perſons, and the three laſt contain a confeſſion of their own unworthineſs and inſufficiency. It is allowed them after the third bleſſing to reſume their places again, that is, to advance the three ſteps they had retired.

When they are come to the prayer which is called *Modim*, they muſt ſtoop a little. They ſit down while they repeat other prayers, ſometimes they hang down their heads, at other times they lift up their voices, according to the tenor of the prayer that is pronouncing. After ſeveral benedictions and ſeveral pſalms, they repeat the anthem, by which the office begun. Then the miniſter pronounces the benediction to the people; who withdraw, ſaying, *Lord, do thou guide me in thy juſtice, and prepare the way before me, becauſe of my enemies.* Such are the morning prayers.

Thoſe at noon, and at evening, are alſo performed regularly every day. The miniſter of the ſynagogue preſides therein, and the prayers, the benedictions, and the leſſons are different, yet almoſt in the ſame order. The language they uſe is the *Hebrew*, with ſome forms of prayer in the *Chaldee*. The generality of the *Jews* do not perfectly underſtand either of theſe languages; but from their long habit of praying in theſe tongues, and the great number of words they are acquainted with in both, they do not anſwer *Amen* without ſome underſtanding of what they ſay.

Every *Jew* is obliged to repeat three hundred benedictions each day. To theſe benedictions they muſt add certain extracts from thoſe *Pſalms* which are the moſt effectual for raiſing a ſpirit of piety. They chiefly ſelect the latter verſes of *Pſalm* cxxvi. and every one ſings them according to the cuſtom of his country. The *Germans* ſing them higher, and with greater vehemence than others. The *Spaniards*, and thoſe of the *Levant*, approach nearer to the *Turkiſh* way of ſinging; and the *Italians* ſing them compoſedly, and with eaſe.

When they have ſung theſe *Pſalms*, they read the *Shema*, *i. e.* three ſections from *Deut.* vi. 4, 9. xi. 19, 21. and *Numb.* xv. 37, 41. They are called *Shema*, becauſe the firſt of theſe ſections begins by the word *Shema*, which ſignifies, *hear*. Theſe are intermingled with prayers and bleſſings, which often mention the unity of God. Theſe prayers are ended by bleſſing God *who redeems Iſrael*; and when they pronounce theſe laſt words, they riſe up, and begin to repeat the eighteen prayers and benedictions, which *Eſdras* left to the great ſynagogue, as a rule and ſtandard for their prayers. When they have rehearſed theſe benedictions, they ſit down, they ſtoop with their faces to the ground, they raiſe their heads a little, and begin their private prayers. They repeat *Pſalm* cxlvi. and then go about their buſineſs.

Some repeat their hundred benedictions one after another, that they may be diſcharged of them, as of a taſk and labour. But the doctors condemn this cuſtom, becauſe each benediction ſhould be placed in its proper place, and connected with its proper ſubject. In the evening they begin their prayers again, nearly in the ſame form; at leaſt *Maimonides* tells us ſo, and he is the moſt exact of the *Jewiſh* authors, and the one upon whom *Chriſtian* writers chiefly rely.

Leo of *Modena* ſays, that the cuſtom of the greater part of the *Jews* is, to repeat the hundred benedictions with their morning prayers in the ſynagogue. For which reaſon they call theſe prayers in the morning, *Meah Beracoth*, *i. e.* the hundred benedictions. He ſays, moreover, that the *Rabbins* oblige the *Jews* to repeat bleſſings and praiſes to God, not only in their prayers, and when they receive favours from him; but alſo on unforeſeen occaſions, and at every action, whether they eat, or drink, or ſmell any ſweet ſavour; laſtly, for every precept of the law, or of the *Rabbins*. And this they extend to the ſight of whatever is new or extraordinary: for they have different benedictions for every thing. The particulars may be ſeen in a large treatiſe, which the *Rabbins* have compoſed.

In the morning when they riſe, they ſay; *Bleſſed be Thou, O Lord our God, king of the world, who reſtoreſt life to the dead, who enlighteneſt the blind, and who ſpreadeſt the earth over the waters:* and other things of a like kind. If they waſh their hands, according to the precept, they ſay; *Bleſſed be Thou, O Lord our God, king of the world, who haſt ſanctified us by thy precepts, and haſt commanded us to waſh our hands.* When they apply themſelves to ſtudy the law; *Bleſſed be Thou*, &c. *who haſt given us the law.* When they take food; *Bleſſed be Thou*, &c. *who bringeſt bread out of the earth.* When they drink; *Bleſſed be Thou*, &c. *creator of the fruit of the vine.* At eating ſuch fruits as grow upon trees; *Bleſſed be Thou*, &c. *creator*

creator of the fruit of the tree. For fruits of the earth; *Bleſſed be thou,* &c. *creator of the fruits of the earth.* For good ſcents; *Bleſſed be thou,* &c. *who haſt created ſuch a ſmell or ſcent.* When they ſee a high mountain, or a wide extent of ſea; *Bleſſed be Thou,* &c. *creator of all things at the beginning.* At the commencing of ſolemn feſtivals, or when they eat, or put on any thing new; *Bleſſed be Thou,* &c. *who haſt given us life, and haſt preſerved us to this day.* If any one dies that belongs to them: *Bleſſed art Thou, judge of truth.*

On all occaſions, before and after every action, they repeat ſome bleſſing to God, thinking it a ſin of ingratitude, to enjoy, or uſe, any thing, without firſt acknowledging by ſome thankſgiving, that they hold it from God, who is Lord and maſter of all things. [*Vide* 1 Cor. x. 31.]

In the *Jewiſh* prayers we obſerve in general, their length, and their battology, or tedious repetitions, which *Jeſus Chriſt* reproves, Matth. vi. 7. *When ye pray, uſe not vain repetitions as the heathen do; for they think they ſhall be heard for their much ſpeaking.* Secondly, as to their poſture. They generally pray ſitting, or ſtooping with their faces toward the ground. They ſtretch out their feet and their hands, and make a loud cry. *Jeſus Chriſt* prayed thus in the garden of *Olives.* He proſtrated himſelf, and ſent forth a great cry. *Who in the days of his fleſh, when he had offered up prayers and ſupplications, with ſtrong crying and tears.* Heb. v. 7. Thirdly, they think that prayers ſupply the place of ſacrifices, which are ceaſed by the deſtruction of the temple and its altars; they give them the ſame name, and impute to them the ſame efficacy.

It is very likely that the prayers of the firſt *Chriſtians* were formed on the model of thoſe of the *Jews.* We have ſeen ſome traces of the firſt and chief *Jewiſh* benediction, in the firſt articles of the *Lord's prayer.* Our Saviour principally intended to oppoſe its brevity to their battology. St. *Paul* Epheſ. vi. 18. 1 Theſſ. v. 17. 1 Tim. ii. 8. directs, that believers ſhould pray in all places, and at all times, lifting up pure hands toward heaven, and bleſſing God for all things, whether in eating or drinking, or any other action; and that every thing be done to the glory of God. 1 Cor. x. 31. In a word, our Saviour has recommended to us, to pray without ceaſing, Luke xviii. 1. xxi. 36.

PREDESTINATION, *to predeſtinate.* This word is *Latin, predeſtinare* ſometimes ſignifies merely a deſignation, or appointment, of a particular thing to a particular uſe; or of a certain perſon to a certain office or employment. But, in divinity language, *predeſtination* expreſſes the deſign formed by God, from all eternity, of bringing by his grace, certain perſons to faith and ſalvation, while he leaves others to their infidelity.

Divines agree, that *predeſtination* to ſalvation is of mere favour. But opinions are divided concerning *predeſtination:* ſome regard it as merely gratuitous; others believe, that God formed his *predeſtination* on a view of future merits in the elect. St. *Auſtin,* and the moſt celebrated ſchools of the *Latin* church, hold *predeſtination* to be of mere favour. Some *Greek* fathers, and ſome *Latin* divines, adhere to *predeſtination* founded on foreknowledge. St. *Auſtin, de Dono Perſeverantiæ,* cap. 14. n. 35. ſays, *predeſtination* is a foreknowledge and preparation of efficacious means; in virtue of which, the elect are moſt certainly ſaved: and this great Doctor was fully perſuaded of the gratuitouſneſs of *predeſtination,* in its uttermoſt extent.

The ancient *Hebrews* were perſuaded, as well as we are, that God had foreknowledge of what each of us ſhould be, do, and become. This is included in the very notion of God, his providence, and his infinite knowledge. God ſays to *Jeremiah,* i. 5. *Before I formed thee in the belly, I knew thee; and before thou cameſt forth out of the womb, I ſanctified thee, and I ordained thee a prophet unto the nations.* But when we endeavour to form a juſt idea of their ſyſtem of *predeſtination,* and how they reconciled grace and free-will, the matter is not very eaſy.

The author of *the Book of Wiſdom,* whom ſeveral have thought to be *Philo,* makes *Solomon* thus ſpeak; chap. viii. 19, 20. *I was a witty child, and had a good ſpirit: yea, rather, being good, I came into a body undefiled.* Where we ſee the ſame principles as in *Philo.* The apoſtles, John ix. 2. propoſed a queſtion to *Jeſus Chriſt,* when they ſaw a man born blind. Whether it was as a puniſhment for his own ſins, or for thoſe of his parents, that this man was born blind? They therefore had a notion, that his ſoul had a previous exiſtence, and had offended God, before it animated the preſent body.

St. *Chryſoſtom,* who may be conſidered as the oracle and the mouth of the *Greek* church, maintained, That God does not reject nor predeſtinate men on account of their paſt good or bad actions, but on fore-knowledge of their future merits or demerits: *Whence is it,* ſays he, (*in Epiſt. ad Rom.* ix. p. 325.) *that* Jacob *is beloved, and* Eſau *hated? It is becauſe one is good, and the other is bad. And whence is it, that before their birth, God determined, that the elder ſhould be in ſubjection to the younger?*

younger? It is becauſe God has no need to ſtay for the event of things, as we muſt do, to judge whether a man ſhall be good or bad; he ſees that even before he is born. It was by the effect of his preſcience, that he choſe Jacob *and rejected* Eſau. *He knew before their birth what they would one day prove. When he choſe St.* Matthew, *there were ſeveral perſons who appeared better than he: but by his infinite penetration, he knew how to diſcover the value of that jewel, that then lay upon a dunghill.*

In another place, *Homil.* lxxx. *in Matt.* xxv. he ſays, that the kingdom of heaven was prepared for the elect from the beginning of the world, and before they were born, becauſe God foreknew what they would be. And writing on thoſe words of the Pſalmiſt; Pſ. cxxxix. 2. *Thou underſtandeſt my thought afar off*, he thus reaſons: Some people are abſurd enough to ſay, ſuch an one is a good man, becauſe God has choſen him and loved him: and ſuch another is wicked, becauſe God hated him. But the prophet here tells us, on the contrary, that God proves us by our works. He knows whether we will be virtuous or no, even before our birth: and by that he gives us proofs of his preſcience: he confirms it by our works, for fear it ſhould be imagined, that his preſcience was the cauſe of our virtue.

The *Greek* fathers that came after St. *Chryſoſtom* have expreſſed themſelves much in the ſame manner, and the modern *Greeks* have followed the ſentiments of the fathers before them.

[Certainly this is a difficult ſubject: and equally certainly we may ſay, that when God propoſes an end, he alſo propoſes the means; when he appoints an effect, he alſo appoints the cauſes. Now, where is the *eſſential* difference, if we ſay, God foreſaw the elect would be holy, and therefore choſe them; or ſay, God choſe the elect, to make them holy? becauſe, ſince their holineſs is not from themſelves, but from him, he muſt determine to beſtow on them that which they have not of themſelves; the difference therefore is in the order only, *i. e.* whether God determined to elect A. B. purpoſing his holineſs, or, determined to make A. B. holy, purpoſing his election. But obſerve, that God's determination to render A. B. holy, is in fact, an election of him; an election which implies ſalvation: and ſince this principle places an election of the party previous to its effects, it ſeems to be much more convenient, to admit of a full and entire election, than of a partial and incomplete election. Eſpecially conſidering that *all* things are known to God, from the beginning to the end, ſo that he has no need to ſtay till a certain event has taken place before he can adjuſt the following event, but in his vaſt and extenſive and intimate foreknowledge of things, that which is to follow is no more concealed from him, than that which is to precede. And, I think, we had better, on this ſubject, endeavour to perſuade ourſelves thoroughly of the INFINITE goodneſs, wiſdom, and love of God, and bind ourſelves to ſubmit heartily to theſe attributes, and their operations, than to perplex ourſelves, and to render ourſelves unhappy about thoſe appointments whoſe general extenſion, and whoſe univerſal influence, are infinitely beyond our ken. If we, perhaps, ſee one ſingle link in the chain of the divine government, conſidered as compounded of cauſe and effect, what proportion does this bear to that infinitely prolonged concatenation, of which the divine mind *only* is capable of ſurveying at once both the extremes, and together with the extremes every connecting link, every acting cauſe, and every produced effect; from the moſt trivial, as we call it, to the moſt conſiderable, in our eſtimation.—I ſay in our eſtimation; becauſe there is probably no difference in the ſight of God; but, each being appointed by him, each is of equal conſequence in his appointment, and is equally valued by his infinite wiſdom.]

PRIEST, from the *Greek Preſbyteros*, which properly ſignifies an elder, or old man. The *Hebrew* word in Scripture for a prieſt, is כהן *Cohen*, the *Greek* Ἱερεὺς, *Hiereus*, or Πρεσβύτερος, *Preſbyteros*; the *Latin*, *Sacerdos* or *Preſbyter*. But the *Latin Preſbyter*, does not always ſtand for a prieſt, except in the New Teſtament.

In the *Old Teſtament*, the prieſthood was not annexed to a certain family, till after the promulgation of the law of *Moſes*. Before that time, the firſt-born of each family, the fathers, the princes, the kings were born prieſts, in their own cities, and in their own houſes. *Cain* and *Abel*, *Noah*, *Abraham*, and *Job*, *Abimelech* and *Laban*, *Iſaac* and *Jacob*, offered, perſonally, their own ſacrifices. In the ſolemnity of the covenant made by the Lord with his people, at the foot of mount *Sinai*, *Moſes* performed the office of mediator, and young men were choſen from among the children of *Iſrael*, to perform the office of prieſts. Exod. xxiv. 5, 6.

But after the Lord had choſen the tribe of *Levi* to ſerve him in his tabernacle, and the prieſthood was annexed to the family of *Aaron*, then the right of offering ſacrifices to God was reſerved to the prieſts of this family, Numb. xvi. 40. The puniſhment of *Uzziah*, king of *Judah*, 2 Chr. xxvi.

xxvi. 19. is well known, who having preſumed to offer incenſe to the Lord, was ſuddenly ſmote with a leproſy; however, it ſeems, that on certain occaſions the judges and kings of the *Hebrews* offered ſacrifices to the Lord, eſpecially before a conſtant place of worſhip was fixed at *Jeruſalem*. See 1 *Sam.* vii. 9. where *Samuel*, who was no prieſt, offered a lamb for a burnt-ſacrifice to the Lord. See alſo 1 *Sam.* ix. 13. where it is ſaid, that this prophet was to bleſs the offering of the people; which ſhould ſeem to be a function appropriated to the prieſts. Laſtly, 1 *Sam.* xvi. 5. he goes to *Bethlehem*, where he offers a ſacrifice at the anointing of *David*.

Saul himſelf offers a burnt-offering to the Lord, perhaps as being king of *Iſrael*, 1 Sam. xiii. 9, 10. *Elijah* alſo offered a burnt-offering on mount *Carmel*, 1 Kings xviii. 33. *David* himſelf ſacrificed, at leaſt the text expreſſes it ſo, at the ceremony of bringing the ark to *Jeruſalem*, 2 Sam. vi. 13. and at the floor of *Araunah*, 2 Sam. xxiv. 25. *Solomon* went up to the brazen altar at *Gibeon*, and there offered ſacrifices, 2 Chron. i. 6. I know that theſe paſſages are commonly explained, by ſuppoſing that theſe princes offered theſe ſacrifices by the hands of the prieſts; but the text by no means favours ſuch explication; and it is very natural to imagine, that in the quality of kings and heads of the people, they had the privilege of performing ſome ſacerdotal functions on certain extraordinary occaſions. So we ſee *David* conſulted the Lord, being cloathed with the prieſtly ephod: and on another occaſion he gave a ſolemn benediction to the people. His ſon *Solomon* alſo did the ſame. 1 Sam. xxiii. 9. xxx. 7. 2 Sam. vi. 14. 2 Sam. vi. 18. (vide EPHOD) 1 Kings viii. 55, 56.

The Lord having reſerved to himſelf the firſt-born of *Iſrael*, becauſe he had preſerved them from the hand of the deſtroying angel in *Egypt*, by way of exchange and compenſation, he accepted the tribe of *Levi* for the ſervice of his tabernacle, Numb. iii. 41. Thus the whole tribe of *Levi* was appointed to the ſacred miniſtry, but not all in the ſame manner: for of the three ſons of *Levi*, *Gerſhom*, *Kohath*, and *Merari*, the heads of the three great families, the Lord choſe the family of *Kohath*, and out of this family the houſe of *Aaron*, to exerciſe the functions of the prieſthood. All the reſt of the family of *Kohath*, even the children of *Moſes*, and their deſcendants, remained among the mere *Levites*. *Vide* LEVITES.

The high-prieſt was at the head of all religious affairs, and was the ordinary judge of all difficulties that belonged thereto, and even of the general juſtice and judgment of the *Jewiſh* nation; Deut. xvii. 8, 9, 10, 11, 12. xix. 17. xxi. 5. xxxiii. 9, 10. Ezek. xliv. 24. *Joſeph. Antiq.* lib. x. cap. *ult.* & *contra Appion.* lib. ii. cap. 6. where this diſcipline is well explained. *Selden*, *de Synedriis veterum Hebræorum*.

The high prieſt only had the privilege of entering into the ſanctuary once a year, on the day of ſolemn expiation, to make atonement for the ſins of the whole people; Levit. xvi. 2, 3, 4, &c. See EXPIATION. He was to be born of one of his own tribe, whom his father had married a virgin; and was to be exempt from corporal defect; Levit. xxi. 13. In general, no prieſt that had any corporal defect could offer ſacrifice, or enter the holy place, to preſent the ſhew-bread. But he was to be maintained by the ſacrifices offered at the tabernacle. Levit. xxi. 21, 22, 23.

God had appropriated to the perſon of the high-prieſt the oracle of his truth; ſo that when he was habited in the proper ornaments of his dignity, and with the *urim* and *thummim*, he anſwered queſtions made to him, and God diſcovered to him ſecret and future things. He was forbid to mourn for the death of any of his relations, even for his father or mother; or to enter into any place where a dead body lay, that he might not contract uncleanneſs. He could not marry a widow, nor a woman who had been divorced, nor a harlot; but a virgin only of his own race. He was to obſerve a ſtrict continence during the whole time of his ſervice. *Vide Joſeph.* lib. xvii. cap. 8. *de Matthia Pontifice.*

The ordinary prieſts ſerved immediately at the altar, offered the ſacrifices, killed and ſkinned them, and poured their blood at the foot of the altar. They kept up a perpetual fire on the altar of burnt-ſacrifices, and in the lamps of the golden candleſtick in the ſanctuary; they kneaded the loaves of ſhew-bread, baked them, offered them on the golden altar in the ſanctuary, and changed them every ſabbath-day. Every day, night, and morning, a prieſt, appointed by caſting of lots at the beginning of the week, brought into the ſanctuary a ſmoaking cenſer of incenſe, and ſet it on the golden table, otherwiſe called the *altar of perfumes*.

The prieſts were not ſuffered to offer incenſe to the Lord with ſtrange fire, *i. e.* with any fire but what was taken from the altar of burnt-ſacrifices; Levit. x. 1, 2. God chaſtiſed *Nadab* and *Abihu* with ſeverity for having failed herein. The prieſts and *Levites* waited by the week, and by the quarter, in the temple. They began their week on the ſabbath, and ended it on the next ſabbath.

ſabbath. 2 Kings, xi. 5, 7. *Moſes* had fixed the age at which they were to enter on the ſacred miniſtry, at twenty-five or thirty years, and they were to end it at fifty; Numb. viii. 24. iv. 3. but in *David*'s time this order was changed, and they were appointed to the ſervice of the temple at twenty years of age, [rather, the *Levites*] 1 Chron. xxiii. 24. 2 Chron. xxxi. 17. Ezra iii. 8. Thoſe who dedicated themſelves to perpetual ſervice in the temple, were well received, and maintained by the daily offerings. Deut. xviii. 6.

The Lord had given no lands of inheritance to the tribe of *Levi*, in the *Land of Promiſe*. He intended that they ſhould be ſupported by the tythes, the firſt-fruits, the offerings made in the temple, and by their ſhare of the ſin-offerings and thankſgiving-offerings, ſacrificed in the temple, of which certain parts were appropriated to the prieſts. In the peace-offerings the prieſts had the ſhoulder and the breaſt. Levit. vii. 33, 34. In the ſin-offerings they burnt on the altar the fat that covers the bowels, the liver, and the kidnies: the reſt belonged to the prieſt. Levit. vii. 6, 10. The ſkin or fleece of every ſacrifice alſo belonged to him; and this article alone was no mean allowance, ſays *Philo*, *de præmiis Sacerdotum*. When an *Iſraelite* killed any animal for his own uſe, he was to give the prieſt the ſhoulder, the ſtomach, and the jaws. Deut. xviii. 3. He had alſo a ſhare in the wool when the ſheep were ſhorne. Deut. xviii. 4. All the firſt-born, both of man and beaſt, belonged to the Lord, *i. e.* to his prieſts. The men were redeemed for five ſhekels. Numb. xviii. 15, 16. The firſt-born of impure animals were redeemed or exchanged, but the clean animals were not redeemed. They were ſacrificed to the Lord; their blood was ſprinkled about the altar, and the reſt belonged to the prieſt. See FIRST-BORN. The firſt-fruits of trees, *i. e.* thoſe of the fourth year, belonged alſo to the prieſts. Numb. xviii. 13. Lev. xix. 23, 24.

The people offered at the temple the firſt fruits of the earth; the quantity was fixed by cuſtom, to between the fortieth and the ſixtieth part. They offered alſo whatever any one had vowed to the Lord. See FIRST-FRUITS. They gave alſo to the prieſts and *Levites* an allowance out of their kneaded dough. They, alſo, had the tythe of the fruits of the land, and of all animals which paſſed under the ſhepherd's crook. Lev. xxvii. 31, 32. When the *Levites* had collected all the tythes and all the firſt-fruits, they ſet apart the tythe of this for the prieſts. Numb. xviii. 26. Thus though the prieſts had no lands or inheritances, they lived in great plenty. God alſo provided them with houſes and accommodations, by appointing forty-eight cities for their habitation. Numb. xxxv. 1, 2, 3. In the precincts of theſe cities they poſſeſſed a thouſand cubits beyond the walls. Of theſe forty-eight cities, ſix were appointed as cities of refuge, for thoſe who had committed caſual and involuntary manſlaughter. The prieſts had thirteen of theſe cities; the others belonged to the *Levites*. Joſh. xxi. 19. 20.

A principal employment of the prieſts, next to attending on the ſacrifices and the temple ſervice, was inſtruction of the people, and deciding of controverſies; diſtinguiſhing the ſeveral ſorts of leproſy, divorce-cauſes, the waters of jealouſy, vows, cauſes relating to the law, and uncleanneſſes: all theſe things were brought before the prieſts. *For the prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth: for he is the meſſenger of the Lord of hoſts*; Malac. ii. 7. They publicly bleſſed the people in the name of the Lord. In time of war their duty was to carry the ark of the covenant, to conſult the Lord, to ſound the holy trumpets, and to encourage the army; "Hear, O *Iſrael*, you are now going to fight with your enemies, but fear not, for the Lord is in the midſt of you; he will fight for you, and defend you from all danger." Numb. x. 8, 9. Deut. xx. 2, 3, 4.

The conſecration of *Aaron* and of his ſons was performed by *Moſes* in the deſart with great ſolemnity. For the particulars of what paſſed on that occaſion *vide* Exod. xl. 12. Lev. viii. 1, 2, &c.

In this ceremony *Moſes* performed the office of conſecrating prieſt. It is doubtful, whether at every new conſecration of a high-prieſt all theſe ceremonies were repeated. It is very probable they contented themſelves with cloathing the new high-prieſt in the habit of his predeceſſor, as at the death of *Aaron*: Numb. xx. 25, 26. Yet ſome think they gave him unction alſo, which perhaps might be, till the *Babyloniſh* captivity, though there is no proof of this fact. We know that afterwards *Jonathan* the *Aſmonean* contented himſelf with putting on the high-prieſt's habit at the feaſt of tabernacles, in order to take poſſeſſion of this dignity; Macc. x. 21. *Joſeph. Antiq.* lib. xiii. cap. 5. and *Agrippa*, king of the *Jews*, having offered to *Jonathan*, ſon of *Ananus*, the high-prieſthood, a ſecond time, *Jonathan* thanked him for it, ſaying, it was enough for him to have once received the ornaments of this ſupreme dignity, which he would willingly reſign to another more worthy of it. *Antiq.* lib. xix. cap. 6.

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As to the ordinary prieſts, we do not ſee any particular ceremony uſed at their conſecration; they were admitted to the exerciſe of their function by *filling their hands*, as Scripture ſpeaks; *i. e.* by making them perform the offices of their order. But when the prieſts had fallen away from the Lord, or had been long without performing their office, as happened under ſome of the later kings of *Judah*, as *Ahaz*, *Ammon*, and *Manaſſeh*, they thought it neceſſary to ſanctify anew ſuch prieſts, who had been abſent from the holy place, and who for a long time had interrupted the exerciſe of their miniſtry, like thoſe who had never yet exerciſed it; as happened under *Hezekiah* and *Joſiah*, when the number of prieſts that were ſanctified not being ſufficient for the great number of ſacrifices offered, they were forced to employ the *Levites* in ſleaing the ſacrifices; for the *Levites* were much ſooner ſanctified than the prieſts. *Levitæ quippe faciliori ritu ſanctificabantur quam ſacerdotes.* 2 Chron. xxix. 34. 2 Chron. xxxv. 11.

However, we muſt acknowledge our ignorance of what was done on occaſion of the conſecration, or rather ſanctification, of the prieſts. Nor is it certain whether any thing was required more than the ordinary ſanctification, *i. e.* the exemption from legal defilements and uncleanneſſes, which was neceſſary for approaching holy things. The *Hebrew* of the paſſage quoted reads only, "For the *Levites* were upright of heart, to ſanctify themſelves, rather than the prieſts." The *Levites* ſhewed more zeal and readineſs than the prieſts, to aſſiſt in this ceremony.

The *Chriſtian* prieſthood is the ſubſtance and the truth, of which that of the *Jews* was but the ſhadow and the figure. *Jeſus Chriſt* the everlaſting prieſt, according to the order of *Melchiſedek*, abides for ever, as St. *Paul* obſerves; whereas the prieſts, according to the order of *Aaron*, were mortal, and therefore could not continue long. Hebr. vii. 23, 24, &c. The conſecration given by *Moſes* to *Aaron* and his ſons, was not to be repeated to their ſucceſſors, becauſe the prieſthood was to continue in the ſame family; whereas the *Chriſtian* prieſthood not being continued to any particular family, muſt be conferred on each prieſt diſtinctly.

Laſtly, corporal defects, which excluded from the legal prieſthood, and from its privileges, ought in proportion to be underſtood in an exalted and ſpiritual ſenſe, in reſpect of the *Chriſtian* prieſthood.

The prieſthood paſſed from the family of *Ithamar* into that of *Eleazar*, according to what the Lord had declared to the high-prieſt *Eli*; 1 Sam. ii. 30, 31, 32, &c. But this was not done preſently. The family of *Eli* poſſeſſed the prieſthood long. This high-prieſt was ſucceeded by his third ſon *Ahitub*, or, according to others, *Ahijah*, to whom ſucceeded *Ahimelech*, ſlain by *Saul*, with the other prieſts at *Nob*. *Saul* then gave the high-prieſthood to *Zadoc*. But *Abiathar*, ſon of *Ahimelech*, having adhered to the intereſts of *David*, was continued in poſſeſſion of the high-prieſthood in the kingdom of *Judah*. So that for a good part of *David*'s reign, the high-prieſthood was exerciſed by two high-prieſts, *Zadoc* and *Abiathar*: *Zadoc* of the family of *Eleazar*: *Abiathar* of the family of *Ithamar*. Towards the end of *David*'s reign, *Abiathar* having adhered to the party of *Adonijah* againſt *Solomon*, he was diſgraced, and *Zadoc* alone was acknowledged as high-prieſt. He then began to exerciſe his high-prieſthood at *Jeruſalem*, whereas before he had only performed the functions of it on the altar of *Gibeon*. 1 Kings ii. 26, 27. 1 Chron. xvi. 39.

Some have pretended, that the high-prieſthood was exerciſed, even after the law, by others beſide the family of *Aaron*. For this are produced the examples of *Moſes*, *Joſhua*, *Samuel*, and *Saul*, who ſacrificed on ſome occaſions. Granting theſe facts, yet nobody denies, firſt, that a prophet may extraordinarily, and by a particular revelation, offer ſacrifice. Secondly, this liberty was of much greater extent before the building of the temple, than after the public worſhip of God was fixed at *Jeruſalem*. Thirdly, it is not certain but *Joſhua*, *Samuel*, and *Saul* might offer their ſacrifices by the hands of prieſts; for often the Scripture affirms that to be done by a man's ſelf, which is only done by his orders.

The *Hebrew* word *cohen*, which ſignifies prieſt, is ſometimes put for a *prince*. In Exod. ii. 16. it is ſaid that *Jethro*, the father-in-law of *Moſes*, was prieſt, כהן, *cohen*, of *Midian*, *i. e.* according to ſome, prince, or governor of his city. In 2 Sam. viii. 18. it is ſaid, the ſons of *David* were prieſts, *cohenim*, *i. e.* princes; and conſidered in the country as prieſts. The *Septuagint* ſay, they were Αὐλάρχαι ἦσαν, principal courtiers; the chief of the court. The author of the firſt book of Chronicles, chap. xviii. 17. explains this, by ſaying, they were the neareſt at the king's hand. They had the chief employments at court.

A CHRONOLOGICAL LIST OF THE HIGH-PRIESTS OF THE HEBREWS.

1. SUCCESSION from the Holy Scriptures.	2. SUCCESSION from 1 Chron. vi. 3, 4, 5, 6, 7, &c.	3. SUCCESSION from *Joseph. Ant.* lib. v. cap. 15. l. x. c. 11.	4. SUCCESSION from the *Jewish* Chronicle, *Seder Olam.*
1. AARON, brother of *Moses*, created high-prieſt A. M. 2514, died 2552, *ante* A. D. 1452.	1. AARON.	1. AARON.	1. AARON.
2. ELEAZAR, A. M. 2552, died about 2571, *ante* A. D. 1433.	2. ELEAZAR.	2. ELEAZAR.	2. ELEAZAR.
3. PHINEHAS, about A. M. 2571, died about 2590, *ante* A. D. 1414.	3. PHINEHAS.	3. PHINEHAS.	3. PHINEHAS.
4. ABIEZER, or ABISHUA. } under the	4. ABISHUA.	4. ABIEZER.	4. ELI.
5. BUKKI. } Judges.	5. BUKKI.	5. BUKKI.	5. AHITUB.
6. UZZI. }	6. UZZI.	6. UZZI.	6. ABIATHAR.
7. ELI, of the race of *Ithamar*, created in A. M. 2848, died in 2888, *ante* A. D. 1116.	7. ZERAHIAH.	7. ELI.	7. ZADOK.
8. AHITUB I.	8. MERAIOTH.	8. AHITUB.	8. AHIMAH, under *Rehoboam.*
9. AHIAH. He lived in A. M. 2911, or 2912.	9. AMARIAH.	9. AHIMELECH.	9. AZARIAH, under *Abiah.*
10. ABIMELECH, or ABIATHAR, ſlain by *Saul* in A. M. 2944, *ante* A. D. 1060.	10. AHITUB I.	10. ABIATHAR.	10. JEHOACHASH, under *Jehoſhaphat.*
11. ABIATHAR, AHIMELECH, or ABIMELECH, under *David*, from A. M. 2944, to 2989, *ante* A. D. 1015.	11. ZADOK I.	11. ZADOK.	11. JEHOIARIB, under *Jehoram.*
12. ZADOC I. under *Saul*, *David* and *Solomon*, from A. M. 2944, till about 3000, *ante* A. D. 1004.	12. AHIMAAZ.	12. AHIMAA.	12. JEHOSHAPHAT, under *Ahaziah.*
13. AHIMAAZ, under *Rehoboam*, about A. M. 3030. *ante* A. D. 974.	13. AZARIAH.	13. AZARIAH.	13. JEHOIADAH, under *Joaſh.*
14. AZARIAH, under *Jehoſhaphat*; probably the *Amariah*, of 2 *Chron.* xix. 11. About A. M. 3092, *ante* A. D. 912.	14. JOHANAN. 1 *Chron.* vi. 9, 10.	14. JORAM.	14. PHADAIAH, under *Joaſh.*
15. JOHANAN, perhaps JEHOIDA, in the reign of *Joaſh.* 2 *Chron.* xxiv. 15. in A. M. 1326. Died aged 130.	15. AZARIAH.	15. ISSUS.	15. ZEDEKIAH, under *Amaziah.*
16. AZARIAH, perhaps the ZECHARIAH, ſon of *Jehoida*, killed in A. M. 3164, *ante* A. D. 840.	16. AMARIAH.	16. AXIORA.	16. JOEL, under *Uzziah.*
17. AMARIAH, perhaps AZARIAH, under *Uzziah*, in A. M. 3221, *ante* A. D. 783.	17. AHITUB II.	17. PHIDEAS.	17. JOTHAN, under *Jotham.*
18. AHITUB II. } under *Jotham*, king	18. ZADOK II.	18. SUDEAS.	18. URIAH, under *Ahaz.*
19. ZADOK II. } of *Judah.*	19. SHALLUM.	19. JULUS.	19. NERIAH, under *Hezekiah.*
20. URIAH, under *Ahaz*; he lived in A. M. 3265, *ante* A. D. 739.	20. HILKIAH.	20. JOTHAM.	20. HOSAIAH, under *Manaſſeh.*
21. SHALLUM, father of *Azariah*, and grandfather of *Hilkiah.*	21. AZARIAH.	21. URIAH.	21. SHALLUM, under *Amon.*
22. AZARIAH, in the time of *Hezekiah*, 2 *Chron.* xxxi. 10. about A. M. 3278, *ante* A. D. 726.	22. SERAIAH.	22. NERIAH.	22. HILKIAH,

1. Succession from the Holy Scriptures.	2. Succession from 1 Chron. vi. 3, 4, 5, 6, 7, &c.	3. Succession from *Joseph. Ant.* lib. v. c. 15. l. x. c. 11.	4. Succession from the *Jewish* Chronicle, *Seder Olam.*
23. Hilkiah, under *Hezekiah.*	23. Jehozadak.	23. Odeas.	22. Hilkiah, under *Josiah.*
24. Eliakim, or Joakim, under *Manasseh*, and at the time of the siege of *Bethulia*, in A. M. 3348. He lived under *Josiah* to 3380, and longer. Called Hilkiah. See *Baruch* i. 7.	24. Joshua.	24. Saldum.	
25. Azariah, perhaps Neriah, father of *Seraiah* and of *Baruch.*		25. Hilkiah.	23. Azariah, under *Jehoiakim* and *Zedekiah.*
26. Seraiah, the last high-priest before the captivity of *Babylon*, put to death in A. M. 3414, *ante* A. D. 590.		26. Seraiah.	
27. Jehozadak, during the captivity, from A. M. 3414 to 3469, *ante* A. D. 535.		27. Jehozadak.	24. Jehozadak, after the taking of *Jerusalem.*
28. Joshua, or Jesus, the son of *Jehozadak*; returned from *Babylon* in A. M. 3468, *ante* A. D. 536.		28. Jesus, or Joshua.	25. Jesus, son of *Jehozadak*, after the captivity.

CONTINUATION, COLLECTED FROM EZRA, NEHEMIAH, AND JOSEPHUS.

29. Joachim, under the reign of *Xerxes*. *Joseph. Antiq.* lib. xi. cap. 5.
30. Eliasib, Joasib, or Chasib, under *Nehemiah*, in A. M. 3550, *ante* A. D. 454.
31. Joiada, or Juda; *Nehem.* xii. 10.
32. Jonathan, or John.
33. Jeddoa, or Jaddus, who received *Alexander the Great* at *Jerusalem*, in A. M. 3673, died in 3682, *ante* A. D. 322.
34. Onias I. made high-priest in A. M. 3681, governed 21 years; died in 3702, *ante* A. D. 302.
35. Simon I. called the *Just*, in A. M. 3702, or 3703; died in 3711, *ante* A. D. 293.
36. Eleazar, in A. M. 3712. Under this pontiff they tell us, the translation of the LXX was made, about 3727; died in 3744, *ante* A. D. 260.
37. Manasseh, in A. M. 3745, died in 3771, *ante* A. D. 260.
38. Onias II. in A. M. 3771, died in 3785, *ante* A. D. 219.
39. Simon II. in A. M. 3785, died in 3805, *ante* A. D. 199.
40. Onias III. in A. M. 3805, deposed in 3829, died in 3834, *ante* A. D. 170.
41. Jesus, or Jason, in A. M. 3830, deposed in 3831, *ante* A. D. 173.
42. Onias IV. otherwise Menelaus, in A. M. 3832, died in 3842, *ante* A. D. 162.
43. Lysimachus, vicegerent to *Menelaus*, killed in A. M. 3834, *ante* A. D. 170.
44. Alcimus, or Jacimus, or Joachim, in A. M. 3842, died in 3844, *ante* A. D. 160.
45. Onias V. Not at *Jerusalem*; but he retired into *Egypt*, where he built the temple *Onion*, in in A. M. 3854, *ante* A. D. 150.
46. Judas Maccabeus, restored the altar and the sacrifices in A. M. 3840, died in 3843, *ante* A. D. 161.
47. Jonathan the *Asmonean*, brother to *Judas Maccabeus*, created high-priest in A. M. 3843, died in 3860, *ante* A. D. 144.
48. Simon Maccabeus, made in A. M. 3860, died in 3869, *ante* A. D. 135
49. John Hircanus, made in A. M. 3869, died in 3898, *ante* A. D. 106.
50. Aristobulus, king and pontiff of the *Jews*, died in A. M. 3899, *ante* A. D. 105.
51. Alexander Janneus, king and pontiff 27 years, from A. M. 3899 to 3926, *ante* A. D. 78.
52. Hircanus, high-priest 32 years in all, from A. M. 3926 to 3958, *ante* A. D. 46.
53. Aristobulus, brother to *Hircanus*, usurped the high-priesthood; three years and three months, from A. M. 3935 to 3940, *ante* A. D. 64.
54. Antigonus, his son, also usurped the priesthood, in prejudice to the rights of *Hircanus*; possessed it for three years and seven months,

from A.M. 3964 to 3967, when he was taken by *Sosius*, *ante* A.D. 37.

55. ANANEEL of *Babylon*, made high-prieſt by *Herod* in 3968 till 3970, *ante* A. D. 34.

56. ARISTOBULUS, the laſt of the *Aſmoneans*; did not enjoy the pontificate a whole year. Died in A. M. 3970, *ante* A. D. 34.
ANANEEL was made high-prieſt a ſecond time in A. M. 3971, *ante* A. D. 33.

57. JESUS, the ſon of *Phabis*, depoſed in A. M. 3981, *ante* A. D. 23.

58. SIMON, ſon of *Boethus*, made in A. M. 3981, depoſed in 3999, *ante* A. D. 4.

59. MATTHIAS, ſon of *Theophilus*, made in A. M. 3999, *ante* A. D. 4.

60. JOAZAR, ſon of *Simon*, ſon of *Boethus*, made in A. M. 4000, the year of the birth of *Jeſus Chriſt*, four years *ante* A. D.

61. ELEAZAR, brother to *Joazar*, made in A. M. 4004, A. D. 1.

62. JESUS, ſon of *Siah*, made in A. M. 4009. JOAZAR made a ſecond time in A. M. 4010, deprived in 4061, A. D. 13.

63. ANANUS, ſon of *Seth*, 11 years, from A. M. 4016 to 4027, A. D. 24.

64. ISHMAEL, ſon of *Phabi*, made in A. M. 4027, A. D. 24.

65. ELEAZAR, ſon of *Ananus*, made in A. M. 4027, A. D. 24.

66. SIMON, ſon of *Camithus*, made in A. M. 4028, A. D. 25.

67. JOSEPH, ſurnamed CAIPHAS, made in A. M. 4029, till 4038, A. D. 35.

68. JONATHAN, ſon of *Ananus*, made in A. M. 4038, till 4040, A. D. 37.

69. THEOPHILUS, ſon of *Jonathan*, made in A. M. 4040, depoſed in 4044, A. D. 41.

70. SIMON, ſurnamed *Cantharus*, ſon of *Simon Boethus*, made in A. M. 4044, A. D. 41.

71. MATTHIAS, ſon of *Ananus*, made in A. M. 4045, A. D. 42.

72. ELIONEUS, made in A. M. 4047, till 4048, A. D. 45.
SIMON, ſon of *Cantharus*, a ſecond time made high-prieſt A. M. 4048; depoſed the ſame year.

73. JOSEPH, ſon of *Caneus*, made in A. M. 4048, till 4050, A. D. 47.

74. ANANIAS, ſon of *Nebedeus*, made in A. M. 4050, till 4066, A. D. 63.

75. ISMAEL, ſon of *Phabeus*, made in A. M. 4066, A. D. 63.

76. JOSEPH, ſurnamed CABEI, the ſame year A. M. 4066.

77. ANANUS, ſon of *Ananus*, the ſame year 4066.

78. JESUS, ſon of *Ananus*, made in A. M. 4067, A. D. 64.

79. JESUS, ſon of *Gamaliel*, the ſame year 4067.

80. MATTHIAS, ſon of *Theophilus*, made in A. M. 4068, till 4073, A. D. 70.

81. PHANNIAS, ſon of *Samuel*, made in A. M. 4073, A. D. 70, which is the year of the deſtruction of the temple of *Jeruſalem* by the *Romans*, and of the abolition of the *Jewiſh* prieſthood.

PRIESTHOOD, *Sacerdotium*. We may diſtinguiſh four kinds of prieſthood. 1. That of kings, princes, the head of a family, and the firſt-born. This may be called a natural prieſthood, becauſe nature and reaſon teach us, that the honour of offering ſacrifices to God ſhould belong to the greateſt in dignity.

2. The prieſthood according to the order of *Melchiſedech*, which does not differ from that now mentioned, but in its dignity; becauſe *Melchiſedech* was raiſed up of God, to repreſent the prieſthood of *Jeſus Chriſt* [rather, the prieſthood of *Melchiſedech* combined in the ſame perſon the right of the kingly and of the prieſtly offices, with that of the firſt-born, to exerciſe the prieſthood: or, he was at once king, prieſt, and prophet, *i. e.* teacher.]

3. The prieſthood of *Aaron* and his family, which ſubſiſted as long as the religion of the *Jews*.

4. Laſtly, the prieſthood of *Jeſus Chriſt*, and of the new law. See AARON and PRIEST.

As to the prieſthood of *Jeſus Chriſt*, it is infinitely ſuperior to all other, in its duration, its dignity, its prerogatives, its object, and its power. The prieſthood of *Aaron* was to end, but that of *Jeſus Chriſt* is everlaſting. That of *Aaron* was limited to his own family, was exerciſed only in the temple, and among only one people; its object was bloody ſacrifices and purifications, which were only external, and could not remit ſins; but the prieſthood of *Jeſus Chriſt* extends to the whole *Chriſtian* church, ſpread over the face of the whole earth, and among all nations of the world. The Epiſtle of St. *Paul* to the *Hebrews* ſhould be conſidered by thoſe, who would comprehend the excellence of the prieſthood of the new law, above that of the law of *Moſes*. *Hebrews* iv. 14, 15, *&c.* alſo chap. v. vi. vii. viii. ix. See 1 *Peter* ii. 5, 6, 7, 8, 9.

Among all nations the prieſthood was a ſtation ſo honourable and elevated, and at the ſame time ſo commodious, that it was regarded by the people with ſome ſort of jealouſy. The Lord, to expreſs to the *Hebrews* what great favours he would confer on them, ſays, he would make them kings and prieſts; Exod. xix. 6. And St. *Peter* repeats this promiſe to *Chriſtians*, or rather he tells them, that they are in truth what *Moſes* promiſed

promiſed to the *Iſraelites*; 1 Pet. ii. 9. See alſo Rev. i. 6.

We have enlarged on the rights, prerogatives, functions, and revenues of the prieſts of the old law, under the foregoing article. We cannot do the ſame in reſpect to the prieſts of the new law, becauſe neither *Chriſt* in the goſpel, nor his apoſtles in any of their writings, have ordained the ceremonies to be uſed in adminiſtration of the ſacraments, nor all the circumſtances that are to accompany them. The apoſtles left ſome things to be regulated by the wiſdom and diſcretion of the church, though they taught them to the faithful of their own times, *vivâ voce*.

PREPARE. *Præparare*, or *parare*, is often uſed for *founding*, *fixing*, *eſtabliſhing*. The *Hebrew* word *kun*, bears the ſame ſignification. *Præparans montes in virtute ſua:* He founds, he fixes the mountains by his power: *Parata ſedes tua ex tunc:* Thy ſeat, thy throne is eſtabliſhed from all eternity. *Super flumina præparavit orbem terræ:* He has fixed the earth upon the rivers, or upon the waters.

PRESENTATION. By this word is generally underſtood the preſentation to the Lord, by parents, of their firſt-born ſon in the temple; or, that preſentation which they made of their children, or of any other thing, which they had vowed to the Lord. Thus *Samuel*, the ſon of *Elkanah*, and of *Hannah*, was preſented to the Lord on two accounts, 1. as the firſt-born of *Hannah*; 2. as vowed by her to the Lord; 1 Sam. i. 11, *&c.* As the firſt-born, he might have been redeemed, and reſtored to his parents, for the ſum of five ſhekels: but having been vowed to the Lord, to be employed in his ſervice all his life, he continued at the tabernacle from the age of three years, where he performed what ſervices he was capable of.

The Holy Virgin preſented our Saviour at the temple, on the day of her purification, becauſe he was her firſt-born; and ſhe redeemed him, according to the law, for the ſum of five ſhekels; Luke ii. 22, *&c.* The ſame obtained as to all the firſt-born ſons in *Iſrael*.

Daughters were not preſented, or redeemed, although they might be firſt-born.

PRESIDENT, *Præſes*. This title is given generally to all who preſide over others in any affair or buſineſs: as, the chief of a band of muſic, of the affairs of a country, city, or temple. Particularly it is given to the governors of *Judea*, after that nation was reduced to a *Roman* province. Matt. xxvii. 2, 11, 14. xxvii. 14. Luke ii. 2. xx. 20. xxi. 12. Acts xxiii. 24, *&c.* See GOVERNOR.

PRESS, *Torcular*; in *Hebrew* גת, *gath*, in *Greek* Λῆνος. Mention is often made in Scripture of *a preſs*: but this word is uſed, not only for the machine by which grapes are ſqueezed, but alſo for the veſſel, or vat, whereinto the wine runs from the *preſs*; that in which it is received and preſerved; which, in *Hebrew*, is called יקב, *jekeb*; and in *Greek*, Λάκκος, or Λῆνος, *laccos* or *lenos*. Whence proceed theſe expreſſions: he *digged a wine-preſs* in his vineyard; *your preſſes ſhall run over with wine; thy preſſes ſhall burſt out with new wine*; *to draw out of the preſs*; *Zeeb they ſlew at the wine preſs of Zeeb*. It was a kind of ſubterraneous ciſtern, in which the wine was received and kept, till it was put into jars, or veſſels, of earth or wood. See *Plin.* lib. xiv. cap. 21. *Columel.* lib. xii. cap. 19. *Cato, de re Ruſt.* cap. 113. where they ſpeak of theſe ciſterns under ground, wherein the wine was put. *Vide* LAKE.

We read ſeveral titles of the *Pſalms*, as Pſalm viii. 1. על הגיתית. LXX. Τπὲρ τῶν ληνων. *Vide* & lxxx. 1. & lxxxiii. 1. *pro torcularibus*, "for the preſſes," [*on Gittith*, Eng. Tr.] which is differently explained. Some think, that theſe *Pſalms* are ſongs of rejoicing for the vintage, and were chiefly ſung at the *feaſt of tabernacles*, after the harveſt and the vintage. Others think, that *gitthith*, tranſlated *preſſes*, ſignifies an inſtrument of muſic. *Ita Rab. quid. Grot. Boſuet.* The fathers explain this in a ſpiritual ſenſe, of the church of *Jeſus Chriſt*, the myſtical *vine*, in which the *preſs* is built, according to the deſcription of our Saviour in the goſpel. *Ita Euſeb. Athanaſ. Didym. Theodoret. Heſych. Nicephor. Aug. Hieronym. in Pſalmos.* We think that we may tranſlate the *Hebrew* by, *a pſalm addreſſed to the maſter of muſic, who preſided over the band of Gittites.* In the temple were ſeveral bands of ſingers, of which ſome might be of the city of *Gath: Gathites*.

PRETORIUM. This name is given, in the goſpels, to the houſe wherein dwelt the *Roman* governor of *Jeruſalem*: Matt. xxvii. 27. Mark 15, 16. John xviii. 28, 33. Here the governor ſat in his judicial capacity, and here *Jeſus Chriſt* was brought before him. Notwithſtanding all the revolutions that have happened to *Jeruſalem*, eſpecially during the ſiege by *Titus*; and notwithſtanding the ruin and deſolation of the city, after it was taken by the *Romans*, they pretend to ſhew travellers the *prætorium*, or the palace of *Pilate*, where, afterwards (they ſay) a church was built. *Vide* FRAGMENT No. CXXXVII. p. 68. and the MAP of *Jeruſalem*.

St. *Paul* ſpeaks alſo of the *prætorium* (or palace) at *Rome*, wherein he gave teſtimony to *Jeſus Chriſt*:

Phil. i. 13. Some think, that by this name, he means the palace of the emperor *Nero*. *Ita Chryſoſt. Theodoret. Theoph. Eſt. Eraſm. Menoch. Huber. Diſſert. in hunc locum.* Others, that he means the place where the *Roman* prætor ſat to do juſtice, *i. e.* his tribunal. It is certain, the emperor's palace did not bear the name of tribunal; but St. *Paul* being accuſtomed to call by this name the governor's palace at *Jeruſalem*, might give this name to the emperor's palace at *Rome*. Others have maintained, that under the name of the *prætorium* at *Rome*, St. *Paul* would expreſs the camp of the pretorian ſoldiers, whither this apoſtle might have been carried by the ſoldier that always accompanied him, and who was faſtened to him by a chain, as the manner was among the *Romans*; [or, the pretorian ſoldiers viſiting their fellow ſoldier who kept *Paul*, might be addreſſed by *Paul*; and ſo be converted, or at leaſt be convinced of his innocence.]

PRIDE, is a ſin very odious to God and man, and which the Scripture condemns in a multitude of places. For, what is diſplayed in the whole ſacred hiſtory, but the pride, preſumption, and vanity of men, overthrown? What elſe, but the humility, the meekneſs, the acknowledgment of human weakneſs, exalted, ſupported, and recompenſed? *God reſiſteth the proud, and giveth grace to the humble. A man's pride ſhall bring him low; but honour ſhall uphold the humble in ſpirit. Pride goeth before deſtruction; and a haughty ſpirit before a fall. Better is it to be of an humble ſpirit with the lowly, than to divide the ſpoil with the proud.*

Pride is alſo put for the hardneſs and inſolence of a ſinner, in oppoſition to ſins of infirmity or ignorance: *but the ſoul that doth aught preſumptuouſly, the ſame reproacheth the Lord; and that ſoul ſhall be cut off from among his people.* Numb. xv. 30. And Deut. xvii. 12. *And the man that will do preſumptuouſly, and will not hearken unto the prieſt, or unto the judge, even that man ſhall die.* The Lord treated the *Egyptians* with rigour, becauſe they acted with pride and inſolence toward the *Hebrews*. Exod. xviii. 11. *Job* and the *Pſalmiſt* have diſtinguiſhed *Pharaoh* by the name of *the Proud*. Job xxvi. 12. Pſalm lxxxix. 10. *Iſaiah*, li. 9. uſes the ſame expreſſion, to mark the deſtruction of *Pharaoh*. And *Ezekiel*, xxxii. 12. the *Chaldeans* ſhall deſtroy the pride, the inſolence, the cruelty of *Egypt*. See *Nehem.* ix. 16, 29.

The Scripture often reproaches the *Moabites* with their *pride:* it points them out, under the name of children of haughtineſs, or pride; for ſo we tranſlate, Numb. xxiv. 17. *And deſtroy all the children of Sheth.* The *Hebrew* may ſignify, *He ſhall deſtroy all the children of pride*, or haughtineſs; which is confirmed by Jer. xlviii. 29. which alludes to this in *Numbers: We have heard the pride of* Moab, (*he is exceeding proud*), *his loftineſs and his arrogancy, and his pride and the haughtineſs of his heart.* Compare *Numb.* xxi. 28. with *Jer.* xlviii. 45. *Heb.* Alſo *Iſai.* xvi. 6.

The pride of Jordan, in the prophets, expreſſes the inundations of that river. Jer. xii. 5. xiii. 9. xlix. 19. Zech. xi. 3. *Vide* JORDAN.

The pride and the proud, *ſuperbia & ſuperbus*, often repreſent *Babylon* and the *Babylonians*. *Iſaiah*, xiii. 19. *And* Babylon *the glory of kingdoms, the beauty of the* Chaldees *excellency, ſhall be as when God overthrew* Sodom *and* Gomorrha. *Jeremiah*, l. 31. 32. ſpeaking of the king of *Babylon*, ſays, *Behold, I am againſt thee, O thou moſt proud, ſaith the Lord of hoſts; for the day is come, the time that I will viſit thee. And the moſt proud ſhall ſtumble and fall, and none ſhall raiſe him up: and I will kindle a fire in his cities, and it ſhall devour all round about him.* See Pſalm cxix. 21, 51, 69, 78, 85, 122.

PRINCE, *Princeps*. This name is ſometimes taken for the chief, the principal: *the princes of the families, of the tribes, of the houſes of* Iſrael; *the princes of the* Levites, *of the people, of the prieſts; the princes of the ſynagogue, or aſſembly; the princes of the children of* Reuben, *of* Judah, *&c.* Alſo, for the king, the ſovereign of a country, and his principal officers: the princes of the army of *Pharaoh*; *Phichol* prince of the army of *Abimelech: Potiphar* was prince, or chief, of the butchers, or of the guards, of the king of *Egypt*; and *Joſeph* was in priſon with the prince of the bakers, &c.

Prince of the prieſts, ſometimes expreſſes the high-prieſt actually in office, 2 Mac. iii. 4. Matt. xxvi. 57. or he who had formerly poſſeſſed this dignity. And ſometimes, he who was at the head of the prieſts, waiting in the temple, Jer. xx. i. & xxix. 25, 26, 27. 2 Chron. xxxv. 8. or an intendant of the temple, or the head of the ſacerdotal families. Whence it comes, that in the goſpel, Matt. ii. 4. & xvi. 21. & xxi. 15, 23. *& paſſim. Vulgat.* mention is made of the *princes of the prieſts*, in the plural.

Prince of the city; he had in the city the ſame authority as the intendant of the temple had in the temple: he took care of the preſervation of the peace, and good order. 2 Chron. xviii. 25. & xxxiv. 8.

Prince of the ſynagogue. In the Old Teſtament, Exod. xxxiv. 31. Numb. iv. 34. & xxxi. 13.

this term ſignifies, thoſe who preſided over the aſſemblies of the people; the chiefs of the tribes and families of *Iſrael*. But in the New Teſtament, the prince of the ſynagogue, is he who preſided over the religious aſſemblies held in the ſynagogue. This is he whom the *Jews* call *naſi* of the ſynagogue. He had ſeveral aſſociates, which were alſo called princes or chiefs of the ſynagogue. Luke viii. 41. Acts xiii. 15. & xviii. 17.

Prince of this world. The devil, who boaſts of having all the kingdoms of the earth at his diſpoſal. John xii. 31. & xiv. 30. & xvi. 11.

Prince of the captivity. This is the name the oriental *Jews* give to him, whom they acknowledge as their chief, and whom they obey, in the provinces beyond the *Euphrates*, under the dominion of the *Perſians*. See *Baſnage*, in his Hiſtory of the *Jews*, tom. ii. lib. iv. cap. 3. *Vide* CAPTIVITY.

There is among the *Jews* a ſucceſſion of the princes of the captivity; but thoſe who have enquired narrowly into it, find many errors and anachroniſms in it. *Baſnage*'s Hiſt. of the *Jews*, tom. ii. lib. iv. cap. 11. They pretend, that the princes of the captivity were not eſtabliſhed in *Babylonia* till the beginning of the third century, in 220; that the ſucceſſion exhibited by the author of the leſſer Chronicle, *Sedar-olam-Zutha*, is not ſupported by the authority of any ancient author; that neither *Joſephus*, nor *Juſtin Martyr*, in his Dialogue againſt *Tryphon*, have known any thing of theſe pretended princes of the captivity beyond the *Euphrates*; and that the tradition of the ſages, on which it is founded, is of very ſlender authority in matters of hiſtory.

As to the title, *prince*, in Scripture, and in *Jewiſh* authors, it often means no more than a mere head of a family; or he who is appointed to preſide over his equals. The heads of the ſynagogues in *Germany*, and in ſome provinces of *Italy*, take the title of *duke*, or *prince, of the Jews*. This makes them nothing the greater men, nor gives them the greater liberty.

Principes exercitus, Gen. xxi. 32. ſignifies generals of an army, which might not be very numerous; or even the captains of a prince's guard. *Abraham* is called, by thoſe of *Hebron*, *princeps dei*, a great prince. Gen. xxiii. 6. & xl. 20. *The prince of the bakers*, was *Pharaoh*'s chief baker. *The princes of the families of the Levites*, were the heads and chiefs of thoſe families. The *prince of the prieſts*, is the high-prieſt. *Nicodemus* is called *a prince of the Jews*; John iii. 1. *Vulg.* i. e. of great conſideration among the *Jews*. *A prince of the Phariſees*, is one diſtinguiſhed in that ſect, &c. *Vide* KINGS.

PRINUS, a ſort of green oak, otherwiſe called *holm-oak:* called *green oak*, becauſe it preſerves its leaves in the winter. Theſe leaves are like thoſe of laurel, but whitiſh, rough without, and ſtrongly ſerrated. One of the elders, who accuſed *Suſanna*, ſaid he had ſeen her with a young man under a holm-oak, *ſub prino*; and *Daniel* making an alluſion to the word *prinus*, anſwered him; *The angel of God waiteth with the ſword to cut thee in two.* Suſan. 59. Πρίσαι σε μέσον. The *Greek* reads *priſai*, which is, *to ſaw*. The commentators may be ſeen concerning this alluſion in the *Greek*, which ſeems to prove, that this part of *Daniel* was never written in *Hebrew*. *Vide* MASTIC, LENTISK.

PRISCA, a *Latin* word, *ancient*.

PRISCILLA, Πρίσκιλλα, from *Priſca*.

PRISCILLA, or *Priſca*; ſhe is generally called *Priſcilla*; yet ſhe is called *Priſca*, 2 Tim. iv. 19. a *Chriſtian* woman, well known in the *Acts*, and in St. *Paul*'s epiſtles; ſometimes placed before her huſband *Aquila*. *Vide* AQUILA. Their houſe was ſo well regulated, that St. *Paul* calls it a church. From *Epheſus* they went to *Rome*, where they were, when St. *Paul* wrote his Epiſtle to the *Romans*, A.D. 58. He ſalutes them firſt of all, with great commendations, Rom. xvi. 5. They returned into *Aſia* ſome time afterwards, and St. *Paul* writing to *Timothy*, deſires him to ſalute them on his account. 2 Tim. iv. 19. A.D. 65. It is thought they died here. The *Latin* martyrologies obſerve their memory *July* 8. The *Greeks* celebrate the feaſt of *Aquila July* 14.

PROCHORUS, Πρόχορος, *he that preſides over the choirs;* from πρὸ, and χόρος.

PROCHORUS, or *Procorus*, one of the ſeven deacons. Acts vi. 5. A.D. 33 or 34. The *Greeks* think he was the firſt biſhop of *Nicomedia*. *Ado* ſays he ſuffered martyrdom at *Antioch*, *Auguſt* 9. after having made himſelf very famous by his miracles. We have an hiſtory of St. *John the Evangeliſt*, under the name of *Prochorus*; but it is modern.

PROCULA, or *Proſcula*, or *Claudia Procula:* this is ſaid to be the name of *Pilate*'s wife. *Vincent* of *Beauvais*, lib. vii. cap. 41. *ſpeculi hiſtoric.* quotes the falſe goſpel of *Nicodemus*, as giving her this name of *Procula:* but the copy of this goſpel, printed by *Fabricius*, has not this name; it has only *Matrona ipſius Pilati procul profita:* yet *Malelas*, in his *Chronicon*, *Nicephorus*, lib. i. cap. 30. the falſe *Lucius Dexter*, call her *Procula*.

Some

Some of the fathers ſeem to think, that ſhe feared God, and was ſaved. *Origen. in Matth. Chryſoſt. in Matth. Hilar. Can.* 33. Others conclude, that ſhe embraced the faith of *Jeſus Chriſt*, and that ſhe was of the number of his ſaints. *Menolog. Græc. apud Cornel. a Lapide.* As to the dream ſhe had on account of our Saviour, ſome think it was ſuggeſted to her by the devil, who was in ſuſpence about ſomething, and was in fear of the ſubverſion of his empire. *Evang. Nicod. Cyprian. ſeu alius Serm. de Paſſione. Athanaſ. tract. ad Maxim.* lib. i. p. 163. *Beda. Anſelm, Hiſt. Scholaſt.* Others impute it to a good ſpirit. *Ambroſ.* lib. x. *in Origen. Chryſoſt. Hieron. in Matth. Leo. Magn. Serm.* xi. *de Paſſione. Mald. Grot. Brug. in Matth.*

PROFANE. This is ſaid of the contempt and abuſe of holy things: a man who is defiled, and touches any ſacred thing, pollutes, or profanes it. *Profane* perſons are not to meddle with, to ſpeak or write upon ſacred matters. A *profane* man, or laick, is not to touch the holy veſſels, or to be employed in divine myſteries. He who makes a jeſt of ſacred things, who *profanes* them by abuſe, who defiles himſelf by impure or ſhameful actions, is a *profane* perſon. The Scripture calls *Eſau profane*, becauſe he ſold his birth-right, which was conſidered as an holy thing. Heb. xii. 16. The *Egyptians* would not admit the *Hebrews* to their tables, becauſe they held them as *profane*. Gen. xliii. 32. The prieſts of the race of *Aaron* were enjoined to diſtinguiſh between ſacred and *profane*, between pure and defiled; Lev. x. 10. and for this reaſon the uſe of wine was forbid them in the temple, during their time of waiting. It was forbid them to keep the fleſh of the peace-offerings above two days. If they ate of it on the third day, they were puniſhed as *profaners* of holy things. Lev. xix. 7.

Animals that were unclean by the law, made thoſe who touched them, or ate of them, unclean, *profane*, and polluted. *Iſaiah*, lxv. 4. calls thoſe *profane*, who eat of the fleſh of ſwine, or who have *profane* broth in their pots. When the city of *Jeruſalem* is compared to the temple, the ſoil of this city is called *profane*; Ezek. xlviii. 15. *i. e.* appointed to common uſes, and for an habitation of laics. In 2 Mac. xii. 23. the heathen that compoſed the army of *Timotheus*, are called *profane*. St. *Paul* marks as *profane*, ſuch novel words and expreſſions as are needleſsly introduced into religion. 1 Tim. vi. 20.

To *profane* the temple, to *profane* the ſabbath, to *profane* the altar, are common expreſſions, to denote the violation of the repoſe of the ſabbath; the entering of foreigners into the temple; irreverences committed there; impious ſacrifices offered on the altar of the Lord.

To *profane* the ſtatutes, or the commandments of God, is to tranſgreſs and violate them. Pſalm lxxxix. 31.

To *profane* the covenant, or promiſes ſworn to by an oath, is to fruſtrate them, or not perform them. Pſalm lxxxix. 34.

To *profane* his race, to blemiſh the glory of it. *Eccleſiaſticus*, xlvii. 22. ſays, that *Solomon profaned* his race, becauſe by his ſins he was the occaſion, that God withheld his ſpirit of wiſdom from his ſon *Rehoboam*, who by his imprudence alienated the minds of *Iſrael*, and cauſed the revolt of the ten tribes.

To *profane* a vine, or a tree, is to make them common, and proper to be employed in ordinary uſes. Deut. xx. 6. *What man is he that hath planted a vineyard, and hath not yet eaten of it?* *Heb.* literally, who hath not *profaned* it. In *Leviticus*, xix. 23. where *Moſes* paſſes a law concerning the fruit of trees newly planted, he expreſſes the impurity of the firſt-fruits by the name of circumciſion. *Ye ſhall count the fruit thereof as uncircumciſed.* For the three firſt years, theſe fruits were cut off as impure. The fourth year they offered what was produced, in the temple. Laſtly, in the fifth year the owner had the liberty of making uſe of the fruit as his own, which then became *profane* or common. *Jeremiah* promiſes the *Iſraelites*, that they ſhould return again into their own country, that they ſhould plant vineyards on the mountains of *Samaria*, and ſhould *profane* them; that is, ſhould eat of the fruit thereof. The *Vulgate* ſays, *plantabunt plantantes, & donec tempus veniat, non vindemiabunt.* They ſhould not touch thereof till the fifth year. The *Hebrew* ſays, *plantabunt plantantes, & profanabunt.* Jer. xxxi. 5. נטעים וחללו.

PROMISES. The word *promiſe*, in the *New Teſtament*, is uſually taken for *promiſes* formerly made by God to *Abraham* and the other patriarchs, to ſend them the *Meſſiah*. In this ſenſe St. *Paul* commonly uſes the word *promiſe*. Gal. iii. 16. Rom. iv. 13, 14, 15, & *paſſim*. In Acts vii. 17. the time of the *promiſe*, is the time of the coming of the *Meſſiah*. The children of the *promiſe* are, firſt, the *Iſraelites* deſcended from *Iſaac*, in oppoſition to the *Iſhmaelites* deſcended from *Iſhmael* and *Hagar*; Rom. ix. 8. Gal. iv. 28. ſecondly, the *Jews* converted to *Chriſtianity*, in oppoſition to the unbelieving *Jews*. *Chriſtians* enjoy the *promiſes* made to the patriarchs, from which

which the unbelieving *Jews* have fallen. The holy ſpirit of *promiſe*, which *Chriſtians* have received, Eph. i. 13. is the Holy Ghoſt, which God has *promiſed* to thoſe who believe, and which is the pledge of their everlaſting happineſs. The firſt commandment to which God has annexed a *promiſe*, Eph. vi. 2. is that, *Honour thy father and thy mother*; to which God has ſubjoined this *promiſe*, their days ſhall be multiplied on the earth.

Promiſes in general alſo denote eternal life, which is the object of a *Chriſtian*'s hope. Heb. xi. 16. The ancient patriarchs were heirs of the *promiſes* by their faith and their patience. Heb. vi. 12. All the *promiſes* of God are accompliſhed and fulfilled in *Jeſus Chriſt*. 2 Cor. i. 20.

The word *promiſe* is often put for a vow. If a woman makes a vow, and her huſband refuſe his conſent to it, her *promiſe* is void. Numb. xxx. 13. And *Eccleſiaſticus*, v. 5. it is much better not to vow at all, than to vow, and not keep one's *promiſe*.

PROOF, *Trial*, *Temptation*. God intended to *prove* you, to ſee if you would walk in his ways. Exod. xx. 20. After he had *proved* you and afflicted you, he had pity on you. Deut. viii. 16. God commands *Gideon* to bring his troops to a brook, that he might *prove* them there. Judg. vii. 4. As gold and ſilver are tried in the furnace, ſo God *proves* the heart. Prov. xvii. 3. The verb *probo* is alſo put for *to know*, *to examine*, *Omnia probate, quod bonum eſt tenete*. 1 Theſ. v. 21. Be renewed in ſpirit, that you may know what is the will of God, Rom. xii. 2. *ut probetis quæ ſit voluntas Dei bona*, &c. *Probare tirones*; 2 Kings xxv. 10. רב טבחים. He that exerciſes them, or that *proves* the young ſoldiers. The *Hebrew* ſays, *He that is the maſter of the butchers*, or *of the cooks*, or *of the king's guard*.

PROPHET, Προφητης, *that foretels events*; from πρό and Φῆμι.

PROPHET, from the *Greek*, *prophetes*. The *Hebrews* originally called them *ſeers*, 1 Sam. ix. 9. ראה *videns*: afterwards they called them *nabi*, נביא, *propheta*, from the root *nibba*, to foretel, to divine. Scripture often gives them the name of *men of God*, or of *angels*, or *meſſengers of the Lord*. The verb *nibba* to *propheſy*, in the *Hebrew* is of very great extent. Sometimes it ſignifies to foretel what is to come; at other times, to be inſpired, to ſpeak from God. God ſays to *Moſes*, Exod. vii. 1. *Aaron thy brother ſhall be thy prophet*; he ſhall explain thy ſentiments to the people. St. *Paul* in his Epiſtle to *Titus*, i. 12. quoting a profane poet, calls him a *prophet*. The Scripture often gives the name of *prophet* to impoſtors, who falſely boaſted of inſpiration.

As the true *prophets*, when tranſported by the energy of God's ſpirit, were ſometimes agitated in a violent manner; ſimilar motions were called *propheſying* when exhibited by perſons who were filled with a good or evil ſpirit. 1 Sam. xviii. 10. *Saul* being moved by an evil ſpirit *propheſied* in his houſe. *To propheſy* is alſo put for *to ſing*, *to dance*, *to play on inſtruments*. *Thou ſhalt meet a company of prophets*, ſays *Samuel* to *Saul*, *coming down from the high place*, *with a pſaltery*, *and a tabret*, *and a pipe*, *and a harp before them*, *and they ſhall propheſy*. *And the ſpirit of the Lord ſhall come upon thee*, *and thou ſhalt propheſy with them*, *and ſhalt be turned into another man*. 1 Sam. x. 5, 6. We read, 1 Chron. xxv. 1. that the ſons of *Aſaph* were appointed *to propheſy upon harps*.

This term is alſo uſed by St. *Paul*, 1 Cor. xi. 4, 5. xiv. 1, 3, 4, &c. for *explaining Scripture*, *ſpeaking to the church in public*; probably, becauſe they who exerciſed theſe functions were regarded as replete with the Holy Ghoſt. In Ecclus. xlviii. 13. this term is uſed in an extraordinary ſenſe, inſtead of ſaying, *to work a miracle*, *to raiſe the dead*. Thus it is ſaid of the bones of *Eliſha*, *after his death his body propheſied*, becauſe they reſtored a dead perſon to life, as if they had ſtill been actuated by the ſoul of the *prophet*. Ecclus. xlix. 15. It is ſaid, that the bones of the patriarch *Joſeph* propheſied alſo after his death, becauſe they were as a pledge of his promiſe made to his brethren, that they ſhould one day be delivered from their ſervitude in *Egypt*, and ſhould poſſeſs the land of *Canaan*.

The moſt uſual way by which God communicated himſelf to the *prophets* was inſpiration, which conſiſted in illuminating the mind of the *prophet*, and exciting his will to proclaim what the Lord dictated to him. In this ſenſe we acknowledge as *prophets*, all the authors of the canonical books of Scripture, both of the *Old* and *New Teſtament*. God alſo communicated himſelf to the *prophets* by dreams and nocturnal viſions. *Joel*, ii. 28. promiſes to the people of the Lord, that their young men ſhould ſee viſions, and their old men ſhould have *prophetic* dreams. St. *Peter*, Acts x. 11, 12. fell into an ecſtacy at noon-day, and had a revelation concerning the call of the Gentiles. The Lord appeared to *Abraham*, to *Job*, to *Moſes* in a cloud, and diſcovered his will to them. He often made his voice to be heard articulately. Thus he ſpoke to *Moſes* in the burning buſh, and on Mount *Sinai*, and to *Samuel* in the night. St. *Auſtin*, *Aug. Præfat. in* lib. xix.

contra Fauſt. acknowledges three ſorts of *prophets*; thoſe of the *Jews*, thoſe of the *Gentiles*, and thoſe of the *Chriſtians*. Thoſe of the *Jews* are known: thoſe of the *Gentiles* are their poets and their ſages; and thoſe of the *Chriſtians* are the apoſtles, and apoſtolical men, of whom *Jeſus Chriſt* has ſaid; wherefore behold, I ſend unto you *prophets*, and wiſe men, and ſcribes. Matt. xxiii. 34. See alſo Acts xiii. 1. *Erant Antiochiæ Prophetæ & Doctores*, &c.

We have in the *Old Teſtament* the writings of ſixteen *prophets*; *i. e.* of four greater *prophets*, and twelve leſſer *prophets*. The four greater *prophets* are *Iſaiah*, *Jeremiah*, *Ezekiel*, and *Daniel*. The *Jews* do not properly place *Daniel* among the *prophets*, becauſe (they ſay) he lived in the ſplendour of temporal dignities, and a kind of life different from other *prophets*. The twelve leſſer *prophets* are, *Hoſea*, *Joel*, *Amos*, *Obadiah*, *Micah*, *Jonah*, *Nahum*, *Habakkuk*, *Zephaniah*, *Haggai*, *Zachariah*, and *Malachi*.

CHRONOLOGICAL ORDER OF THE PROPHETS.

1. *Hoſea*, under *Uzziah*, king of *Judah*, who began to reign A. M. 3194; and under *Jotham*, *Ahaz*, and *Hezekiah*, kings of *Judah*, and under *Jeroboam* II. king of *Iſrael*, and his ſucceſſors, to the deſtruction of *Samaria*, A. M. 3283.
2. *Amos*, under *Uzziah*, A.M. 3219, and about ſix years before the death of *Jeroboam* II. king of *Iſrael*, which happened A. M. 3220.
3. *Iſaiah*, at the death of *Uzziah*, and at the beginning of the reign of *Jotham*, king of *Judah*, A.M. 3246. He continued to propheſy to the reign of *Manaſſah*, which began A. M. 3306.
4. *Jonah*, under the kings *Joaſh* and *Jeroboam* II. in the kingdom of *Iſrael*, about the ſame time as *Hoſea*, *Iſaiah*, and *Amos*. *Jeroboam* II. died A. M. 3220.
5. *Micah*, under *Jotham*, *Ahaz*, and *Hezekiah*, kings of *Judah*. *Jotham* began to reign A. M. 3235, and *Hezekiah* died A. M. 3306. *Micah* was contemporary with *Iſaiah*, but began later to propheſy.
6. *Nahum*, under the reign of *Hezekiah*, and after the expedition of *Sennacherib*, *i. e.* after A. M. 3291.
7. *Jeremiah*, in the thirteenth year of *Joſiah*, king of *Judah*, A. M. 3375. *Jeremiah* continued to propheſy under *Shallum*, *Jehoiakim*, *Jeconiah*, and *Zedekiah*, to the taking of *Jeruſalem* by the *Chaldeans*, A. M. 3416. It is thought he died two years afterwards in *Egypt*, in 3418.
8. *Zephaniah* appeared at the beginning of the reign of *Joſiah*, and before the twenty-eighth year of that prince, A.M. 3381; and even before the taking of *Nineveh*, A. M. 3378.
9. *Joel*, under *Joſiah*, about the ſame time as *Jeremiah* and *Zephaniah*.
10. *Daniel* was taken into *Chaldea*, A. M. 3398, the fourth year of *Jehoiakim*, king of *Judah*. He propheſied at *Babylon* to the end of the captivity, A. M. 3468, and perhaps longer.
11. *Ezekiel* was carried captive to *Babylon* with *Jeconiah*, king of *Judah*, A. M. 3405. He began to propheſy in A. M. 3409. He continued till toward the end of the reign of *Nebuchadnezzar*, who died A. M. 3442.
12. *Habakkuk* in *Judea* at the beginning of the reign of *Jehoiakim*, about A. M. 3394, and before the coming of *Nebuchadnezzar* in 3398.
13. *Obadiah* in *Judea* after the taking of *Jeruſalem*, A. M. 3414, and before the deſolation of *Idumea*, (as we believe) in 3410.
14. *Haggai* was brought to *Jeruſalem* A. M. 3414; he returned from the captivity in 3468, and propheſied the ſecond year of *Darius*, ſon of *Hyſtaſpes*, which was A. M. 3484.
15. *Zachariah* propheſied in *Judea* at the ſame time as *Haggai*, and he ſeems to have continued after him.
16. *Malachi* has no date to his prophecies. If he was the ſame as *Eſdras*, which is very probable, he may have propheſied under *Nehemiah*, who returned into *Judea* A. M. 3550. *Vide* the articles of theſe *prophets*. Beſide theſe, there are many whoſe names appear in Scripture, but of whom we have no writings remaining.

The propheteſſes are, 1. *Miriam*, ſiſter of *Moſes*. 2. *Deborah*. 3. *Hannah*, the mother of *Samuel*. 4. *Abigail*. 5. *Huldah*. 6. *Eſther*. 7. The midwives of *Egypt*, who preſerved the firſt-born of the *Hebrews*.

After *Malachi* no prophets were in *Iſrael*, as before; ſo that in the time of the *Maccabees*, 1 Macc. iv. 46. A. M. 3840, *ante* A. D. 164. when the altar of burnt-ſacrifices was demoliſhed, which had been prophaned by the Gentiles, the ſtones thereof were ſet aſide, till a prophet ſhould ariſe to declare what ſhould be done with them.

The prophets, according to St. *Auſtin*, lib. xviii. *de Civit.* cap. 41. were the divines, the philoſophers, the inſtructors, and the guides of the *Hebrews* in piety and virtue. They generally lived retired, in ſome country retreat, and in a ſort of community, where they and their diſciples were employed in prayer, in labouring with their hands, and in ſtudy. Their habitations were plain and ſimple, which they themſelves built, and cut down the wood. Yet they exerciſed no trade for gain, nor did they undertake

take any work that was too laborious, or inconſiſtent with the repoſe their employment required. Thus *Eliſha* quitted his plough, when *Elijah* called him to the prophetic office, 1 Kings xix. 20. *Zechariah* ſays, xiii. 5. one is no prophet, but an huſbandman. *Amos* ſays, vii. 14. he is no prophet, but an herdſman, and a gatherer of ſycamore-fruit.

Elijah was cloathed with ſkins, and girded with a girdle of leather, 2 Kings i. 8. *Iſaiah* wore ſack-cloth, *i. e.* a coarſe rough habit, of a dark brown colour, which was the ordinary cloathing of the prophets. *Zechariah* ſays, xiii. 4. ſpeaking of the falſe prophets who imitated externally the true prophets of the Lord, that *they ſhould not wear a rough garment to deceive.* In *Rev.* xi. 3. the two witneſſes, thought to be *Enoch* and *Elijah*, are repreſented as *cloathed in ſackcloth.* Their poverty was conſpicuous in their actions. The preſents they received were only bread, fruits, and honey. The firſt fruits of the earth were given them, as being perſons that poſſeſſed nothing themſelves. The woman of *Shunem*, who entertained *Eliſha*, put into the prophet's chamber no furniture but what was plain and neceſſary. 2 Kings iv. 10. The ſame prophet refuſes the rich preſents of *Naaman*, and drives away from his preſence *Gehazi* who had received them. 2 Kings v. 26. Their frugality appears throughout their hiſtory. It is well known what is related of the wild gourds, (*coloquintida*) that one of the prophets cauſed to be boiled for the refreſhment of his brethren. 2 Kings iv. 38, 40. The angel gave to *Elijah* only bread and water for a long journey. 1 Kings xix. 6. *Obadiah*, the governor of *Ahab*'s houſehold, gave nothing but bread and water to the prophets that he fed in the caves. 1 Kings xviii. 7.

The prophets were not obſervers of continency; for *Samuel* had children, and *Iſaiah* had [wives] a wife, called the *propheteſs*, chap. viii. 3. *Hoſea*, i. 2, *&c.* received orders to marry a concubine. But there were no women, or wives, in the ſocieties of the prophets. Neither *Elijah* nor *Eliſha* had any, that we hear of, and we ſee with what reſerve the woman who entertained *Eliſha* ſpoke to him; and that by the interpoſition of *Gehazi*. 2 Kings iv. 27. The prophets were expoſed to the railleries, the inſults, the perſecutions, the ill treatment both of kings and people, whoſe vices and irregularities they undertook to reprove. St. *Paul* acquaints us, that many of them died violent deaths. Heb. xi. 35, *&c.*

PROSELYTE, Προσήλυτος, *a ſtranger, a foreigner*; *Heb.* גר *gher, a traveller, a ſtranger.*

PROSELYTE, from the *Greek proſelytos*, Προσήλυτος. גר *ger.* נכר *necher*, which ſignifies a ſtranger, one who comes from abroad, or from another place. The *Hebrew ger* or *necher*, has the ſame ſignification. In the language of the *Jews* thoſe are called by this name, who come to dwell in their country, or who embrace their religion, being not *Jews* by birth. In the *New Teſtament* they are called ſometimes *proſelytes*, and ſometimes *Gentiles*, fearing God, or godly. Acts ii. 5. x. 2. 22. xiii. 16, 50.

The *Hebrews* diſtinguiſh two kinds of *proſelytes*. The firſt, *proſelytes of the gate*; the others, *proſelytes of juſtice.* The firſt dwelt in the land of *Iſrael*, or even out of that country, and, without obliging themſelves to circumciſion, or to any other ceremony of the law, feared and worſhipped the true God, obſerving the *Noachical* rules. Of this number was *Naaman* the *Syrian*, *Nebuzardan*, general of *Nebuchadnezzar*'s army, *Cornelius* the centurion, the eunuch of queen *Candace*, and ſome others mentioned in the *Acts*.

The rabbins teach, that in order to make a *proſelyte of habitation*, or *of the gate*, he that would enter into this engagement, muſt promiſe with an oath, in the preſence of three witneſſes, to keep the ſeven precepts of the *Noachidæ*; *i. e.* according to them, that law of nature to which all the nations of the world are obliged; and the obſervation of which might bring them to eternal ſalvation. The *Jews* ſay, that the *proſelytes of the gate* have ceaſed in *Iſrael*, ever ſince the obſervation of the jubilee has been left off, and the tribes of *Gad*, of *Reuben*, and of *Manaſſeh*, on the other ſide of *Jordan*, were led captive by *Tiglath-pileſſer*. But theſe obſervations are not juſt, ſince we ſee many *proſelytes* in the time of *Jeſus Chriſt*, who reproaches the *Phariſees* with compaſſing ſea and land to make a *proſelyte*, and after this, making him a greater ſinner than he was before. Matt. xxiii. 15. And St. *Luke*, Acts ii. 11. ſpeaks of a great number of *proſelytes*, and thoſe who feared God, that were at *Jeruſalem*, when the Holy Ghoſt deſcended upon the apoſtles. I am apt to believe, that the greater part of theſe were *proſelytes* of juſtice; but it cannot be denied that ſome of them might be *proſelytes* of the gate.

The privileges of *proſelytes* of the gate were, firſt, that by the obſervation of the rules of natural juſtice, and by avoiding idolatry, blaſphemy, inceſt, adultery, and murder, they might through a holy life hope for eternal life. Secondly, they might dwell in the land of *Iſrael*, and ſhare in the outward proſperities of it. It is ſaid they did not dwell in the cities, but only in the ſuburbs and the villages. But it is certain, that the *Jews* often admitted into their cities, not only *pro-*

ſelytes of habitation, but alſo *Gentiles* and idolaters, as appears by the reproaches on this account, throughout the Scriptures. In the time of *Solomon* there were in *Iſrael* 153,600 of theſe *proſelytes*, whom this prince compelled to hew wood, to draw water, to cut ſtones, and to carry burthens for the building of the temple. 2 Chron. ii. 17, 18. Theſe *proſelytes* were *Canaanites*, who had continued in the country ever ſince *Joſhua*'s time. *Moſes* forbad the *Iſraelites* to eat any animals that died of themſelves, or were ſtrangled, ſo that the blood remained in them; but allowed them to ſell or give ſuch animals to the ſtrangers and *proſelytes*. Deut. xiv. 21.

Proſelytes of juſtice, are thoſe converted to *Judaiſm*, who had engaged themſelves to receive circumciſion, and to obſerve the whole law of *Moſes*. Thus were they admitted to all the prerogatives of the people of the Lord, as well in this life as the other. The rabbins inform us, that before circumciſion was adminiſtered to them, and before they were admitted into the religion of the *Hebrews*, they were examined about the motives of their converſion; whether the change was voluntary, or whether it proceeded from intereſt, fear, ambition, &c. *Maimonides* aſſures us, that under the happy reigns of *David* and *Solomon*, they received no *proſelyte* of juſtice, becauſe there was reaſon to fear, that it was rather the proſperity of theſe princes, than any love to religion, that made them converts to *Judaiſm*. The Talmudiſts ſay, that *proſelytes* are, as it were, the canker and ruſt of *Iſrael*, and that very great caution muſt be taken not to admit them too eaſily. *Vide Seld. de Syned.* lib. ii. cap. 2. art. 5.

When the *proſelyte* was well proved and inſtructed, they gave him circumciſion; and when the wound of his circumciſion was healed, they gave him baptiſm, by plunging his whole body into a ciſtern of water, by only one immerſion. *Vide Seld. de Jure Nat. & Gent.* lib. ii. cap. 2, 3. This ceremony being a judicial act, was to be performed in the preſence of three judges, and could not be done on a feſtival day. The *proſelyte* alſo cauſed circumciſion and baptiſm to be adminiſtered to his ſlaves, under thirteen years of age. But thoſe of that age, or older, could not be compelled, but he muſt ſell them, if they were obſtinate in not embracing *Judaiſm*. As to female ſlaves, they were only to be baptized, if they would become converts, if not, they were to be ſold. The baptiſm that a *proſelyte* had once received, was never repeated, neither in the perſon of the *proſelyte*, though he ſhould afterwards apoſtatize, nor in that of his children, born to him after baptiſm, unleſs they were born from a pagan woman; in which caſe they were to be baptized as pagans, becauſe they followed the condition of their mother.

Boys under twelve years of age, and girls under thirteen, could not become *proſelytes*, till they had obtained the conſent of their parents, or in caſe of refuſal, the concurrence of the officers of juſtice. Baptiſm in reſpect of girls, had the ſame effect as circumciſion in reſpect of boys. Each of them by means of this, received (as it were) a new birth, ſo that thoſe who were their parents before, were no longer regarded as ſuch after this ceremony, and thoſe who before were ſlaves, now became free. Children born before the converſion of their father had no right to inherit. If a *proſelyte* died without having had children after his converſion, his eſtate belonged to the firſt occupier, and not to the public treaſury. When *proſelytes* became *Jews*, they received from heaven a new ſoul, and a new ſubſtantial form. This the rabbins teach concerning their *proſelytes* of juſtice.

They require three things in a complete *proſelyte*, baptiſm, circumciſion, and ſacrifice; but for women only baptiſm and ſacrifice. *Gemar. Babylon. ad tit. Jabimoth.* cap. 4. *Vid. Maimon. Halac-Iſuribiah.* cap. 13, 14. It is thought our Saviour alluded to the baptizing of *proſelytes*, when he told *Nicodemus*, John iii. 5, 10. that for thoſe who would obey his law, it was neceſſary they ſhould be born again. *Except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.* And when *Nicodemus* appeared ſurprized at this doctrine, our Saviour ſays to him, *Art thou a maſter of* Iſrael, *and knoweſt not theſe things?* As though he would inſinuate, that what he had now told him had nothing extraordinary in it, ſince the baptiſm of *proſelytes* was a thing practiſed every day in *Iſrael*.

Moſes in *Deuteronomy* xxiii. 1, 2, 3, *&c.* excludes certain perſons from the privileges of the people of *Iſrael*, or, as he there ſpeaks, *from the congregation of the Lord*; ſome for ever, others only for a certain time. All eunuchs, in whatever manner they became ſo, are excluded for ever. Baſtards, or illegitimate children, were not to be admitted till after the tenth generation. The *Moabites* and *Ammonites* were in the ſame circumſtances. He received the *Egyptians* and *Idumeans* after the ſecond generation. It was allowed theſe perſons to be converted to the Lord, and to become *proſelytes*, when they pleaſed. *Johannes Hircanus*, prince of the *Jews*, compelled the *Idumeans* to be circumciſed, and to embrace the law of *Moſes*; and from this time,

ſays

ſays *Joſephus*, they were looked upon as *Jews*. *Joſeph. Antiq.* lib. xiii. cap. 17. In A. M. 3875, *ante* A. D. 129. *Achior*, prince of the *Ammonites*, Judith xiv. 6. became alſo a *Jew*, without any other preparation than that of being inſtructed in the belief and obſervances of this religion: therefore, the power of being converted was not taken away from theſe nations; but they were not admitted to offices, or employments, to dignities and other external prerogatives of the people of God, till after a certain time, and till they had given ſufficient proofs of their perſeverance in the true religion.

The *Hebrews* believe, that the populace of *Egypt*, which followed the *Iſraelites*, when they left that country, Exod. xii. 38. were all converts and proſelytes of juſtice: they will have it, that *Jethro*, the father-in-law of *Moſes*, had alſo embraced their religion. Exod. xviii. 10. The ſons of *Jacob* admitted the *Shechemites* for proſelytes, only requiring that they ſhould receive circumciſion. Gen. xxxiv. 14, 15. Some rabbins inform us, that in the time of *Solomon* they received the *Gentiles* to *Judaiſm* by baptiſm only, becauſe of the great number that then became converts. But others acquaint us, as before obſerved, that then they would admit no proſelytes in *Iſrael*. If he that preſented himſelf to be admitted as a convert had already been circumciſed, they contented themſelves with juſt opening the ſcar leſt after circumciſion, ſo as to draw a few drops of blood. As to the ſacrifices that the proſelyte was to offer, I obſerve, that *Jethro*, the father-in-law of *Moſes*, offered burnt-offerings and peace-offerings to the Lord. Exod. xviii. 12. It is ſaid, that anciently the proſelyte offered for a burnt-offering a ſacrifice of large cattle, or two turtles, or two young pigeons: but now, as for a long time, the *Jews* have neither temple nor altar, they do not oblige their proſelytes to offer ſacrifices. Conſult *Selden*, *de Jure Naturali & Gentium*, lib. ii. cap. 2, 3, 5, 6. and *de Synedriis*, lib. i. cap. 3, 4. and *de Succeſſione in Bona*, cap. 26. and *Baſnage*'s Hiſtory of the *Jews*, tom. v. lib. vii. cap. 8. and *Leo* of *Modena*, Ceremonies of the *Jews*, p. 5. c. 3. And upon the baptiſm of proſelytes, and the other ceremonies of their converſion, ſee *Lightfoot* on St. *John*, chap. iii.

PROSEUCHE. The word *Proſeuche* is *Greek*, and ſignifies *prayer*. Προσευχὴ, *Oratio*. In the Roman Satiriſt, *Juvenal*, *Sat.* 3. v. 296.

In quâ te quæro Proſeuchâ,

it is taken for the places of prayer of the *Jews*, and pretty near the ſame as their ſynagogues. But the ſynagogues were generally in cities, and were covered places; whereas, for the moſt part, the *Proſeuches* were out of the cities, on the banks of rivers, having no covering, except, perhaps, the ſhade of ſome trees, or covered galleries. In *Acts* xvi. 12. mention is made of the *Proſeuche* of *Philippi* in *Macedonia*, which was out of the city. *Maimonides* ſays, that the *Proſeuches* ought to be built in ſuch manner, that thoſe who enter them, may turn their faces toward the temple of *Jeruſalem*; reſpect being had to the ſituation of the place and of the city where they are. The 3d book of *Maccabees*, *cap. ult.* ſays, that the *Jews* of *Egypt*, being delivered from danger, built a *Proſeuche* near the city of *Alexandria*. *Epiphanius* ſays, *Hæreſ.* 80. that at two miles from *Shechem* there was a *Proſeuche* of the *Samaritans*, ſituate in a plain, built in form of a theatre, and without a roof; in which, (ſays *Epiphanius*) as well as in every thing elſe, they copy from the *Jews*. However, we muſt allow, that often *Joſephus* and *Philo* confound the *Proſeuches* with the ſynagogues, and that they place them in the cities. See SYNAGOGUE.

PROVERBS. The *Hebrews* give the name of proverbs, parables, or ſimilitudes, to moral ſentences, maxims, compariſons, or enigmas, expreſſed in a poetical, figurative, cloſe and ſententious ſtyle. The *Hebrews* call this kind of proverbs משלי, *Miſhle*. *Gr.* Παραβολαὶ, *Parabolæ*, *Solomon* ſays, that in his time, maxims of this ſort, were the chief ſtudy of the learned: *A wiſe man will endeavour* (ſays he) *to underſtand a proverb, and the interpretation; the words of the wiſe, and their dark ſayings*, Prov. i. 6. And *Jeſus* the ſon of *Sirach* ſays, Ecclus. xxxix. 1, 2, 3. *He will keep the ſayings of the renowned men, and where ſubtil parables are, he will be there alſo: he will ſeek out the ſecrets of grave ſentences, and be converſant in dark parables.* The queen of *Sheba* came to ſee *Solomon*, to prove him, and to propoſe dark riddles to him; 1 Kings, x. 1. *Hiram*, king of *Tyre* (they ſay) kept a correſpondence, by letters, with *Solomon*, and propoſed enigmatical queſtions to him, and explained thoſe that were propoſed to him by *Solomon*, *Menander & Dius apud Joſeph. Antiq.* lib. viii. cap. 2. The ancient ſages of *Greece* greatly eſteemed this kind of exerciſe. *Cleobulus* compoſed no leſs than three thouſand ſongs and myſterious ſayings; and *Cleobulina* his daughter wrote enigmatical verſes. *Diogen. Laert. in Cleobul.*

The PROVERBS *of Solomon*, are, without doubt, the moſt valuable part of his works: he tells us, they were the fruits of his moſt profound meditations, and of his moſt excellent wiſdom: Eccleſ. xii. 9. In this book we find rules for the conduct

conduct of all conditions of life; for kings, courtiers, men of the world; for maſters, ſervants, fathers, mothers, children. Some have doubted whether *Solomon* alone was the author of this book: *Grotius* thinks this prince had a compilation made, for his own uſe, of whatever was extant, excellent in point of morality, from all the ancient writers of his own nation; that under *Hezekiah* this collection was enlarged, by adding whatever of this nature had been written ſince *Solomon*; *Eliakim*, *Shebna*, and *Joah* (ſays he) compleated this collection, 2 Kings xviii. 18. But theſe conjectures are not ſupported by any proof. The fathers and interpreters aſcribe this whole book to *Solomon*.

True it is, we may herein obſerve ſome differences of ſtyle and method: the nine firſt chapters, entitled *The Proverbs of Solomon*, are written as a continued diſcourſe, and may be conſidered as a preface. In chap. x. where we ſee the ſame title again, the ſtyle changes to ſhort ſentences, which have little connexion with each other, and which, generally, contain a kind of antitheſis. In chap. xxii. ver. 17. we find a new ſtyle, approaching nearer to that of the nine firſt chapters, to chap. xxiv. ver. 23. where is a new title, גם אלה לחכמים. *to the wiſe*; or, *farther ſayings of the wiſe*. Their ſtyle is ſhort and ſententious. Chap. xxv. we read, *Theſe are alſo Proverbs of* Solomon, *which the men of* Hezekiah, *king of* Judah *copied out*. And, doubtleſs, it was on this authority *Grotius* advanced, that this collection was made by *Eliakim*, *Shebna*, and *Joah*, famous men under the reign of *Hezekiah*. Chap. xxx. 1. we read, *The words of* Agur, *the ſon of* Jakeh. Laſtly, the title of chap. xxxi. and laſt, is, *The words of king* Lemuel.

From all which, it ſeems certain, that the book of *Proverbs*, is a collection of the Proverbs of *Solomon*, compiled by ſeveral hands: wherefore we cannot conclude from hence, that this is not the work of *Solomon*, for that prince being inſpired of the Holy Ghoſt, had compoſed no leſs than three-thouſand proverbs, 1 Kings iv. 32. Several perſons might make collections of them; *Hezekiah*, among others, as mentioned chap. xxv. *Agur*, *Iſaiah*, *Eſdras* might do the ſame. From theſe ſeveral collections was compoſed the work which we now have. Nothing is more reaſonable than this ſuppoſition. It is no-where ſaid, that *Solomon* himſelf had made a collection of proverbs and ſentences. The title, *Solomon's Proverbs*, rather ſhews the author, than the compiler. The *Rabbins* generally maintain, that king *Hezekiah*, obſerving the abuſe the people made of ſeveral works of *Solomon*, chiefly thoſe which contained the virtues of plants, and ſecrets of natural philoſophy, he ſuppreſſed ſeveral of theſe works, and only preſerved thoſe that are handed down to us. *Vid. Zemach David*, & *Seder Olam Rabba*, cap. 15. [*Vide* SYBIL.]

No doubt is made of the canonicalneſs of *The Book of Proverbs*. The *Greek* verſion of this book is often very different from the *Hebrew*, and adds many verſes not in the original. The *Roman* edition of the *Greek* tranſpoſes whole chapters. After chap. xxiv. ver. 22. it inſerts the fourteen firſt verſes of chap. xxx. Then it returns to ver. 23. and the reſt of chap. xxiv. After which it puts ver. 15. and the reſt of chap. xxx. Then chap. xxxi. and, laſtly, chap. xxv. and thoſe that follow, as far as chap. xxix. After which, is chap. xxxi. ver. 10. and the reſt, which conclude the book. Leſſer tranſpoſitions may be ſeen in the body of the book. It is not known from whence theſe irregularities have proceeded. In the ancient *Latin* editions we find ſeveral verſes added, which have been left out from the time of St. *Jerom:* yet there ſtill remain ſome.

PROVIDENCE. It is a tenet of the *Chriſtian* and *Jewiſh* religion, that God diſpoſes and governs all things by his *Providence:* that this *Providence* is eternal and infinite; that it extends over every thing, even to the hairs of our heads, to the moſt minute animals, or herbs of the field. The atheiſts, whoſe ſentiments are combated by *Solomon*, in his book of *Eccleſiaſtes*; and the *Sadducees* who aroſe afterwards, denied this *Providence:* they maintained, that we are the only cauſes of our own happineſs or misfortune, according to our good or ill uſe of our liberty.

But theſe notions are rejected by the generality of the *Jews*; though they do not agree among themſelves, in the manner of explaining the effects of *Providence*. *Maimonides* ſeems to think, that *Providence* does not act in the moving of a leaf, or in the production of a worm; but that whatever relates to the production of animals, or things of leſs importance, is by chance.

Moreover, the generality of the *Jews* hold, that mankind enjoy a perfect liberty as to good or evil; and that whatever happens to a man, is as a recompence for his good actions, or as a puniſhment for his bad ones.

"Say not before the angel, There is no *Providence;* leſt God ſhould be provoked againſt you, and deſtroy all the works of your hands." Eccleſ. v. 6. Thus ſpeaks the book of *Eccleſiaſtes*. Take care how you deny in ſecret the being of *Providence*; your angel will be a witneſs of your moſt ſecret thoughts, and God will puniſh you. The *Hebrew* expreſſes this; "ſay not, before the angel,

angel, It is a fault of ignorance: why ſhould you expoſe yourſelf to the anger of the Lord by your words, and loſe all the labour of your hands? *Vide* FRAGMENT, No. CLIII, p. 131.

PROVIDEO. This word, which commonly ſignifies *to provide*, *Deus providebit ſibi victimam*, Gen. xxii. 8. is alſo uſed for, *to foreſee*, *to ſeek*, *to prepare*; Gen. xli. 33. *Provideat Rex virum ſapientem.* Elſewhere it is taken for, *to be attentive*, *to conſider*; Pſalm xvi. 8. *Providebam Dominum in conſpectu meo ſemper*; I had God always before my eyes. Elſewhere it is put for, *to take care*, *to labour*, Rom. xii. 17. We endeavour to do good, not only before God, but alſo before men; 2 Cor. viii. 21. *Providemus bona, non ſolùm coram Deo, ſed etiam coram hominibus.* Laſtly, *Provideo* is ſometimes put for, *to foreſee*, and *to foretell*; Gal. iii. 8. *Providens autem ſpiritus ſanctus.* And Acts ii. 31. *David providens locutus eſt de reſurrectione Chriſti.*

PSALMS, Ψάλμοι, *hymns*, *divine ſongs*; from Ψάλλω.

PSALMS. The book of, in *Hebrew*, *Sepher Tehillim*, The Book of Hymns. In the Goſpel it is named, *The Book of Pſalms*, *The Prophet*, or *David*, from the name of its principal author. This book is juſtly eſteemed as a kind of abridgment of the whole Scripture, ſays St. *Auſtin.* It is a general library, wherein we may meet with whatever is requiſite for ſalvation, ſays *Caſſiodorus.* The ſacred hiſtory inſtructs us, ſays St. *Ambroſe*, the prophecies declare future events, the reproofs reſtrain the wicked, the precepts perſuade them, but the *Pſalms* produce all theſe effects. Agreeableneſs and uſefulneſs are herein ſo happily mixed, that it is not eaſy to decide which is moſt prevalent. Hence proceeds that great veneration always paid to the *Pſalms.* It was almoſt become a general rule, that biſhops, prieſts, and all religious perſons, were to have the *Pſalter* by heart: the church has made it a principal part of her ſervice, and has obliged her miniſters to rehearſe ſome portion of it every day.

The *Hebrews* commonly divide the *Pſalter* into five books; and ſeveral of the fathers admit of this diviſion, and think it very ancient. *Nyſſen, tract.* 1. *in Pſal.* c. 5. *Epiphanius lib. de Menſur*, cap. 5. *Euſeb. in Pſal. Ambroſ. & Author. Comment. in Pſalm. ſub nomine Hieron. Euſebius* ſays, it may be obſerved in the *Hebrew* original, and in the beſt editions of the *Septuagint.* St. *Ambroſe* expreſsly refutes thoſe who rejected this diviſion, and who thought it contrary to the *New Teſtament*, which quotes the *pſalter* as a ſingle book. This laſt reaſon induced *Hilarius*, *Jerom*, and *Auſtin*, to give up this diviſion of the *pſalter* into five books, as contrary to Scripture. Modern commentators are not more unanimous than the ancients: ſome think the *pſalter* was diſtributed into five books by the authors who collected the *Pſalms*; others will have this to be much more modern, and even ſince the times of the apoſtles. This diſpute is of no great conſequence.

But what perſuades us that this diſtribution is very ancient, and even from the time of the firſt collecting the *Pſalms*, is, that at the end of each book we read the ſame concluſion, which ſeems to have been put there by *Eſdras*, or by thoſe who had the care of collecting the ſacred books after the captivity of *Babylon. Vid. Muis ad Pſal.* xl. This is certain, that both *Jews* and *Chriſtians* have reckoned the collection of *Pſalms* as one book, in their enumeration of the books of holy Scripture. The firſt book of the *pſalter*, according to the *Hebrews*, ends at our fortieth *Pſalm.* The ſecond at the ſeventy-firſt. The third at the eighty-eighth. The fourth at the hundred and fifth. The fifth at the hundred and fiftieth. The four firſt books conclude with theſe words, *Amen*, *Amen.* The fifth with *Hallelujah.*

The number of canonical *Pſalms* has always been fixed at one hundred and fifty; for the hundred and fifty-firſt, (in the *Greek*) has never been received as canonical. But though the number of the whole has been agreed on, yet there is a variety in their diſtribution. The *Jews* make two of the ninth, and begin their tenth at theſe words of *Pſalm* ix. 22. *Why ſtandeſt thou afar off, O Lord?* ſo that from this place to *Pſalm* cxiii. their citations and numbers are different from the *Latin* and *Greek.* The Proteſtant churches, and the *Engliſh* verſion, following this diviſion of the *Hebrews*, quote the *Pſalms* in like manner.

At *Pſalm* cxiii. *When* Iſrael *went out of* Egypt, they recede ſtill farther from the *Latin*, dividing this *Pſalm* into two, and beginning the cxiv. at theſe words, *Not unto us, O Lord.* So that *Pſalm* cxiv. according to the *Greeks* and *Latins*, is their cxvi. But afterwards they come nearer again, by uniting *Pſalms* cxiv. and cxv. ſo that they differ but by one as far as the cxlvi. And then uniting again *Pſalms* cxlvi. and cxlvii. they coincide, and continue to reckon with the *Vulgate* to the end of the *Pſalter.*

There is alſo ſome difference among the ancient *Greek* and *Latin* copies, about the diviſion of the firſt and ſecond *Pſalm*; ſome making but one of both, and others dividing them into two; as we do, at this day. It is true in general, that the diviſion,

diviſion of the *Pſalter* is not of that antiquity as might be imagined, and that ſometimes one is obliged, in order to purſue the ſenſe of a *Pſalm*, to connect one with another, or to ſeparate them, as the matter requires. St. *Hilary*, *Prolog. in Pſalm* vi. *& in Pſal.* ii. affirms, that in his time the diſtribution of the *Pſalms* was not ſettled among the *Hebrews*, and that ſome divided them in one manner, and ſome in another. *Origen* makes the ſame obſervation, *in Pſal.* ii. *Edit. Hexapl.* tom. 1. p. 475, He ſays, that in the *Hebrew* the *Pſalms* are marked by 1, 2, 3, *&c.* and in the time of *Kimchi*, *i. e.* in the twelfth century, the matter was yet undetermined. *Vide Genebrard. in Pſalm* ix. 23. *ſeu Pſal.* x. *in Hebr. & Kimchi*, *ibidem*. Often ſeveral *Pſalms* have been made of what ought to have been but one, by the intention of the author.

It is a tradition among the *Hebrews* and *Chriſtians*, that *Eſdras* is, if not the only, yet the principal collector of the book of *Pſalms*. *Euſebius*, St. *Hilary*, *Theodoret*, the author of the *Synopſis* printed under the name of St. *Athanaſius*, venerable *Bede*, and ſeveral others impute this honour to him. *Philaſter* ſays, *hæreſ.* 77. that wiſe men of the *Jewiſh* nation having collected them together, ranged them in the order they had received from their anceſtors, who had preſerved them from the hands of their enemies. Even before the captivity there was a collection of the *Pſalms* of *David*, ſince *Hezekiah*, when he reſtored the worſhip of the Lord in the temple, cauſed the *Pſalms* of *David* to be ſung there, 2 Chron. xxix. 25, 26, *&c.* In the library that *Nehemiah* erected at *Jeruſalem*, he cauſed the *Pſalms* of *David* to be depoſited, 2 Mac. ii. 13.

Speculative men have exerciſed themſelves very much on the order and diſpoſition of the *Pſalms*. They have diſcovered myſtery and deſign, ſome in one manner and ſome in another. Some have thought they could obſerve a ſucceſſion of the events of the life of *David*. *Hilar. Prolog. in Pſalm. Ambroſ. Apolog. David.* cap. 8. *Origen. in Epiſt ad Rom.* lib. iii. cap. 3. Others the order of the ſolemnities celebrated in the temple, *Euthym. Prolog. in Pſalm.* St. *Chryſoſtom* obſerves on Pſalm li. that generally ſpeaking the firſt *Pſalms* are on ſubjects of ſorrow, and the latter on more joyful and comfortable ſubjects. St. *Auſtin*, on Pſalm cl. acknowledges, that he could not diſcover the myſtery of the diſpoſition of the *Pſalms*, but that it ſeems to him, that every fiftieth hath a relation to the vocation, the juſtification, and the glorification of the ſaints; ſince the fiftieth relates to repentance, the hundredth to mercy, and the hundred and fiftieth to the praiſe of God in his ſaints. But St. *Jerom.* on Jerem. xxv. *initio.* obſerves, that it is impertinent to expect in the *Pſalter* a chronological ſeries of Canticles, which have relation to certain events of hiſtory, ſince it is not the cuſtom of authors of lyricks to obſerve ſuch order; and indeed, a very little examination of the text and ſpirit of the *Pſalms* may convince us, that thoſe who undertook this collection had ſimply in view to give us theſe holy Canticles as they found them, with a religious and exact ſcrupuloſity, without either retrenching what had been already repeated, or ſupplying what might ſeem deficient, or connecting what had been ſeparated, or ſeparating what had been improperly joined.

The authority and canonicalneſs of the book of *Pſalms* have always been acknowledged by both *Jews* and *Chriſtians*. *Philaſtius* ſays, that the *Nicolaites*, the *Gnoſticks*, and the *Manichees* denied that *David* was a prophet, or that his works were effects of inſpiration. But the ſentiment of the *Chriſtian* church has always been, that all the hundred and fifty *Pſalms* contained in the *Pſalter* were productions written under the influences of the Holy Ghoſt.

One thing however creates a difficulty with ſome perſons of piety; that in the *Pſalms* we ſometimes find imprecations againſt the wicked, and the enemies of the prophet. But the fathers and interpreters commonly explain theſe paſſages, as predictions of their calamities; as if it were ſaid, that they ſhould certainly periſh, if they continued in their diſorderly courſes; or, let them periſh if they will not be converted. St. *Chryſoſtom*, on Pſal. cxxxvi. 11. ſays, that in theſe paſſages the *Pſalmiſt* does not ſo much deliver his own ſentiments, as thoſe of others. St. *Athanaſius*, *argumento* on Pſal. lxxii. maintains, that he makes theſe curſes and imprecations, not againſt his viſible enemies, but againſt his inviſible enemies.

Nothing can be a greater argument of the obſcurity of the book of *Pſalms*, than the great number of commentaries intended to explain them. *Bocchius* and *Draudius* have reckoned up above five hundred. Father *Le Long*, *Bibliotheca Sacra*, tom. 2. has enumerated ſix hundred and thirty, without reckoning thoſe on Scripture in general, or thoſe on a part of the *Pſalms* only; ſo that if we would comprehend all, it may be affirmed, that above a thouſand writers have undertaken to illuſtrate the *Pſalms*.

The difficulty of ſucceeding in the explication of theſe divine Canticles proceeds from ſeveral ſources. (1) the obſcurity of the *Hebrew* text.

(2) the nature of the ſtyle, which is very ſublime, and at the ſame time very different from our manner. (3) the abſtruſeneſs of the matter. The *Hebrew* of the *Pſalms* is more obſcure than that of other books of Scripture, as in general the ſtyle of poetry is more difficult than that of proſe. Beſides, the copyers having underſtood it leſs, and having oftener tranſcribed this book, have occaſioned many faults herein.

Having admitted the authority of the book of *Pſalms*, and acknowledged their authors to have been divinely inſpired; all are not agreed whether we owe them to one author or to many, or who he was (or they were) who compoſed them. Some aſſert they all belong to *David*; which others deny. St. *Chryſoſtom*, in Pſal. l. St. *Ambroſe*, *præfat.* in Pſal. i. St. *Auſtin*, lib. 17. cap. 14. *de Civit. Theodoret*, *præf.* in Pſal. *Caſſiodorus*, *prolog.* in Pſal. *Euthymius*, *præf.* in Pſal. *Philaſtrius*, *hæreſ.* 79. and many of the moderns, maintain, that *David* was the author of them all. St. *Hilary*, *prolog.* in Pſal. the author of the *Synopſis* aſcribed to *Athanaſius*, and ſeveral others, pretend the contrary. The reaſons of each opinion are to be diſcuſſed.

Thoſe who think *David* to have written the whole *Pſalter*, rely upon theſe reaſons.

1. In Scripture this holy king is deſcribed by his character of *Pſalmiſt* of *Iſrael*. 2 Sam. xxiii. 1, 2. *The ſweet* pſalmiſt *of* Iſrael *ſaid*, *The Spirit of the Lord ſpake by me*, &c.
2. In all the ceremonies wherein mention is made of ſingers, or of *Pſalms*, generally the *Pſalms* of *David* are intended. Thus at the dedication of the temple of *Solomon*, the *Levites* rehearſed the Canticles that *David* had compoſed. 1 Chron. xxiii. 5. When *Hezekiah* was about to reſtore the worſhip of the Lord in the temple, he commanded the *Levites* to praiſe the Lord *with the words of* David *and of* Aſaph *the Seer*. 2 Chron. xxix. 30. *Aſaph* was principal muſician in *David's* time, to whom this prince ſent his Canticles, to be ſet to muſick, and to be ſung by the choir over which he preſided. At the dedication of the ſecond temple, after the return from the captivity, they ſung the praiſes of the Lord in the Canticles that *David* had compoſed. Ezra iii. 10. *Nehemiah* placed the *Pſalms* of *David* in the library he founded at *Jeruſalem*. Nehem. xii. 35, 39. 2 Macc. ii. 13. *Jeſus* the ſon of *Sirach* commends the zeal of *David*, for having compoſed hymns to be ſung before the Lord. Eccluſ. xlvii. 10. In the *New Teſtament* our Saviour and his apoſtles always quote the *Pſalms* by the name of *David's*; and uſe them as ſuch; the *Jews* never contradicted them in this, though in every thing elſe they were ready enough to oppoſe them, and very glad to find objections. Nor do they only quote under his name ſuch as bear the title of *David*, but they cite others alſo under his name, which have no particular title; as the ſecond *Pſalm* quoted by St. *Peter*, Acts iv. 25.
3. The ancient, uniform, and conſtant uſe of the church, which gives to the *Pſalter* the name of the *Pſalms* of *David*, is another proof of the perſuaſion propagated from the very beginning, that this holy king and prophet was the author of theſe divine Canticles. *Uſus Eccleſiæ catholicæ ſpiritus ſancti inſpiratione, generaliter & immobiliter tenet, ut quicumque eorum Pſalmorum cantandus fuerit, Lector aliud prædicare non audeat, niſi Pſalmos David*, ſays *Caſſiodorus*. *Philaſtrius* has carried this matter ſo far, that he places thoſe among Hereticks, who denied that *David* was the author of all the *Pſalms*. *Perez* in his commentary on the *Pſalms* aſſerts, that *Joſephus* the hiſtorian, *Jonathan* the paraphraſt, and all the ancient *Jews* were perſuaded, that *David* compoſed the whole *Pſalter*; but that the Rabbins relinquiſhed this opinion, when they found themſelves preſſed hard by *Origen*, by paſſages quoted from this very book. But what could the Rabbins gain by denying *David* to have been the author of the *Pſalms*, ſince they acknowledged them all to have been inſpired, and to have been the work of prophets? In what remains of *Origen*, we cannot diſtinctly ſee his opinion on this queſtion; but *Genebrard* aſſures us, that the *Talmudiſts* and Rabbins commonly teach, that all the *Pſalms* are not to be aſcribed to *David*.

The contrary opinion has been ſupported with good arguments, and the number of thoſe who contend, that *David* has had partners in this honour, is not inferior to thoſe of the former opinion. St. *Hilary* ſays expreſly, that the *Pſalms* have for their authors the perſons whoſe names they bear in their titles. *Abſurdam eſt Pſalmos David dicere vel nominare, cum ibi Auctores eorum ipſis inſcriptionum titulis commendantur. Hilar. Præfat. in Pſalmos, & Comment.* Pſal. cxxxi. St. *Jerome* in his letter to *Sophronius*, which is a preface to the *Pſalter*, ſays the ſame thing; and in another place he looks on it as an error to affirm, that all the *Pſalms* are of *David*. We read in a note on the title of the firſt *Pſalm*, in the commentary of St. *Auſtin* on the *Pſalter*, that all the *Pſalms* are not *David's*. But the learned think, this annotation does not belong to him, and that his true ſentiments are to be found in *The city of God*, (lib. 17. cap. 14.) where

where he evidently declares himſelf on the ſide of *David*, ſaying; *Mihi credibilius videntur exiſtimare, qui omnes illos centum & quinquaginta Pſalmos ejus operi tribuunt.*

The *Greek* fathers are not leſs inclined to the opinion, that ſeveral authors were concerned in compoſing the *Pſalms*, than the *Latin* fathers. St. *Athanaſius* diſapproves the contrary opinion. He reckons up but ſeventy-two *Pſalms* that belong to *David*, and thinks that thoſe without titles are to be aſcribed to the ſame author as the *Pſalm* aforegoing. In his *Synopſis*, if it be his work, he ſays there are *Pſalms* of *Jeduthum*, of *Aſaph*, of the ſons of *Korah*, of *Haggai*, of *Zechariah*, and of *Heman:* That ſome belong to all theſe authors together, as thoſe that have in the title *Hallelujah:* that the name of *the Pſalms of David* was given to the *Pſalter*, becauſe he was the firſt author of this kind of works, he regulated the order, the ſeaſons, and the functions of other writers, whoſe names are at the head of ſome of the *Pſalms*. *Euſebius* of *Cæſarea* aſcribes to *David* only ſeventy-two of the *Pſalms*. He thinks the others belong to thoſe whoſe names they bear. *Euſeb. Præfat. in Pſalmos*, p. 7, 8. *& in Inſcript. Pſal.* p. 2. *& in Pſal.* xli. lx. lxii. The ſons of *Korah* compoſed eleven, *Aſaph* twelve, *Solomon* two, *Moſes* one, *Ethan* the *Ezrahite* one. He deſcribes *David* as in the midſt of a band of inſpired muſicians, ſinging alternately as the Holy Ghoſt inſpired them, while all the reſt, and even *David* himſelf, continued in ſilence, contenting themſelves to anſwer in the chorus, *Hallelujah*.

To theſe authorities may be added an infinite number of modern authors, as the Rabbins, and many *Chriſtian* commentators of all communions, the greater part of which acknowledge, that in the *Pſalter* are many Canticles written ſince *David*'s time, and which carry in themſelves marks of their later origin; for example, when they ſpeak of the captivity of *Babylon*, which happened long after *David*. True it is, that the titles of the *Pſalms* are ancient; but many of them have other names beſide that of *David*. We may conclude from hence, at leaſt, that at that time they were thought not to belong to *David*. And this argument will have more weight with them who contend, that the very titles of the *Pſalms* are inſpired.

The TITLES of the *Pſalms*, are a matter about which interpreters have much exerciſed their ſagacity, and in which we have very little light, or certainty. Some have a profound reſpect for theſe titles, and look on them as making a part of theſe divine Canticles. Others think they were added afterwards, and are of ſmall conſideration. Some imagine theſe titles to be, as it were, a key to the *Pſalm*, and that whoever could underſtand them well, might eaſily penetrate the ſenſe of the author. Others believe them of little importance for underſtanding the text, as having been added in after-times, and often at random. It is ſaid again by others, that even allowing theſe inſcriptions might have been uſeful for the right underſtanding of the *Pſalms*, yet we can derive but little uſe from them, the greater part being now ſo obſcure, that the moſt learned interpreters dare not flatter themſelves that they thoroughly underſtand them. *Parum eſt damni in hujus vocis (haggittith) ignoratione, cum illa, ut & aliæ ſimiles, quæ paſſim occurrunt in titulis Pſalmorum, ad argumentum & materiam carminis, nihil prorſus pertineant*, ſays *De Muis*, in Pſalm viii. 1. one of the moſt learned commentators on the *Pſalms*.

The fathers are generally agreed as to the obſcurity of theſe titles, but they have a far different opinion of their uſefulneſs. *Origen* delivers a notion that he had received from a *Jew*, about the obſcurity of the Scriptures in general, which is very appoſite to the book of *Pſalms*. Scripture, ſaid he, is like a vaſt and magnificent building, wherein are many apartments and chambers, every one of which has its proper key: But the key that is found at every door is not that which belongs to it. Often it is miſplaced, and the buſineſs is to find it, and to diſtinguiſh it from many others. St. *Auſtin* ſays, in Pſal. 139. the title declares the ſubject of the *Pſalm*. The title of the *Pſalm* and the *Pſalm* itſelf, are two things that ought not to be ſeparated; ſays St. *Hilary*, they mutually ſupport and aſſiſt each other. In Pſal. cxix. *Prolog*. The title is the key of the *Pſalm*, ſays the author of the commentary on the *Pſalms*, printed under the name of St. *Jerom*. As one cannot enter into the houſe without the key, ſo the Canticle cannot be underſtood except the title be explained.

St. *Auſtin* in Pſal. lxiv. goes ſtill farther, for he looks on theſe titles as inſpired. On *Pſalm* lxiv. whoſe title is *A Song of* Jeremiah *and of* Ezekiel, *&c.* he ſays, we are here to acknowledge the voice of holy inſpiration. And ſpeaking of the title of the fifty-firſt *Pſalm*, which is, *A Pſalm of* David, *when* Nathan *the prophet came unto him, after he had gone in unto* Bath-ſheba, he ſays, *This is not to be found in the body of the Pſalm, but is read at length in the books of the* Kings: *But both of theſe are divine Scripture.* *Theodoret* is ſtill more expreſs, for he ſays that theſe titles were added by *Eſdras*, under the inſpiration of the

the Holy Ghoſt; and that they were read and preſerved by the Seventy, who themſelves had received inſpiration, and who would not be forward to mingle the notions of men with the words of the Holy Ghoſt. The *Jews* in their ſynagogues chant the titles of the *Pſalms*, as well as the reſt of Scripture, and the Rabbins expound them in their commentaries. The LXX. and St. *Jerome* have preſerved them in their tranſlations, and in the ſacred texts. The greater part both of ancients and moderns have conſidered them as a key to the *Pſalms*. Without them how ſhould we diſtinguiſh the authors of each *Pſalm? Boſuet* ſays poſitively, that they were placed at the head of the *Pſalms* by the inſpiration of the Holy Ghoſt, to denote the author and ſubject of each of theſe divine Canticles; and that we ought not to ſeparate the inſcriptions of the *Pſalms* from the body of the Scriptures, ſince they are read in a continued order, and without diſtinction, not only in the *Hebrew* text, but in all the verſions. For the ſame opinion, Vide *Du Pin*'s Preface to the *Pſalms*.

But I think it is carrying the matter too far, to maintain that all the titles of the *Pſalms* are canonical and inſpired. Many catholic divines have poſitively aſſerted, that the greater part are of no uſe in explaining the *Pſalm*. The fathers, and among others, St. *Auſtin*, *Hilary*, *Theodoret*, *Caſſiodorus*, have acknowledged, that many of theſe titles have no relation to the body of the *Pſalm*, and that they contribute nothing to the ſenſe. The catholic church has never made any injunction that they ſhould be ſung in her office, nor has ever determined them to be canonical. The *Septuagint*, and other late *Greek* tranſlators, have added titles to ſome of the *Pſalms* which have none in the *Hebrew*. If the titles of the *Pſalms* had been eſteemed canonical, would it have been permitted to meddle with them, to alter them, to ſuppreſs them, or add to them? Which of the commentators, *Jew*, catholic, or proteſtant, thinks it incumbent on him to follow the title of the *Pſalm* in his commentary? And yet both *Jews* and *Chriſtians* receive the *Pſalms* as holy writ.

Therefore, in this queſtion we ſhould obſerve a due medium. 1. To treat the titles of the *Pſalms* with much reſpect, becauſe, doubtleſs, a great number of them are authentic. 2. To acknowledge ſuch as are derived from the firſt authors, from the ancient prophets, or, from *Eſdras*, to be canonical. 3. Thoſe added, either before or after *Eſdras*, by *Jews* not inſpired, or by the *Greeks*; alſo, thoſe that are apparently againſt hiſtory, or contrary to the ſpirit of the *Pſalm*, deſerve no particular conſideration. 4. The fathers themſelves, who ſeem to have thought them canonical and inſpired, muſt be underſtood to ſpeak of thoſe in the original text, written by the hand of *Eſdras*, or of the ancient prophets; for as to the reſt, they make no difficulty to give them up; as appears in *Theodoret* on ſeveral occaſions.

According to the titles of the *Pſalms*, in our *Bibles*, ſeventy-two bear the name of *David*; fifty are without the name of their author; but the rabbins hold, that they are to be referred to that author, whoſe name is immediately before: And this tradition of the *Jews* is related and received by *Origen*, by St. *Jerom*, by *Euſebius*, by *Hilary*, and *Athanaſius*.

Pſalms inſcribed to the ſons of *Korah*, are xlii, xliii, xliv, xlv, xlvi, xlvii, xlviii, xlix; alſo lxxxiv, lxxxv, lxxxvi, lxxxvii, lxxxviii.

Inſcribed to *Solomon*, the lxxii, and cxxvii.

Imputed to *Ethan*, the lxxxix.

To *Jeduthun*, the lxxvii.

To *Moſes*, the xc.

To *Aſaph*, the l, lxxiii, lxxiv, lxxv, lxxvi, lxxvii, lxxviii, lxxix, lxxx, lxxxi, lxxxii, lxxxiii.

Aſcribed to *Adam*, the xci.

To *Melchiſedech*, the cix.

To *Jeremiah* and *Ezekiel*, the lxiv.

To *Jeremiah*, the cxxxvi. Which is alſo aſcribed to *David*.

To *Haggai* and *Zechariah*, the cxi, and the cxlv.

Beſides the hundred and fifty *Pſalms* received as canonical, there is one which is not in the canon, neither in the *Hebrew*, the *Chaldee*, nor the *Vulgate*; but is read in the *Syriac*, in moſt of the *Greek* copies, in the *Arabic*, in the *Anglo-Saxon* verſion, in the books of prayers of the *Greeks*. St. *Athanaſius*, *Euthymius*, *Vigilius* of *Thapſus*, the author that interpolated the epiſtles of St. *Ignatius*, make mention of it, and quote it. *Athanaſ. ſerm. ad Marcel.* tom. 1. *in Sinopſi*, tom. 2. *Euthym. in Pſalm. Vigil. Thapſ.* lib. 1. *Ep. Ignat. ad Mariam. Caſtobel.* cap. 4. St. *Chryſoſtom* alludes to it, in his ſeventeenth homily to the people of *Antioch*. Its title is, *A Pſalm of Thankſgiving of* David, *when he had overcome* Goliah. It begins thus; *I was the leaſt of my brethren, and the youngeſt of the houſe of my father, and I fed my father's ſheep*, &c.

Pſalms of Solomon; or, The *Pſalter of Solomon*. See SOLOMON.

Pſalms of Degrees. This name is given to fifteen *Pſalms*, from the cxx. to the cxxxiv. incluſive. The *Heb.* ſays, *A ſong of aſcents*: The *Chaldee*, *A*

ſong that was ſung upon the ſteps of the abyſs. This explication is taken from the tradition of the *Hebrews*, which relates, That when they were laying the foundations of the temple, at the return from the *Babyloniſh* captivity, there came out of the earth a prodigious quantity of water, that roſe to the height of fifteen cubits; and would have drowned the whole world, if *Achitophel*, the famous *Achitophel* who hanged himſelf in the time of *David*, about five hundred years before, had not ſtopt its progreſs, by writing the ineffable name of *Jehovah* on the fifteen ſteps of the temple!! To the ſame event they refer *Pſalm* cxxx. which is one of the *Pſalms of Degrees*. *Junius* and *Tremellius* tranſlate, *A Song of Excellencies*; or, *An excellent Song*: Which tranſlation is not diſapproved by *De Muis*, and other ſkilful interpreters. But the common tranſlation, *Pſalms of Degrees*, has more generally obtained.

But whence have they this denomination? Interpreters think, it was becauſe they were ſung on the fifteen ſteps of the temple. They are not agreed where theſe ſteps were. Some think they were without this holy place; others, at its entry. Others think them to be the fifteen ſteps mentioned by *Joſephus*, *de Bello*, lib. 1. cap. 14. *in Græco*, p. 197. to aſcend from the incloſure of the women in the great court. Laſtly; Others think they were the ſteps which aſcended from the court of the prieſts, to the porch before the holy place. But it cannot be proved, from *Joſephus*, or from Scripture, that the ſteps of the porch, or of the gates of the temple, or thoſe without the temple, were juſt fifteen in number. We ſee by *Ezekiel* xl. 22, 26, 31, 37, 49. that one had eight, and the other had ſeven ſteps. Beſides, we do not find, by any paſſage of Scripture, that the *Levites* ſung upon the ſteps of the temple; their place was around the altar of burnt-offerings, in the court of the prieſts.

Some have thought, that theſe were called *Pſalms of Degrees*, becauſe they were ſung in a gallery, which was in the court of *Iſrael*, where, ſometimes, the *Levites* read the law. Nehem. ix. 4. But we do not find, by any paſſage of Scripture, that ſingers were placed in this gallery, or that they ſang theſe *Pſalms* in particular. The author of the commentary on the *Pſalms*, printed under the name of St. *Jerom*, ſays, in Pſal. cxx. that in the temple there were ſeveral degrees of dignity among the prieſts and the *Levites*. This is true: But it is not ſaid, that theſe degrees were fifteen. There were aſſuredly four and twenty ſacerdotal families, and as many of the *Levites*. But what reference has this to the fifteen *Pſalms of Degrees?* Some rabbins, and a good number of commentators, tranſlate the *Hebrew* by *Pſalms of Elevation;* becauſe (they ſay) they were ſung with an exalted voice, or becauſe at every *Pſalm* the voice was raiſed.

I ſhall now produce my own hypotheſis: I tranſlate, *A Song of Aſcent, i. e.* of *Iſrael* from the captivity of *Babylon*. Scripture commonly applies the phraſe, *to aſcend*, to expreſs this return. *Cyrus*, in his *proclamation*, Ezra i. 3, 5. & ii. 2. & vii. 5, 6. ſays, *Who is among you, of all his people? His God be with him, and let him go up to* Jeruſalem. And a good number of perſons preſented themſelves to *go up*, ſays *Ezra* i. 11. & ii. 1. And *Sheſh-bazzar brought up with them of the captivity, that were brought up from Babylon to Jeruſalem. Now theſe are the children of the province, that went up out of the captivity.* Ezra vii. 6, 7, 9. *This Ezra went up from Babylon. And there went up ſome of the children of Iſrael. For upon the firſt day of the firſt month was the beginning of the going up from Babylon.* In *Pſalm* cxxii. which is one of the *Pſalms of Degrees*, it is ſaid, *whither the tribes go up* (to *Jeruſalem.*) Laſtly; *Jeremiah*, xxvii. 22. foretelling the return from the captivity, ſays, *Then will I bring them up, and reſtore them to this place. Ezekiel* xxxix. 2. expreſſes himſelf in the ſame manner.

Theſe expreſſions ſhew, that the *Hebrews* uſed the term *to go up*, when they ſpoke of their journeying from *Babylon* to *Jeruſalem;* Therefore, it is very natural to call thoſe *Pſalms of Aſcent*, which were compoſed on occaſion of their deliverance from the captivity of *Babylon*; whether to implore this deliverance from God, or to return thanks for it after it had taken place; and this is what is really obſerved in theſe *Pſalms*. They have all ſome relation to this great event. They mention it in ſeveral places; and the greater part of them cannot be otherwiſe explained.

Acroſtick Pſalms. Theſe in the *Hebrew*, begin each verſe, or half verſe, with a letter of the alphabet, ranged in alphabetical order. Theſe *Pſalms* are,

Pſalm xxv, xxxiv, xxxvii, cxi, cxii, cxix, cxlv.

PSALTERY, *Vide* MUSIC.

PTOLEMAIS, Πτολεμαὶς, *warlike;* from πτόλεμος, *war.*

I. PTOLEMAIS, a city of *Phœnicia*, on the *Mediterranean* ſea, having mount *Carmel* ſouth, being a conſiderable port. Its ancient *Hebrew* name is *Accho*. Judges i. 31. The river *Belus* or *Beleus*, falls into the *Mediterranean* near *Ptolemais*. See BELUS. I have not found who the

the *Ptolemy* was, that gave name to this city. It was a *Roman* colony under the reign of *Claudius*, which there are ſeveral ancient medals that prove. The *Chriſtians* in the holy war, gave it the name of *Akre*, or of *St. John of Acre*. *Reland. Palæſt.* lib. 3. The *Arabians* call it *Acca*. This city was aſſigned by *Joſhua* to the tribe of *Aſhur*, who did not drive out the inhabitants. Judg. i. 31. *Ummah*, an unknown city mentioned *Joſhua* xix. 30. might be *Accho*, which the tranſcribers have changed to *Ummah*.

The Cruſadoes gave the name of St. *John of Acre* to this city, becauſe of a magnificent church, which was built there, dedicated to St. *John*. This city was of a triangular form, being waſhed by the ſea on the weſt and ſouth, ſurrounded by two ſtrong walls towards the land, at about fifty paces from each other, and fortified by towers at equal diſtances. On the firſt wall toward the eaſt was a tower larger and ſtronger than the reſt, called the *King's Tower*; at the middle angle was ſuch another tower, which was always called the *curſed Tower*. And it proved its right to this name; for by this the *Saracens* entered the city, and took it, as was obſerved at that time. This was the laſt city the *Chriſtians* poſſeſſed in *Syria*. The ſultan of *Egypt*, *Elpy*, ſurnamed *Melle-meſſor*, having beſieged it in 1291, with 60,000 horſe, and 100,000 foot, the knights of St. *John* of *Jeruſalem* defended it bravely; but at laſt they were forced to give ground; it was taken and almoſt deſtroyed.

II. PTOLEMAIS, or *Rozetta*, a city of *Egypt* ſixty miles eaſt of *Alexandria*. The *Jews* of *Egypt* being delivered from the perſecution of *Philopator*, aſſembled here, and built a *Proſeucha*, 3 Macc. vii.

PTOLEMY, Πτολεμαῖος, *warrior*, *warlike*.

PTOLEMY. All the kings of *Egypt*, from *Ptolemy* ſon of *Lagus*, to the conqueſt of *Egypt* by the *Romans*, bore the name of *Ptolemy*. That is, from A. M. 3631 to 3974, or from the death of *Alexander* to the death of *Cleopatra* ſpouſe of *Mark Anthony*. Vide EGYPT. Thoſe mentioned in Scripture, are,

I. PTOLEMY, ſon of *Lagus*, ſurnamed *Soter*, or Saviour. After the death of *Alexander the Great*, he brought the body of this prince into *Egypt*, to be interred at *Alexandria*. In the diſtribution of *Alexander*'s conqueſts among his generals, *Egypt* fell to *Ptolemy*. He at firſt contented himſelf with the title of governor, nor took the title of king, till after the death of all of *Alexander*'s race. *Juſt.* lib. 15. cap. 2. Yet he managed the minds of the people of *Egypt*, and of the neighbouring princes, with a view of laying a ſolid foundation for his future power. Some years after he was ſettled in *Egypt*, he thought of reducing *Phenicia* and *Cœle-ſyria*. At firſt he endeavoured to corrupt *Laomedon*, who governed thoſe provinces under *Antipater* and *Perdiccas*. But not ſucceeding, he ſent *Nicanor* one of his generals, into this province, who took *Laomedon*, and in a little time made himſelf maſter of *Cœle-ſyria* and *Phenicia*.

Ptolemy himſelf marching into *Judea*, entered *Jeruſalem*, while the *Jews* were under no other concern but to obſerve the ſabbath. *Appian*, in *Syriac.* ſays, That having brought the city into ſubjection, he demoliſhed its walls; and *Joſephus* from *Ariſteas* adds, *Antiq.* lib. 12. cap. 2. that this prince carried 100,000 *Jews* into *Egypt*, of which he incorporated about thirty thouſand, into his armies and garriſons, as knowing that the *Jews* were religious obſervers of their fidelity. He gave the reſt to his ſoldiers, as ſlaves. From hence proceeded that great number of *Jews*, afterwards found in *Egypt*, *Libya*, and the *Cyreniaca*.

Two years before his death, at the beginning of the thirty-ninth year of his reign, *Ptolemy*, *Lagus*, aſſociated with him in the kingdom his ſon *Ptolemy Philadelphus*, whom he had by *Berenice*. *Ptolemy* ſon of *Lagus*, died A. M. 3721, *ante* A. D. 283.

II. PTOLEMY PHILADELPHUS, ſon of *Ptolemy Soter*, was aſſociated in the kingdom from A. M. 3719. *Juſtin* even affirms, lib. 16. cap. 2. that his father *Ptolemy* intirely quitted the royal dignity to his ſon, and eſteemed it a ſufficient honour to be one of his life-guards. But other hiſtorians think, he continued to reign with *Philadelphus* to the year 3721, which was the year of his death, and the firſt of the ſole reign of *Philadelphus*. This prince was ſurnamed *Philadelphus*, *i. e.* lover of his brethren, probably by way of irony; for on ſeveral pretences, he cauſed two of his brothers to be put to death. The younger was called *Argeus*, and was ſon of *Berenice* as well as himſelf; the other was ſon of *Eurydice*. *Pauſan. in Atticis*, p. 6. He was one of the moſt powerful princes that ever reigned in *Egypt*. *Vid. Hieron.* in Dan. xi. But nothing gave a greater luſtre to his reign than his love for learning, the library founded at *Alexandria*, and the verſion of the *Septuagint*, which it is ſaid he procured to be made. *Vide* SEVENTY INTERPRETERS.

The ancients are unanimous in their teſtimonies, concerning the affection of *Ptolemy* for the ſciences, and his care to collect books, and to erect a copious library; but only the falſe *Ariſteus*, and

and ſuch as have followed him, have affirmed that *Demetrius Phalareus* was his librarian. *Vitruvius* mentions *Ariſtophanes*, and *Suidas* ſpeaks of *Zenodotus*, who were library-keepers to *Philadelphus*, at the *Alexandrian* library. *Diogen. Laert. in Demet.* lib. 5. *ſeg.* 78, 79. *Cicero pro Rab.* &c. *Joſephus*, *Antiq.* lib. 12. cap. 2. allows *Philadelphus* thirty-nine years of reign, *Clemens Alexandrinus* thirty-ſeven, and *Ptolemy*, *Porphyrius*, and *Euſebius* thirty-eight. *Uſher* thinks he reigned in all thirty-eight years, and about eight months. He fixes his death A. M. 3758, *ante* A. D. 246. He had for ſucceſſor his ſon *Ptolemy* ſurnamed *Euergetes*, or the benefactor, ſon of *Arſinoe*, who was daughter of *Lyſimachus*. *Philadelphus* had alſo a daughter called *Berenice*, whom he married to *Antiochus Theus*, king of *Syria*.

III. PTOLEMY EUERGETES, or the benefactor, ſon of *Ptolemy Philadelphus*, aſcended the throne A. M. 3758. His father *Ptolemy Philadelphus*, having a long war with *Antiochus Theus*, at laſt made peace with him, and gave him his daughter *Berenice* in marriage, while his wife *Laodice* was alive, by whom he had had two children. This marriage was celebrated with extraordinary magnificence, and *Philadelphus* gave his daughter ſo much gold and ſilver to her portion, that ſhe was thence called *Phernophorus*, or the dowry-bringer. See *Jerom* on *Daniel* xi. But this alliance did not prove happy. *Antiochus* was poiſoned by his wife *Laodice*, who likewiſe ordered that *Berenice* and her young ſon by *Antiochus*, ſhould be killed. *Appian. Syriac.* p. 130. *Hieronym.* in Dan. xi. In the mean time *Philadelphus* died, and *Euergetes* being informed of the danger of his ſiſter, who had taken refuge in the aſylum of *Daphne*, haſtened into *Syria* with an army to relieve her: but was too late, for *Berenice* and her ſon were aſſaſſinated. But ſuch a number of *Syrian* cities ſubmitted to *Euergetes*, that he found himſelf the moſt powerful king of the eaſt. *Joſephus* ſays, that when this prince came to *Jeruſalem*, he offered ſacrifices to the Lord, as a thankſgiving for his many ſucceſſes. See *Dan.* x. 5, 6, &c.

Euergetes did not leſs diſtinguiſh himſelf by his love of books and learned men, than his father had done. *Galen Comment.* 2. *in Hipp.* lib. 3. *Epid.* aſſures us, that this prince cauſed exact copies to be taken of all books which deſerved conſideration, that came to his knowledge. No ſooner did a ſhip arrive at *Alexandria*, but he cauſed the books therein to be brought to him, of which he took copies and returned them to the owners, placing the originals in his library. Having borrowed of the *Athenians* the works of *Euripides*, *Sophocles*, and *Eſchylus*, with a promiſe of returning them, when copies ſhould be taken of them, and for ſecurity of this, having given them a pledge of fifteen talents, (£.2,500 ſterling), he kept the originals, and ſent them back the copies very neatly and faithfully tranſcribed, with permiſſion alſo of keeping the fifteen talents, which he had pledged.

Under the reign of *Euergetes*, *Onias* II. was high-prieſt of the *Jews*, a man of no integrity, and who thought of nothing but heaping riches together. *Vide* ONIAS II.

Ptolemy Euergetes died after he had reigned twenty-five years. *Tacitus* ſays, *Annal.* lib. 6. that under his reign was ſeen in *Egypt*, the bird called *Phœnix*, which appeared in the country, accompanied by many other birds, which flocked to it, becauſe of the novelty of the ſight. *Polybius* lib. 2. p. 155. ſays, that *Euergetes* died by diſeaſe; but *Juſtin*, lib. 29. cap. 1. affirms he was put to death by his ſon and ſucceſſor *Ptolemy Philopator*.

IV. PTOLEMY PHILOPATOR, ſon of *Ptolemy Euergetes*, began to reign A. M. 3783, *ante* A. D. 221. He received the name of *Philopator*, or lover of his father, by way of irony, or antiphraſis, becauſe he had put his father to death, ſays *Juſtin*, lib. 29. cap. 1. He had alſo the name of *Tryphon*, or the glutton; alſo of *Gallus*, becauſe he carried the enſigns and the crown of ivy, like the *Galli*, or prieſts, of the great goddeſs; and becauſe he affected to appear crowned with ivy in the ceremonies of *Bacchus*. *Vid. Uſſer. ad Ann. M.* 3783. This prince ſpent his time in luxury, drunkenneſs, and debauchery, as if he had been a king for the ſole end of following his pleaſures.

Antiochus the Great, king of *Syria*, made war againſt him, and took ſeveral places in *Cœle-ſyria* and *Paleſtine*, before he would attempt to oppoſe him, leaving this matter to his generals. But the year following, *Antiochus* having advanced to *Raphia*, *Ptolemy* met him with a powerful army, and gave him battle. At firſt the advantage was on the ſide of *Antiochus*, who, beſide being a great commander, had alſo an army of excellent ſoldiers. But *Arſinoe*, the ſiſter and wife of king *Philopator*, having her hair diſhevelled, and her eyes full of tears, paſſed through the ranks of his ſoldiers, and ſo raiſed their courage and reſolution, that at laſt they obtained an intire victory. *Antiochus* therefore retiring with the remains of his army, all the cities of *Syria* and *Paleſtine*, that had been obliged to ſubmit to him, returned of themſelves to the obedience of

of *Philopator*, omitting nothing that might ſhew their zeal and fidelity to his government. 3 Macc. cap. 1. *Polyb.* lib. 5.

The chief of the *Jews* alſo having ſent their deputies to him, to congratulate him, and offer him preſents, they found him inclined to come in perſon to *Jeruſalem*. When he came thither, he entered into the temple, admiring its beauty, magnificence, and œconomy. He deſired alſo to enter into the ſanctuary, into which no one was to enter but the high-prieſt alone, and he only once in a year. This attempt of the king, filled the whole temple with tears and lamentations, the noiſe of which ſpread into the city, and occaſioned the utmoſt conſternation. The high-prieſt *Simon* betaking himſelf to prayer, between the temple and the altar of burnt-ſacrifices, when he had finiſhed his prayer, *Philopator* found himſelf ſtruck with ſo great a terror, that he began to tremble, and could hardly ſtand on his legs; and his attendants were forced to carry him out of the temple half dead. 3 Macc. i. 11. This he afterwards revenged on the *Jews* in *Egypt*. Vide *Third Book of* MACCABEES.

Philopator died after he had reigned ſeventeen years, and had for his ſucceſſor *Ptolemy Epiphanes*. *Ptolem. Canon. Clem. Alex. Strom.* lib. 1. *Euſeb. Porphy.* A. M. 3800, *ante* A. D. 204.

V. PTOLEMY EPIPHANES, ſucceeded his father *Ptolemy Philopator*, being four years old, according to *Jerom* in Dan. xi. or five according to *Juſtin*, lib. 30. cap. 1. When *Antiochus* the Great, king of *Syria*, and *Philip* king of *Macedon*, ſaw the kingdom of *Egypt* in the hands of a child, they concerted ſecret meaſures to divide his territories. *Antiochus* attacked *Cœle-ſyria* and *Judea*, and ſoon became maſter of them. But after ſome time *Ptolemy Epiphanes* ſent his general *Scopus* thither with a good army, who retook the cities and provinces *Antiochus* had conquered. Scarce a year had paſſed, but *Antiochus* ſubdued them again. Then the *Jews* ſurrendered to *Antiochus*, and adhered firmly to his intereſts afterwards. For this reaſon on ſeveral occaſions *Antiochus* gave them marks of his confidence and friendſhip, by thoſe letters of which copies are preſerved in *Joſephus*. *Diod. Sicul.* lib. 15. *Tit. Liv.* lib. 31. *Polyb.* lib. 3, 16. *Joſeph. Antiq.* lib. 12. cap. 3.

A. M. 3812, *Antiochus* gave his daughter *Cleopatra* in marriage to *Ptolemy Epiphanes* king of *Egypt*, in hopes by that means of being himſelf maſter of the dominions of this young prince. But the governors of young *Epiphanes* penetrating his deſign, and *Cleopatra* eſpouſing her huſband's intereſts rather than her father's, defeated his intentions. At laſt, *Epiphanes* undertaking a war againſt *Seleucus* king of *Syria*, and one of his generals having aſked him, what aſſiſtance he depended on, in accompliſhing his deſigns? *Epiphanes* anſwered, on no other aſſiſtance than the purſes of his friends. When this anſwer was ſpread among the people, the generals of *Epiphanes* began to be in pain for their wealth, thinking they were to be plundered to ſupport this war. Wherefore they prevented him by poiſon, after he had reigned twenty four years, according to *Euſebius*, *Clemens Alexandrinus*, *Porphyry*, and St. *Jerome*, in Dan. xi. He left two ſons; *Ptolemy Philometor* who ſucceeded him, and *Ptolemy Phyſcon* his younger ſon.

VI. PTOLEMY PHILOMETOR, ſon of *Ptolemy Epiphanes* and *Cleopatra*, reigned A. M. thirty-five years; from A. M. 3824 to 3859, *ante* A. D. 145. *Judea* being then not in ſubjection to the kings of *Egypt*, the general affairs of the *Jews* had but little relation to thoſe of this prince. Under the government of *Philometor* the temple *Onion* was built in *Egypt*, ſee ONION and ONIAS IV.

Joſephus lib. 2. *cont. App.* informs us, that *Ptolemy Philometor* and his queen *Cleopatra* had ſuch confidence in the *Jews* of *Egypt*, that *Doſitheus* and *Onias*, both *Jews*, were the generals of their armies; and that when the city of *Alexandria* roſe in arms, in favour of *Ptolemy Phyſcon* againſt *Cleopatra*, the *Jews* ſtood by her, and kept the city to its duty. But this did not happen until after the death of *Philometor*, as we ſhall ſee in the following article. Under the reign of *Philometor* aroſe in *Egypt* the peripatetick philoſopher *Ariſtobulus*, a *Jew* by nation, who is mentioned by *Clemens Alexandrinus*, *Strom.* lib. 1. and *Euſebius*, *Præp.* lib. 3. cap. 7. lib. 8. cap. 3. who have preſerved ſome fragments of him.

About A. M. 3854, *ante* A. D. 150, aroſe at *Alexandria*, a great diſpute between the *Jews* and *Samaritans*. The *Jews* maintained, that the temple of *Jeruſalem* was the only place where God had appointed to be worſhipped, according to the law of *Moſes*; the *Samaritans* on the contrary pretended it was the temple on mount *Gerizim*. This controverſy was pleaded with great earneſtneſs before king *Philometor* and his counſellors; and each party bound themſelves by oath, to produce proofs out of their own law, and beſought the king to put to death the advocates of either party, who ſhould act contrary to this oath. The king and his council having heard both ſides, decided in favour of the *Jews*, and

and condemned to death *Sabas* and *Theodoſius*, the advocates of the *Samaritans*. *Joſeph. Antiq.* lib. 13. cap. 6.

Jonathan Maccabeus, who flouriſhed at this time, eſpouſed the party of *Alexander Balas* king of *Syria*, ſon-in-law to *Philometor*, againſt *Demetrius*, 1 Macc. x. 67, 69. A. M. 3858, *Philometor* went into *Syria*, on pretence of aſſiſting his ſon-in-law *Alexander Balas* againſt *Demetrius*, but really to make himſelf maſter of his dominions, and paſſed through *Paleſtine*. The people of *Azoth* ſhewed him their city and temple deſtroyed, with heaps of bones of the dead, piled up by the way-ſide, they enlarged alſo on the calamities *Jonathan* had made them ſuffer. But the king did not ſeem to notice it, and *Jonathan* joining him at *Joppa*, with a magnificent attendance, the king gave him a very favourable reception. *Jonathan* accompanied him as far as the river *Eleutherus*, after which he returned to *Jeruſalem*.

Philometor being received as a friend into all the cities of the dominions of *Balas*, he made his entry into *Antioch*, where being acknowledged as king, he placed two diadems upon his head. 1 Macc. xi. 13. *Juſt.* lib. 35. cap. 2. He died the year following in the hands of his phyſicians, who thought to have effected upon him the operation of the trepan, in order to cure him of a mortal wound he had received in his head, in a battle againſt *Alexander Balas* king of *Syria*.

VII. PTOLEMY PHYSCON, or *Fat-guts*, otherwiſe *Euergetes*, or the *Benefactor*, ſon of *Ptolemy Epiphanes*, and brother to *Ptolemy Philopator*, reigned in the whole fifty-three years, partly with his brother and partly alone, from A. M. 3859. He had great conteſts with his brother, which laſted until the death of *Philometor*. *Cleopatra* wife of that prince, was deſirous to preſerve the crown for her ſon, againſt *Phyſcon*, who attempted to ſeize it. *Onias* the *Jew*, founder of the temple *Onion*, defended the queen and the young prince. *Joſeph. cont. App.* lib. 2. *Phyſcon* at *Alexandria* prepared to march againſt him, and reſolved to expoſe all the *Jews* of *Alexandria* to be trod to pieces under the feet of the elephants. But God delivered the *Jews*. *Joſephus* ſays, that the elephants having been made drunk on purpoſe, turned their fury againſt their managers. *Joſephus* adds, that even to his time, the *Jews* of *Alexandria* yearly celebrated the day of this deliverance; but it is very probable that he has not diſtinguiſhed *Phyſcon* from *Philopator*. For we have under *Philopator* a hiſtory very like this. *Vide* MACCABEES, *Book* III.

Phyſcon being deſirous to terminate his differences with his ſiſter *Cleopatra*, the ſiſter and wife of his brother *Philometor*, propoſed marriage to her; which being concluded on, *Phyſcon* was received into *Alexandria*, and acknowledged king. Deſirous to ſecure the kingdom, he put the young prince, his nephew, to death, in the arms of his mother, the very day of their marriage. *Juſtin.* lib. 38. cap. 8. *Diodor. Sicul. in Excerpt. Valeſ.* This action rendered him extremely odious to the *Egyptians*, whom he farther provoked by all ſorts of cruelties. He divorced *Cleopatra*, took the daughter of this princeſs to wife after he had deflowered her, killed his own eldeſt ſon, leſt the people of *Alexandria* ſhould make him king in his place, put to death another of his ſons by *Cleopatra*, and to compleat his cruelties, he cut off his head, feet, and hands, and ſent them in a covered baſket to the queen, the mother of the young prince, as a preſent from him on her birth-day. See *Juſtin.* lib. 38. cap. 8. *Diodor. Excerpt. Valeſ. Liv.* lib. 59. *Valer. Max.* lib. 9. cap. 2. After all theſe inhumanities *Phyſcon* died in peace, after he had reigned twenty-nine years from the death of his brother. He left three ſons living. He bequeathed the government to *Cleopatra* his ſiſter and wife, with power to chooſe for king either of his three ſons. She firſt choſe *Alexander*, the youngeſt, hoping to find him the moſt obedient: But the *Alexandrians* obliged her to take the eldeſt, *Ptolemy Lathurus*, who reigned with her ten years.

VIII. PTOLEMY LATHURUS, ſon of *Ptolemy Phyſcon* and *Cleopatra*, began to reign A. M. 3888. He ſent about 6,000 men to *Antiochus Cyzicenus*, who aſſiſted the *Samaritans*, when they were beſieged by *John Hyrcanus*, prince and high-prieſt of the *Jews*. But *Antiochus* was obliged to retire, and the *Egyptian* troops were defeated or diſperſed; ſo that *Hyrcanus* became maſter of the city, after a year's ſiege. *Joſeph. Antiq.* lib. xiii. cap. 17.

Lathurus did not long enjoy the kingdom of *Egypt*. *Cleopatra*, his mother, weary of a partner in the government, animated the people of *Alexandria* againſt him, and compelled him to withdraw to *Cyprus*. While there, the inhabitants of *Ptolemais* deſired his aſſiſtance againſt *Alexander Janneus*, king of the *Jews*, who kept them, as it were, beſieged. *Lathurus* put to ſea with his army; but the people of *Ptolemais* altering their minds, ſent to thank him, and to prevent his coming. Yet *Lathurus* continued his courſe, and diſembarking his men at *Sycaminum*, near *Ptolemais*, *Alexander Janneus* drew off his troops, and

and ſent ſecretly to *Cleopatra*, to deſire aſſiſtance againſt *Lathurus*. In the mean time, he pretended to accommodate matters with him, and offered him very advantageous propoſals.

But *Lathurus* perceiving that *Alexander Janneus* held ſecret correſpondence with his mother *Cleopatra*, broke with him, and did him all the miſchief he could. Entering *Judea* with part of his troops, while the reſt of his army lay before *Ptolemais*, *Alexander Janneus* marched againſt him with a powerful army, and gave him battle near *Azoph* on *Jordan*. The victory, for ſome time, was in ſuſpence; but at laſt *Lathurus* put to flight the *Jewiſh* army, and purſued it while his troops had ſtrength to follow and kill the fugitives. It is ſaid, 30,000 *Jews* fell; others ſay, 50,000.

Cleopatra, *Lathurus*'s mother, alarmed with the progreſs of his arms in *Paleſtine*, ſent an army by land, and a fleet by ſea, to ſtop his career. She gave the command of her army to two *Jews*, *Chelcias* and *Ananias*, ſons of *Onias*, who founded the temple *Onion* in *Egypt*. *Joſeph. Antiq.* lib. xiii. cap. 18, 21. She ſent her ſon *Alexander* with her fleet into *Phenicia*, where ſeveral cities ſurrendered to him: but *Ptolemais* ſhut her gates againſt him. *Chelcias*, one of her generals, died in *Cœle-ſyria*. *Lathurus* haſted into *Egypt*, thinking to find it unprovided of troops; but he found more reſiſtance than he expected, and the queen his mother ſending forces againſt him, he was obliged to withdraw, and returned to *Gaza*, where he paſſed the winter. See CLEOPATRA IV. *Ptolemy Lathurus* died in A. M. 3923, *ante* A. D. 81, having reigned thirty-ſix years from the death of *Philometer*.

Other *Ptolemies*, kings of *Egypt*, having no relation to the hiſtory of the *Bible*, are omitted.

IX. PTOLEMY MACRON, ſon of *Dorymenes*, was made governor of the iſland of *Cyprus* by *Ptolemy Philometer*, king of *Egypt*. During the minority of this prince, he retained the whole revenues of the iſland. But as ſoon as the king came to age, he gave in his accounts, and ſent the whole ſum to him. *Polyb.* lib. xxvii. *in Excerpt. Valeſ.* Some time after, diſcontented with ſome proceedings of the king of *Egypt*, he withdrew his fidelity, and delivered *Cyprus* to *Antiochus Epiphanes*, king of *Syria*; who received him among his friends, and gave him the command of troops in *Phenicia* and *Cœle-ſyria*. We are told, 2 Mac. iv. 45, &c. that *Menelaus*, the uſurper of the high-prieſthood, being accuſed before *Antiochus Epiphanes*, A. M. 3834, and expecting to be caſt on this accuſation; he gave a bribe to *Ptolemy Macron* to ſtand his friend. This he did, while the king was at *Tyre*, and was the chief inſtrument that *Menelaus*, guilty as he was, was declared innocent, and his accuſers condemned to death.

After *Judas Maccabeus* had routed *Apollonius*, governor of *Samaria*, and *Seron*, governor of *Seleſyria*; *Philip*, then at *Jeruſalem* in behalf of king *Antiochus Epiphanes*, ſent to demand aſſiſtance from *Ptolemy Macron*. *Macron* ſent *Nicanor* and *Gorgias*, two experienced commanders. But *Judas* defeated them alſo. 1 Mac. iii. 38, &c. After the death of *Antiochus Epiphanes*, *Ptolemy* was no longer in favour. His enemies repreſented to the young *Eupator*, that a man who had once failed in fidelity to his prince, was never afterwards to be truſted. 2 Mac. x. 12, 13, 14. He had alſo made himſelf ſuſpected by the courtiers, becauſe, on ſeveral occaſions he had ſhewn his diſlike of their proceedings againſt the *Jews*. At laſt, being no longer able to bear theſe reproaches, he poiſoned himſelf. The *Latin* verſion of 2 *Maccabees*, x. 12. calls him *Ptolemeus Macer*; but his true name was *Ptolemeus Macron*. *Macer* in *Latin* ſignifies *lean*; but *Macron* in *Greek* ſignifies *tall*.

X. PTOLEMY, ſon of *Abubi* or *Abobi*, ſon-in-law of *Simon Maccabeus*, and governor of the caſtle of *Doch* or *Dagon*, and of the plain of *Jericho*. Being puffed up with pride, he pretended to the government of all *Judea*, and with this view formed a deſign againſt the life of *Simon Maccabeus* his father-in-law. 1 Macc. xvi. 11, 12, &c. *Joſeph. Antiq.* lib. xxiii. cap. 14. 15. *de bello*, lib. i. cap. 2. p. 170. & 4 Macc. i. *Simon* was then viſiting the cities of *Judea*; and arriving at *Jericho* with his two ſons, *Matthias* and *Judas*, he went to lodge with his ſon-in-law, at the caſtle of *Doch* or *Dagon*. *Ptolemy* made a great entertainment for them, but in the midſt of ſupper, certain men provided for that purpoſe, entering the room, killed *Simon* and his two ſons, and ſome of their people. At the ſame time he ſent meſſengers to *Gazara*, to kill *John Hyrcanus*, the eldeſt ſon of *Simon*; and others of his people he ſent to *Jeruſalem*, to ſeize the city.

But *John Hyrcanus* was quickly advertiſed of this villany; he cauſed thoſe to be ſlain whom *Ptolemy* had ſent to kill him, and haſting away, came ſoon enough to *Jeruſalem*, to fruſtrate the deſigns of *Ptolemy*, againſt whom the gates were ſhut. This is related by *Joſephus*. The firſt book of the *Maccabees* does not inform us the event of this murder of *Simon*. But the book we quote under the name of the fourth of the *Maccabees* relates the hiſtory differently. *Vide* DOCUS.

PUA, פּוֹא, Θδὰ, *here*, an adverb of place; from

פה *peh*, or פי *pi*: otherwiſe, *the mouth*; from פה *peh*: otherwiſe, *handſome*; from יפה *japhah*.

PUA, *Phua*, or *Phurah*, ſon of *Iſſachar*, head of a great family. Gen. xlvi. 13. Numb. xxvi. 23.

PUA, פואה, *corner*, or *hair*; from פאה *peah*.

PUA, or *Puah*, of *Iſſachar*, father of *Tola*. Judg. x. 1.

PUA, פועה, *that groans*, *that cries*; from פעה *pahah*: otherwiſe, *that appears*; from יפע *japhah*.

PUAH and *Shiphrah*, midwives of *Egypt*, whom *Pharaoh* commanded, that when the *Iſraelitiſh* women were delivered, the female children ſhould be ſaved, and the males deſtroyed. Exod. i. 15, 16. *Joſephus*, *Antiq.* lib. 2. cap. 5. *Carthuſ. Abul. Lyr. alii.* think theſe midwives were *Egyptians*, but the *Hebrews*, St. *Auſtin*, and others, contend for their being *Iſraelites*. The rabbins pretend, that *Puah* was the ſame as *Jocabed*, the mother of *Moſes* and *Aaron*; and that *Shiphrah* was *Miriam* daughter of *Jocabed*, and ſiſter to *Moſes* and *Aaron*. But this is beyond all probability, though it is very likely they were *Hebrews*, ſince they ſhewed ſo much fear of God on this occaſion. Beſides, what likelihood is there that the *Hebrews*, who had ſo much averſion to the *Egyptians*, ſhould employ *Egyptian* midwives?

There were, doubtleſs, more than two midwives among the *Iſraelites*; but *Puah* and *Shiphrah* were the moſt eminent. Scripture ſays, Exod. i. 17, 18, 19. they did not obey the king's commands; but reſtrained by the fear of God, preſerved the male children. When *Pharaoh* expoſtulated with them, they anſwered, that the *Hebrew* women could bring forth of themſelves, without the aſſiſtance of a midwife. Literally, the *Hebrew* women are as *wild beaſts*; or, are delivered with the ſame eaſe as beaſts of the field. Others tranſlate, they are ſo ſtrong, as not to need a midwife. It is thought that they told a lye, in affirming this, for, though eaſtern women in general, are brought-to-bed with great facility; yet this could be hardly ſaid of all the *Hebrew* women. *Remunerata eſt benevolentia, non fallacia*; *benignitas mentis, non iniquitas mentientis*, ſays St. *Auſtin*. *Cont. Mend.* cap. xv.

Inſtead of *God built them houſes*; the *Hebrew* has only, HE *built them houſes*: which ſome underſtand, as if *Pharaoh* had built houſes on purpoſe to lodge theſe midwives, that the *Hebrew* women might come thither to be delivered, in preſence of officers appointed by the king. Others refer this to God, who rewarded the midwives, by a numerous poſterity. But the *Hebrew* ſhews, that this reſpects the *Hebrews*, whoſe houſes God built up, by a multitude of children. *Vide* FRAGMENT, No.

PUBASTHUS, פיבסת, βαβαστος, *the mouth of contempt*; from פה, *a mouth*, and בוס *bus*, *to contemn, to tread under foot*. A city. Ezek. xxx. 17.

PUBLICAN, in *Greek*, *telones*; an officer of the revenue, employed in collecting impoſitions. Among the *Romans* there were two ſorts of tax receivers: ſome were general receivers, who in each province had deputies, who collected the revenues of the empire, and accounted to the emperor. Theſe principals were men of great conſideration in the government; and *Cicero* ſays, *pro Planc.* that among theſe, were the flower of the *Roman* knights, the ornament of the city, and the ſtrength of the commonwealth. But the deputies, the under-farmers, the commiſſioners, the *publicans* of the lower order, were looked on as ſo many thieves and pickpockets. *Theocritus* being aſked, Which was the moſt cruel of all beaſts? anſwered, among the beaſts of the wilderneſs, the bear and the lion; among the beaſts of the city, the *publican* and the *paraſite*. *Theocrit. apud Muſonium.*

Among the *Jews*, the name and profeſſion of a *publican* was exceſſively odious. They could not, without the utmoſt reluctance, ſee *publicans* rigorouſly exacting tributes and impoſitions laid on them by the *Romans*: eſpecially the *Galileans* or *Herodians*, the diſciples of *Judas* the *Gaulonite*, ſubmitted to this with the greateſt impatience, and thought it even unlawful. Thoſe of their own nation who undertook this employ, they looked on as heathen; *Let him be unto thee as an heathen man, and a publican.* Matt. xviii. 17. It is even ſaid, they would not allow them to enter the temple, or ſynagogues; to partake of the public prayers, offices of judicature, or to give teſtimony in a court of juſtice. *Vide Grot. ad Matt.* xviii. *Lightfoot*, *Hor. Heb. in Matt.* Laſtly; we are aſſured, they would not receive their preſents at the temple, no more than the price of proſtitution, of blood, or any thing of the like nature.

There were many *publicans* in *Judea*, in the time of our Saviour. *Zaccheus*, probably, was one of the principal receivers, ſince he is called *the chief among the publicans*; Luke xix. 2. but St. *Matthew* was only an inferior *publican*. Luke v. 27. vii. 34. The *Jews* reproached our Saviour with being a *friend of publicans and ſinners*, and of *eating* with them. And our Saviour told the *Jews*, Matt. xxi. 31. that *harlots and publicans* ſhould be preferred before them in the kingdom of heaven. In the parable of the *publican and Phariſee*, who prayed

prayed at the ſame time in the temple, we ſee with what humility his condition inſpired the *publican*. Luke xviii. 10. He keeps afar off, and, probably, dared not ſo much as enter the court of the people, &c. *Zaccheus* aſſures our Saviour, who had done him the honour to viſit his houſe, that he was ready to give half of his goods to the poor, and to return fourfold of whatever he had unjuſtly acquired. Luke xix. 8. The *Roman* laws required, that whenever any farmer was convicted of extortion, he ſhould be obliged to render four times the value of what he had extorted. *L. Hoc Edicto in fine digeſt. de Publican.*

Some have thought, that by the *Jewiſh* laws, it was forbid to pay any tribute, or to be a *publican*; from *Deuteronomy* xvii. 15. But it is certain, there were *publicans*, *Iſraelites*; ſuch were *Zaccheus* and St. *Matthew*; though their employment was very odious. The *Herodians*, who refuſed to pay tribute to ſtrangers, did not found their refuſal on this law; ſince the *Hebrews* otherwiſe explain this paſſage. The diſciples of *Judas Gaulonites* founded their refuſal to pay tribute, on their being the people of the Lord, and becauſe it was not permitted to a true *Iſraelite* to acknowledge any other ſovereign than God. *Joſeph. Antiq.* lib. xviii. cap. 2.

PUBLIUS: chief or governor of *Malta*, when St. *Paul* was ſhipwrecked on this iſland, A. D. 60. Acts xxviii. 7, 8, 9. *Publius* received St. *Paul* and his company into his houſe very kindly, and treated them three days with great humanity. St. *Paul*, in acknowledgment, reſtored to health the governor's father, who was ill of a fever and bloody-flux. It is ſaid, that not only *Publius* the father, but the whole iſland alſo, was converted to the *Chriſtian* faith. *Chryſoſt. Homil.* 54. *in Acta Apoſt. Gregor. Mag. in Job.* lib. xxvii. cap. 11. & *recent. plerique. Ado*, with ſeveral *Latin* writers, affirm, that *Publius* was made a biſhop by this apoſtle, and ſent to preach the goſpel; that coming to *Athens*, he was biſhop there, and ended his life by martyrdom. But this opinion cannot be ſupported; ſince *Publius*, biſhop of *Athens*, did not ſuffer martyrdom till the time of *Marcus Aurelius*.

PUDENS, mentioned by St. *Paul*, 2 Tim. iv. 21. A. D. 65. *Baronius*, an. 44. ſec. 61. with others, believed, that *Pudens* was a *Roman* ſenator converted by St. *Peter*, with whom St. *Paul* abode ſome time. But there is reaſon to think, he confounds him with another *Pudens*, a ſenator, ſaid to be father of *Praxedus* and *Prudentiana*, in the time of pope *Pius*, above an hundred years afterwards. The *Greeks* keep the feſtival of St. *Pudens*, the diſciple, *April* 14. They put him in the liſt of the ſeventy diſciples, and ſay, that after the death of St. *Paul*, he was beheaded by *Nero*. Some think that *Claudia*, mentioned by St. *Paul* after *Pudens*, was his wife. The common tradition is, that St. *Peter* not only lodged with *Pudens*, but alſo there conſecrated the firſt church at *Rome*; ſince made that of St. *Peter in Bonds*.

PUHITES, פוּתי, ἀΦϑοῖ, *that ſeduces*; from פתה *pathah*: otherwiſe, *mouthful*; from פת *path*, and פתה *pathah*: in *Chaldee*, *wideneſs*. 1 Chron. ii. 53.

PUL, פול, *bean*; from פול *phol*: otherwiſe, *deſtruction*; from פלח *palach*, *to cleave*, *to deſtroy*. An *Aſſyrian* name; no etymology in the *Hebrew*.

PUL, or *Phul*, king of *Aſſyria*: 2 Kings xv. 19. he came into the land of *Iſrael* in the time of *Menahem*, to aſſiſt him, and confirm him in the kingdom. Hoſ. v. 13. The king of *Iſrael* gave him a thouſand talents of ſilver, and *Pul* continued in the country till it was paid. We conjecture that *Pul* was the father of *Sardanapalus*, who added the name of *Pal* or *Pul* to that of *Sardan*; as *Merodach* added the name of *Baladan*, and called himſelf *Merodach-baladan*. If this conjecture be true, *Pul* is the ſame as *Anacindarexes*, or *Anabaxares*, the name which profane authors give to the father of *Sardanapalus*. *Athen.* lib. vii. & xii. *Dipnoſ. Strab. Suid. Arrian. Stephanus Byzantinus* calls him *Cyndaraxes*; *Julius Africanus*, *Acracarnes*; and *Euſebius*, *Acrazapes*. *Pul* is properly the firſt king of *Aſſyria* mentioned in Scripture.

PUNISHMENTS *of the Hebrews*. There were ſeveral ſorts of *puniſhments* uſed among the *Jews*, which are mentioned in Scripture. As, 1. The *puniſhment* of the croſs. 2. Hanging, or the *puniſhment* of the rope. 3. Stoning. 4. Fire or burning. 5. The *tympanum*, or whipping. 6. Impriſonment. 7. The ſword, or beheading. 8. The precipice, or throwing down a rock. 9. Rending to pieces by thorns, or treading under the feet of animals. 10. The ſaw. 11. Stifling by being thrown down into a place full of aſhes. 12. Cutting off the hair. 13. Blinding the eyes. 14. Being ſtretched on the wooden horſe. There are others, mentioned in the *Maccabees*, or in the Government of Reaſon. See the various articles following.

The *Rabbins* tell us of many formalities which accompanied the deciſion of the judges in criminal caſes. When the matter concerned life and death, they proceeded with great deliberation. After the witneſſes had been heard, the affair was put off to the next day; the judges went home, ate but little, and drank no wine. The

day following they assembled again, two by two, to examine the circumstances at more leisure: and the judgment might now be rectified, or reversed.

Sentence being confirmed and pronounced, the criminal was led to execution. A man placed at the door of the court, held a handkerchief in his hand; a little farther was a horseman, or a cryer on horseback. If any one offered himself to say any thing in favour of the condemned, the first centinel made a signal with his handkerchief, and the horseman galloped away, to have the prisoner brought back. Two of the judges went on each side of him, to hear if he had any thing farther to offer in his justification. The criminal might be brought back as often as five times, to hear those who could say any thing in his defence. If there was nothing to retard the execution of the sentence, it was published with a loud voice; *such an one is abandoned, for such a crime; such and such have deposed against him: if any one have any proofs of his innocence, they may now produce them.*

The *Jews* were of opinion, that the death of offenders, might be of great efficacy to procure their salvation, if they suffered to satisfy the justice of God, and to make atonement for their sins. They were exhorted to confess their faults, and to say, *Let my death be for an expiation of all my sins.* Their maxim was, he that confesses his faults, has a share in the life to come.

They gave to criminals, at their execution, wine mingled with incense, myrrh, and other strong drugs, proper to stupify the senses, and to abate the severity of pain. *Solomon* advises, Prov. xxxi. 6. to give wine to such as are overwhelmed with pain. And we see an instance of this, in what was offered to *Jesus Christ* at his passion; wine mixed with myrrh, before his crucifixion; and vinegar when he was on the cross, Matt. xxvii. 34, 48. These observations are general, and belong to all that were executed.

Hanging.

I do not observe any crime in the law, for which the guilty was condemned to be hanged. They often hung up men after their death; but I cannot see that any were hanged alive. The *Jews* maintain, that none but idolaters and blasphemers underwent this *punishment*. *Achitophel* hung himself. 2 Sam. xvii. 23. also *Judas*, Matt. xxvii. 5. Acts i. 18. *Moses* pronounces him accursed, that is hung upon a tree; and he would have him cut down before sun-setting, Deut. xxi. 23. *Haman* and all his sons were hung on an high gallows: Esth. vii. 9, 10. *Pharaoh*'s chief baker was first beheaded, and afterwards hung on a gibbet, Gen. xli. 13. *Moses* ordered those princes of *Israel* to be hanged on gibbets, who had any share in the crime of worshipping *Baal-peor*. Numbers xxv. 4. *Joshua* hanged up the king of *Ai*, and he continued on the gallows until the evening, Josh. viii. 29. Another time he hung up five kings of the *Canaanites*, Josh. x. 26. The *Philistines* hung the bodies of *Saul* and *Jonathan* on the walls of *Beth-shan*, 2 Sam. xxi. 12, 13. *Jeremiah* says, Lam. v. 12. that the princes of *Israel* were hung up by the hand, after their death, by the *Chaldeans*. The soldiers of *Antiochus Epiphanes* hung up dead children on the necks of their mothers, who had circumcised them, 1 Macc. i. 62.

From all these examples, may be inferred, that sometimes they hung up men alive; and sometimes hung up their carcases, after they were dead.

Burning

Was very common among the *Hebrews*. When *Judah* was informed that his daughter-in-law *Tamar* was with child, he would have had her burnt as an adultereſs, Genesis xxxviii. 24. The law of *Moses* inflicts this *punishment* on the daughters of the priests, guilty of fornication: Lev. xxi. 9. *Abraham*, say some, was cast into the fire, because he would not worship the gods of the *Chaldeans*, Gen. xi. 31. Nehem. ix. 7. *Nebuchadnezzar* caused *Daniel* and his companions to be thrown into a burning fiery furnace, on a like occasion, Dan. iii. 6. *Moses* ordered him to be burnt alive, who should marry the mother and her daughter, Lev. xx. 14.

Jeremiah informs us, xxix. 22. that *Nebuchadnezzar* ordered *Zedekiah* and *Ahab* to be roasted in a pan, for abusing their neighbours wives. *Antiochus Epiphanes* exercised the same, and similar *punishments* against the brethren *Maccabees*: the author of *Ecclesiasticus* says, that the flesh of the wicked shall be punished by worms, and by fire; *i. e.* probably shall be exposed in the fields, and burnt in the valley of *Hinnom*: they burnt there the carcases of men, and other creatures, to prevent their stench from infecting the city; and to this *Jesus Christ* seems to allude, when he says, Mark ix. 43, 45, 47, that the worm of the damned dies not, and their fire is not quenched.

Some *Jewish* authors pretend, that he who was condemned to the fire, was not burnt in the flames: he was set up to the knees in a dunghill, his throat tied about with a large piece of cloth, which was strained by the two ends, till the sufferer was forced to open his mouth: or it was forced open by an instrument. Then they poured melted

melted lead down his throat, till his bowels were conſumed. They found this ſort of *puniſhment* upon what is ſaid, that the fire did not conſume the bodies of the children of *Aaron*, *Levit.* x. 1, 2, 3. (This is not ſaid expreſsly in Scripture, which only takes notice, that they were carried out of the camp in their habits. This ſhews that they were not conſumed by the fire.) So that they thought it not lawful for them to conſume the bodies of their brethren. Beſides, they thought this a more merciful kind of death. The rabbi *Eleazar* objecting againſt this determination, and affirming that he had ſeen the body of a prieſt's daughter burnt, who had committed a crime; it was anſwered to him, that then the Sanhedrim muſt have been compoſed of ignorant people, or of *Cuſhites* and profane perſons, who did not underſtand the law.

Imprisonment

Was not conſidered as a *puniſhment*, but to ſecure the accuſed. So *Joſeph* detained his brother *Simeon* in priſon, Gen. xlii. 19. The blaſphemer that was brought to *Moſes*, Lev. xxiv. 12. and the man that was found gathering ſticks on the *Sabbath-day*, Numb. xv. 34, were put in ward till the Lord declared what kind of *puniſhment* they ſhould ſuffer. *Jeremiah* and *John the Baptiſt* were ſhut up in priſon, to prevent their remonſtrances to the people.

But, often, impriſonment was made a *puniſhment* by ſeverities. *Joſeph* was put into priſon, and loaded with fetters, Geneſis xxxix. 20. *Samſon* taken by the *Philiſtines*, was caſt into a dungeon, and forced to grind at the mill, Judg. xvi. 21. *Heſhea*, king of *Iſrael*, *Jehoahaz*, and *Manaſſeh*, kings of *Judah*, were ſhut up in priſon by their conquerors the kings of *Aſſyria* and *Chaldea*. *Zedekiah* underwent the ſame hardſhips; to which was added the *puniſhment* of loſing his eyes. *Ahab*, king of *Iſrael*, gave orders, 1 Kings xxii. 27. that the prophet *Micaiah* ſhould be ſhut up in priſon; that he ſhould be fed with the bread of affliction, and the water of diſtreſs, till his return from *Ramoth-gilead*.

Bonds, fetters, ſhackles, manacles, chains, which uſually attended impriſonment, muſt be conſidered as *puniſhments*, which greatly aggravated that of being kept in priſon. The ancient *Hebrews* had alſo a kind of yoke, framed of two pieces of wood, long, and pretty broad, in which they cut away a ſemicircle for the criminal to put his neck in. *Jeremiah* xxvii. 2. received an order from the Lord, to make bonds and yokes, to put them on his neck, and to ſend ſome to the kings of *Edom*, *Moab*, *Ammon*, and *Tyre*, to declare their approaching captivity by the king of *Chaldea*. They alſo uſed ſtocks, wherein were holes at ſeveral diſtances, through which they made the priſoners put their legs, at a greater or leſſer diſtance, according to the torment they meant to inflict. See *Job* xiii. 27. & xxxiii. 11. *Prov.* vii. 22. *Prudentius*, hymn 4. has deſcribed this *puniſhment*,

> Lignoque plantas inſerit,
> Divaricatis cruribus.

Precipitation.

To throw headlong into the ſea from a precipice, with a ſtone tied about the neck, was not a common *puniſhment*: if it has been ſometimes uſed among the *Hebrews*, it was in extraordinary caſes. *Amaziah*, king of *Judah*, forced ten thouſand *Idumeans*, whom he had taken priſoners of war, to leap from the top of a high rock, 2 Chron. xxv. 12. Some are of opinion alſo, that they precipitated from the rock of *Oreb*, the king of the *Midianites*, named *Oreb*, Judg. vii. 25. The *Jews* intended to precipitate *Jeſus Chriſt* from the top of their mountain, Luke iv. 29. St. *James the Juſt* was thrown down from the higheſt part of the temple, into the valley below. *Zachariah*, ſon of *Baruch*, was put to death in the midſt of the temple, and his body thrown into a deep place beneath the walls of that holy ſtructure, *Joſeph de Bello*, lib. v. cap. 1. *Jeſus Chriſt* mentions the *puniſhment* of caſting a man into the ſea, with a ſtone about his neck: Mat. xviii. 6. We are told, this was a common *puniſhment* among the *Syrians*.

Beheading.

Pharaoh's chief baker had his head cut off; after which, his body was hung on a gibbet, Gen. xl. 19. *Abimelech*, ſon of *Gideon*, cut off the heads of ſeventy ſons of *Gideon*, his brethren, on one ſtone, Judg. ix. 5. The people of *Samaria* cut off the heads of ſeventy ſons of *Ahab*, and ſent them in baſkets to king *Jehu*, 2 Kings x. 7. *John the Baptiſt* was beheaded in priſon, by the order of *Herod*, &c. &c. Mat. xiv. 8, 11.

Trampling to Death,

under thorns, under harrows, under the feet of elephants, is not known among us; but we find ſome inſtances in Scripture. When *Gideon* returned from purſuing the *Midianites*, he tore with thorns and brambles of the deſart, the chief men of the city of *Succoth*, who had inſulted him, Judg. viii. 16. It is thought *David* did ſomething like this to the *Moabites*, 2 Sam. viii. 2. *And he ſmote* Moab, *and meaſured them with a line, caſting them down to the ground; even with two*

two lines meaſured he, to put to death, and with one full line to keep alive. What is ſaid of *caſting them down to the ground*, favours this explication. He made the *Ammonites* undergo a *puniſhment* that was ſtill more cruel, 2 Sam. xii. 31. he *put them under ſaws, and under harrows of iron, and under axes of iron, and made them paſs through the brick-kiln.*

The harrows, or ſledges, of iron here mentioned, were machines proper for thraſhing of corn; of which there were ſeveral kinds. *Vide* FRAGMENT, No. XLVIII, page 83. He made them paſs under axes of iron, and through the places for making of bricks. Whether by theſe laſt words we are to underſtand furnaces in which bricks are burnt, or the place where the earth is beat and macerated, in which theſe miſerable wretches were executed; theſe *puniſhments* were very horrible, but were tolerated among thoſe people, who allowed themſelves the liberty of putting all to death that they took in war.

Lex nulla capto parcit, aut pœnam impedit.
SENECA, *Trag. Troad.*

Vide PTOLEMY PHILOPATOR, who would have trod the *Jews* to death by his elephants. The prophet *Micah* alludes to this kind of *puniſhment*, when he ſays, Mic. iv. 12, 13. *He ſhall gather them as the ſheaves into the floor. Ariſe and threſh, O daughter of* Zion, *for I will make thine horn iron, and I will make thy hoofs braſs, and thou ſhalt beat in pieces many people.* *Amilcar* the *Carthaginian* general, cauſed ſome *Carthaginians* and ſome ſtrangers, who had betrayed the intereſts of the republic, to be trod under foot by his elephants. *Prophyr. de Abſtin.* lib. 2.

LOSS OF HAIR.

To cut off the hair of guilty perſons, ſeems to be a *puniſhment* rather ſhameful than painful; yet it is thought, that pain was added to the diſgrace; and that they tore off the hair with violence, as if they were plucking a bird alive. This is the genuine ſignification of the *Heb.* אמרטם *Decalvavi, depilavi, Nehem.* xiii. 25. LXX. Ἐμαδάρωσα αὐτῶς. *I contended with them, and ſmote certain of them, and plucked off their hair.* Sometimes they put hot aſhes on the ſkin, after they had torn off the hair, to make the pain the more exquiſite. Thus they ſerved adulterers at *Athens*; as is obſerved by the ſcholiaſt of *Ariſtophanes*, in *Nubibus.*

This kind of *puniſhment* was common in *Perſia.* King *Artaxerxes*, inſtead of plucking off the hair of ſuch of his generals, who had been guilty of a fault, obliged them to lay aſide the *tiara*, ſays *Plutarch, Apothegm.* The emperor *Domitian* cauſed the hair and beard of the philoſopher *Apollonius* to be ſhaved, *Philoſtrat.* lib. iii. cap. 24. In France they cut off the hair of ſorcerers and magicians. This torture has often been inflicted on martyrs of the *Chriſtian* religion. In the impious book, compoſed by the *Jews*, of the life of *Jeſus Chriſt*, under the name of *Toledoth Jeſu*, they ſay their anceſtors cauſed his hair to be cut off, and afterwards his head to be rubbed with a liquor, which made him bald all his life after. It is obſerved in the book, called *The Government of Reaſon*, (ſometimes called the fourth book of the *Maccabees*,) that *Antiochus Epiphanes* cauſed the hair and ſkin and all, to be torn from the heads of ſome of the ſeven brethren the *Maccabees.* [SCALPED: as the Indians of *America?*]

BLINDING.

To make blind, and to *pluck out the eyes*, are *puniſhments* not common; and though *Moſes* appointed, that an eye ſhould be given for an eye, and a tooth for a tooth, Exodus xxi. 24. Deut. xix. 18, 19, 20. Levit. xxiv. 20. yet it is the opinion of commentators, that this was ſeldom practiſed, but that the offender was generally puniſhed by a pecuniary penalty, paid to the injured party. When the *Philiſtines* had ſeized *Samſon*, they put him in priſon, and bored out his eyes. Judg. xvi. 21. When *Nahaſh* king of the *Ammonites* made war with *Jabeſh-gilead*, he threatened to put out the right eyes of the people. *Nebuchadnezzar* took king *Zedekiah*, ſlew his children in his preſence, then cauſed his eyes to be put out, and afterwards had him carried to *Jeruſalem* in chains. 2 Kings xxv. 7. *Vide* FRAGMENTS, No's CLXXXIX, CXC, CXCI, CXCII.

MAIMING.

To cut off the feet and hands, was a cruelty exerciſed by *Adonibezek*, on ſeventy kings conquered by him, who ate like dogs under his table. Judg. i. 6, 7. But God thought fit to have him tortured after the ſame manner. *David* puniſhed the murderers of *Iſhboſheth* by the ſame means, 2 Sam. iv. 12. *Antiochus Epiphanes* alſo cut off the extremities of the hands and feet from the ſeven brothers *Maccabees.* 1 Mac. l. 4. & 2 Mac. vii. 4. When *Alexander the Great* came near to *Perſepolis*, eight hundred *Greeks* preſented themſelves before him, to entreat his protection and their own liberty. They had been taken captive by the kings of *Perſia*, and had been maimed; ſome having had their feet or hands

hands cut off, others their noſes. *Vide* FRAGMENTS, No. CXXI. They had alſo the marks of ſlavery imprinted upon them, which were a ſort of rough characters in their ſkins, that could not be got out. *Diodor. Sicul. Juſt. Quint. Curt.*

THE WHEEL.

Is not known in the canonical books either of the *Old* or *New Teſtament*. But it is found in the fourth book of the *Maccabees*, or *Government of Reaſon*, cap. 9. *in Græco*. He ſays, that the fifth and ſixth of the brethren *Maccabees* were put upon the wheel. The firſt of them was dragged upon a machine, which the author calls *Catapulta*, upon which they tied his knees with ſtrong chains, and violently bent his back upon a wheel, ſo that he was rolled like a ſcorpion about the wheel. The ſecond was alſo brought and faſtened with violence upon the wheel, ſo that all his bones were diſlocated; then they burned his ſides and bowels with red hot irons.

I doubt not but what is here called a wheel, is nearly the ſame thing as the wooden horſe or treſſel, concerning which ſo much has been ſaid. The reader may compare what is here ſaid of the *puniſhment* of the wheel, with what has been ſaid of the wooden horſe, and he will find almoſt the ſame characters obſervable in both. They violently ſtretched out the criminals upon the machine, drawing their limbs with ropes or pullies; then they whipt them, diſlocated their joints, burnt their ſides, tore off their ſkin with iron pincers, kept them lying ſometimes upon their backs, ſometimes upon their bellies, ſometimes with their heads uppermoſt, ſometimes bending double, and ſometimes with their heads hanging downwards. The form of the wheel gave them opportunity of putting the miſerable ſufferers into all manner of painful poſtures. The wheel to which *Ixion* was faſtened according to the fable, was always turning round. *Suidas* ſays, that they uſed to faſten ſlaves to the wheel, and there whip them. The acts of the martyrs often tell us, that they ſtretched the bodies of theſe ſaints upon this engine, and there made them ſuffer ſeveral kinds of torture.

FIGHTING WITH WILD BEASTS.

Was a *puniſhment* frequent among the *Romans*. St. *Paul* ſays, that he fought with beaſts at *Epheſus*. 1 Cor. xv. 32. See St. PAUL. Sometimes they were expoſed to the beaſts, to be devoured by them, as St. *Ignatius* was to the lions; either to ſerve as ſport to them, as St. *Perpetua*, who was expoſed to a wild cow, being encloſed within nets, that ſhe could not make her eſcape; or, laſtly, to fight with the beaſts.

OTHER PUNISHMENTS.

Some are of opinion, that the *puniſhment* of impaling was not unknown to the *Perſians*, and that it is intimated by *Ezra*. *Tollatum lignum de domo illius, & erigatur, & configatur in eo. Vat. Grot.* Others think, the guilty perſon was to be hanged on an upright poſt, after the demolition of his houſe. Others underſtand it, that they were to be fixed to a piece of wood belonging to the houſe, and there to undergo the *puniſhment* of whipping. *Shindler, & Lud. de Dieu, in* 1 Eſdr.

Sometimes they demoliſhed the houſes of offenders, and reduced them to a common place for filth and dung. Thus the temple of *Baal* was treated by king *Jehu*. *Nebuchadnezzar* threatened the diviners of *Chaldea*, to make them undergo this *puniſhment* and diſgrace, if they did not declare his dream to him. Dan. ii. 9. He afterwards decreed the ſame penalty, to all ſuch, as ſhould not worſhip the God of *Shadrach*, *Meſhech*, and *Abednego*. Dan. iii. 29. And king *Darius* in the ſame manner threatened thoſe, who ſhould moleſt the *Jews*. Ezra vi. 11. However, there are good interpreters, who explain theſe paſſages as implying only confiſcations to the king's uſe.

PUNITES, פוני, Φουὶ, *Hebrew, Phuni, that regards*; from פנה *panah, to behold:* otherwiſe, *my face*, from פנים *panim*; *countenance, or face.*

PUNON, פנון, *precious ſtone:* otherwiſe, *that beholds;* perhaps from פנן *pinan, angle, corner, ſecret place.* It was a place where copper-mines were found.

PUNON, or *Phunon*, a ſtation of the *Hebrews* in the wilderneſs: Numb. xxxiii. 42, 43. called *Phæno, Phaino*, and *Metallo-phænon*, becauſe of its mines of metals. *Euſebius* in Φάνων, ſays, it was between *Petra* and *Segor*; and in Δαυδάν, he places it four miles from *Dedan*. St. *Athanaſius, Epiſt. ad Solitarios* ſays, that theſe mines of *Phanos* were ſo dangerous, that murtherers condemned to work there, lived but a few days. We find biſhops of *Phenos* in the ſubſcriptions of the councils.

It is thought to be at *Punon* that *Moſes* erected the brazen ſerpent, for the cure of the murmuring *Iſraelites*, who had been bit by the fiery ſerpents. Others believe this happened at the encampment of *Zalmonah*. *Vide* Numb. xxi. 7.

PUR, פור, κλῆρος, *lot.*

PUR, or *Phur*, or *Purim*; i. e. *lots*. This was a ſolemn feaſt of the *Jews*, inſtituted in memory of the lots caſt by *Haman*, the enemy of the *Jews*. Eſther iii. 7. Theſe lots were caſt in the

the firſt month of the year, and gave the twelfth month of the ſame year, for the execution of *Haman*'s deſign, to deſtroy all the *Jews* of *Perſia*. Thus the ſuperſtition of *Haman*, in crediting theſe lots, cauſed his own ruin, and the preſervation of the *Jews*; who had time to avert this blow, by means of *Eſther*. In memory of this deliverance, the *Jews* inſtituted a feaſt, which they named *Pur* or *Purim*. See HAMAN, ESTHER, and MORDECAI.

The word *Phur* or *Pur* is rather *Perſian* than *Hebrew*. The *feaſt of lots* was celebrated among the *Jews* in *Shuſhan* on the 14th, and in other parts of the *Perſian* empire on the 15th of *Adar*, which anſwers to our *February*. Eſther ix. 18, 19, 21. and 2 Macc. xv. 39. The *Jews* have exactly kept this feaſt down to our times, and theſe are the ceremonies they obſerve in it. On the eve of the feaſt, if it be a day on which they may faſt, they keep a ſtrict faſt, in memory of that kept by *Eſther* and *Mordecai*. If the day be a ſabbath, or the eve of a ſabbath, on which they never faſt, they anticipate the faſt; *i. e.* inſtead of faſting on the 13th of *Adar*, they faſt on the 11th.

On the eve of the feaſt, they give alms liberally to the poor, that theſe alſo may enjoy the feaſt of lots: And on the feaſt day they ſend a ſhare of what they have at table, to thoſe who have need. On the evening of *Adar* 13, when the feaſt begins, they aſſemble in the ſynagogue, and light the lamps; and as ſoon as the ſtars begin to appear, they begin to read the book of *Eſther*. They continue reading it throughout. There are five places in the text, wherein the reader raiſes his voice with all his might, and makes ſuch a dreadful howling, as to frighten the women and children. When he comes to the place which mentions the names of the ten ſons of *Haman*, he repeats them very quick without taking breath, to ſhew that theſe ten perſons were deſtroyed in a moment. Every time the name of *Haman* is pronounced, the children with great fury ſtrike the benches of the ſynagogues with mallets, or ſtones, and make lamentable cries. It is ſaid that heretofore they uſed to bring into the ſynagogue a great ſtone, with the name of *Haman* written on it, and all the while the book of *Eſther* was reading, they ſtruck it with other ſtones, till they had beat it to pieces.

After the reading was finiſhed, they returned into their houſes, where they made a meal rather of milk-meats than of fleſh. The day following, early in the morning, they returned to the ſynagogue, where, after they had read that paſſage of *Exodus*, wherein is mentioned the war of *Amalek*, they again read the book of *Eſther* with the ſame ceremonies as before. After which they return home, and make as good cheer as they can, and paſs the reſt of the day in ſports and diſſolute mirth, the men dreſſing themſelves in women's cloaths, and women in the mens', contrary to an expreſs prohibition of the law. Deut. xxii. 5. And their doctors have decided on this point, that on this day they may drink wine until they cannot diſtinguiſh between, *Curſed be* Haman, and *Curſed be* Mordecai. Heretofore they uſed to erect a gibbet, and upon it to burn a man made of ſtraw, which they called *Haman*. But it was thought they had an intention of inſulting the *Chriſtians* on the death of *Chriſt*, and therefore the emperors forbad them this practice, on penalty of forfeiting all their privileges. *Cod. de Judæis & Cælicol. L. Jud.*

The feaſt of *Purim*, or lots, in the manner the *Jews* obſerve it, has a good deal of reſemblance to the ancient *Bacchanalia* of the pagans. Pleaſures, diverſions, joy, good cheer, make as it were the very eſſence of it. The ſpirit of revenge which animated the *Jews* of *Shuſhan* againſt their enemies, has paſſed undiminiſhed to their poſterity; who abandon themſelves to it without meaſure and without bounds. They allow themſelves the drinking of wine to exceſs, becauſe, ſay they, it was by making king *Ahaſuerus* drink, that *Eſther* procured the deliverance of the *Jews*. They compel every one to be preſent at the ſynagogue, man, woman, child, and ſervant; becauſe all ſhared in the deliverance, as all were expoſed to the danger. On this day ſcholars make preſents to their maſters, heads of families to their domeſticks, the great to thoſe of mean condition. In a word, the whole day is ſpent in joyfulneſs and feaſting. As it is ſaid in the book of *Eſther*; *That they ſhould make them days of feaſting and joy, and of ſending portions one to another, and gifts to the poor.* *Leo of Modena, Ceremonies of the Jews*, page 3. cap. 10. Eſth. ix. 22.

This feſtival continues two days, but only the firſt is kept with ſolemnity. During theſe two days they may work or do buſineſs; yet they refrain the firſt day, though they are not obliged to it. The ſecond day they read no new leſſon in the ſynagogue, and the feaſt is not ſo great; but they, however, ſhew marks of feſtivity. When the year conſiſts of thirteen months, and there are two *Adars*, (See ADAR, MONTH.) they celebrate

celebrate the Feaſt of Lots twice over; the grand *Purim* on the fourteenth of the firſt *Adar*, and the leſſer *Purim* on the fourteenth of the ſecond *Adar*. But this ſecond feaſt has properly nothing but the name. *Baſnage*, Hiſt. of the Jews, tom. 5, lib. vii. cap. 1.

On the eve of the feſtival they gather the half-ſhekel formerly paid to the temple, and which at preſent they diſtribute among ſuch as undertake a journey to *Jeruſalem*, whither ſeveral repair out of devotion, and where they covet to be buried; believing that all the *Jews* are to rendezvous there at the laſt judgment, and that they ſhall even paſs thither through the bowels of the earth.

They read the text of *Eſther* not out of a printed book, nor out of a folded book, but out of a roll of vellum, in the ancient manner, wrote with a particular kind of ink. After they have unrolled the volume, they make three prayers, to thank God for calling them to this ceremony, for having delivered them, and for having continued their lives to the celebration of this feſtival. On this day the reader may ſit down, whereas at other times he muſt ſtand up, while he reads the law. The reading of the book of *Eſther* is concluded with curſes againſt *Haman* and his wife *Seres*, with bleſſings on *Mordecai* and *Eſther*, and with praiſes to God for having preſerved his people. Reſt is obſerved very religiouſly, eſpecially the firſt day; and the *Jews* tell us, that a man having ſown flax on this day, not one grain of it came up.

It was the emperor *Theodoſius* II. who forbad the *Jews* to erect gibbets, to fix an image upon them, which they called *Haman*, and afterwards to burn them; becauſe it was not fit that in their feſtivals they ſhould inſult the myſteries of the *Chriſtian* religion, A. D. 408. Yet three years after, ſome *Jews* in the extravagance of their frolics, notwithſtanding this expreſs prohibition, faſtened a young *Chriſtian* to a gibbet inſtead of a *Haman*, whom they whipped ſo cruelly, that he died on the ſpot: in the city of *Inmeſtar*, in *Chalcis* and *Syria*. The *Chriſtians* in the country took up arms; and the *Jews* were puniſhed.

PURGATORY. This word is not in Scripture, neither in the *Old* or *New Teſtament*. *Purgatory* means that ſtate of thoſe ſouls, which having departed out of this life without expiating certain impurities that deſerve not eternal damnation, or which not having undergone the puniſhments due to their ſins, expiate them by ſuch puniſhments as God inflicts on them, before they enjoy his preſence.—[This tenet is a favorite in the *Romiſh* church: but at beſt is ſuggeſted by inferences, rather than founded on clear expreſſions. The paſſages uſually appealed to are, 2 Mac. xii. 43. the inſtance of *Judas Maccabeus*, who ſeems to offer ſacrifices for his ſlain ſoldiers: —but this is clogged with difficulties: 1. He might offer theſe ſacrifices as expiations for his army in general. 2. It cannot be ſaid theſe ſoldiers died "godly," as the text intimates. 3. The whole is rejected from canonical Scripture.]

As to the *New Teſtament*, *Chriſt* ſays, there are certain ſins that ſhall not be forgiven, neither in this world, nor in the world to come, Matt. xii. 32. Conſequently he allows, that ſome ſins may be forgiven in the other world. [But this does not prove they will be *expiated* in the other world: which is the intent of purgatory; they may be forgiven, *i. e.* pronounced pardoned, but not by procuration of the party's ſufferings.] St. *Paul* prays for *Oneſiphorus* then departed, *The Lord grant unto him that he may find mercy of the Lord in that day*. But if prayers may be made for the dead, then there is a *purgatory*, and a ſtate wherein they may be benefited by our prayers. [This is a very weak argument; the phraſe "God bleſs him" ſpoken of the dead, is quite as concluſive on the ſubject: and yet this is daily uſed in the Eaſt: "the memory of the juſt is bleſſed." So among ourſelves we recollect the memory of our departed friends with affection and praiſe: and I believe nobody would ſcruple to pray for the mercy of God on any of his friends "in that day," who yet would not think of inferring a purgatory from this expreſſion.]

The *Jews* acknowledge a kind of *purgatory*, which continues for one year after the perſon is departed. During theſe firſt twelve months, the ſoul is at liberty to come upon earth, to viſit its body, and to frequent thoſe places and perſons, to which it had a particular relation during its life. They pray for the repoſe of the dead during all this time, and are perſuaded, that they adminiſter much conſolation to them by their prayers, that they procure reſt for them, and pardon of their ſins.

They call *purgatory*, *Abraham's boſom*, *the treaſury of the living*, *the garden of Eden*, and *Upper Gehenna*. Hell they call the *Lower Gehenna*. They believe that all *Iſraelites* have a portion in the world to come, or the ſtate of happineſs, either immediately after death, or after they have atoned for their ſins in *purgatory*. There are but a very ſmall number of their nation, who are great profligates, that are for ever excluded out of heaven. As for the reſt, they hold that they continue not above a year in *purgatory*. The ſabbath-day is a day of remiſſion to the ſouls in *purgatory*: they do not burn upon that day. The *Jews* offer up

a great many prayers, and works of ſatisfaction, on the day of ſolemn expiation, for the comfort of ſuch ſouls as are in the *Upper Gehenna*. *Leo of Modena*, part 5. cap. 10. *Vindet. de Vita Functorum Statu.* ſect. 8. &c.

PURIFICATIONS. There were many kinds among the *Hebrews*, according to the ſeveral kinds of impurities contracted. See LEGAL IMPURITIES: alſo LEPROSY, GONORRHEA, DEAD BODIES, NAZARITES. When a woman was delivered of a boy, ſhe was eſteemed impure for forty days, Lev. xii. 1, 2, 3, &c. During the firſt ſeven days ſhe defiled all which ſhe touched. After this ſhe was impure thirty days, but not ſo as to hinder her from taking care of her houſhold affairs: only from the uſe and participation of holy things. If ſhe had a girl, ſhe was judged unclean for ſixty days; during the two firſt weeks of which ſhe could not touch any thing without defiling it.

When the days of her *purification* were ended, ſhe offered a lamb to the tabernacle, or temple, for a burnt-offering, and a young pigeon, or dove, for a ſin offering. If ſhe was unable to offer a lamb, ſhe gave two doves, one for a burnt offering, the other for a ſin-offering.

Though the holy Virgin was not ſubject to the law that ſays, *Mulier ſi ſuſcepto ſemine pepererit maſculum*, &c. [*Vide Origen. homil.* 8. *in Levit. Baſil. in Iſai.* vii. 14. *Chryſoſt. homil. in occurſ. domini. Cyrill. Alex.* lib. ii. *de fide ad Reginas. Procop. Theophyl. ad Luc.* ii. *Bern. ſerm. purific.*] yet ſhe complied with it, Luke ii. 22, 23, &c. And to preſerve the memory of this, the church has inſtituted the feaſt of *the Purification of the Virgin Mary*, commonly called *Candlemas-Day*, *February* 2. on which thoſe of the church of *Rome* carry wax candles in their hands, to repreſent more ſenſibly the coming of *Jeſus Chriſt*, whom *Simeon* in his Canticle calls *the light of the Gentiles, and the glory of Iſrael.* But thoſe who have moſt examined into this matter think, that the true reaſon of theſe ſolemn proceſſions was, to wear out the memory of the profane ſacrifices of the Pagans in the month of *February*. *Februa ſacra* were kept in honour of *Pluto*, to luſtrate or purify men, fields, and cities; and that the candles uſed in this ſolemnity were inſtead of the torches carried by the Pagans in the feaſts of *Lupercalia*, celebrated on the fifteenth of *February*, in honour of *Pan*, wherein naked men ran through the ſtreets with lighted torches, and committed a thouſand inſolencies.

This feaſt was inſtituted by the emperor *Juſtinian*, about the middle of the ſixth century; and perhaps in ſome places ſooner. He fixed it to *February* 2. and ordained its celebration uniformly throughout the empire. This was readily followed by places not under his dominion. They called this feaſt *Hypapante*, which in *Greek* ſignifies *meeting*, becauſe when *Jeſus Chriſt* came into the temple, *Simeon* and *Anna* may be ſaid to have met him, and with him *Joſeph* and *Mary*.

In the ſame feaſt is celebrated the memory of the preſentation of *Jeſus Chriſt* in the temple, as the firſt-born of *Mary*, in obedience to the law, Exod. xiii. 13. See FIRST-BORN.

The *Jews* that lived at too great a diſtance from the temple, and could not reſort thither to *purify* themſelves from certain defilements, which were unavoidable; ſuch as pollution contracted at the burial of the dead, &c. made uſe of the aſhes of the red heifer ſacrificed for this purpoſe at *Jeruſalem*, and the aſhes of which were diſtributed to all *Iſraelites* at a diſtance. See RED HEIFER, Numb. xix. 5.

A man and woman who uſed the marriage-bed, were unclean until the evening; they waſhed their cloaths, and purified themſelves by bathing, Levit. xv. 16, 17, 18. A woman under her infirmities was unclean ſeven days; and whatever ſhe touched was defiled, &c. Levit. xx. 18. The ancient *Chriſtians* on many occaſions looked on theſe infirmities of women as defilements. The *Turkiſh* women forbear to come to worſhip while this laſts. The *Indian* women do not come into their houſes. *Tournefort's* Travels to the *Levant*, tom i. p. 44.

Involuntary pollutions in ſleep, were *purified* by bathing, Deut. xxiii. 10.

The *Hebrews* had an infinite number of other *purifications*. They did not ſo much as eat, or ſit down to table, until after they had waſhed their hands, by pouring water from their fingers ends up to their elbows. When they returned into their houſes, they uſed to waſh their hands. They alſo purified their pots and cups, their beds, and whatever elſe they made uſe of, following the traditions of their elders.

PURIM. See PUR.

PURITY; *pure*, and *purity*, are taken in Scripture, 1. For external *purity*; 2. For internal *purity*.

External *purity* is either in reſpect of perſons capable of partaking of holy things, and of performing the duties of civil life; or in reſpect of animals pure by the law; or in reſpect of things. Cloaths, houſes, utenſils, were capable of impurities which prevented their being uſed, but when purged from theſe impurities, they became clean, and might be uſed without ſcruple.

Things that were impure in their own nature, as carcaſes,

carcaſes, and animals that died of themſelves; and ſuch as were ſo by the appointment of the law, could never become clean. But men or women rendered unclean by any tranſient inconveniencies, might recover their uſual *purity*, when theſe inconveniencies were paſſed, or were expiated. In reſpect of cloaths, houſes, and goods; they were *purified*, by water, fire, or luſtration. When perſons had contracted impurities, it was neceſſary ſometimes that they ſhould offer certain ſacrifices of expiation. But the moſt general method of *purification* was the bath, or the waſhing of the whole body.

Internal *purity* conſiſted in innocence of life, in *purity* of the mind and heart, in juſtice, in the exact obſervation of the law of the Lord; the only way of recovering this *purity* when impaired, was converſion, deteſtation of ſin, ſorrow and compunction for it. Theſe diſpoſitions, accompanied by the ſacrifices required by the law, in caſes of negligence, inadvertency, or ignorance; or even of perverſeneſs and malice; might obtain pardon, not by virtue of the external ſacrifice, but by the faith, contrition, &c. of the offerer.

Moſes is not very explicit on the means of recovering this internal *purity*, nor is he ſo minute and accurate on this, as on external *purity*; becauſe as a law-giver, his firſt and principal view was to reſtrain the hands of men, and to regulate the ſtate of his commonwealth. Not but that *Moſes*, and the other ſacred authors of the *Old Teſtament*, ſay enough to thoſe who deſire to underſtand, to prove how little they relied on outward purifications and ſacrifices, in compariſon to the inward affections of the heart, contrition, faith, and charity. St. *Paul* in his epiſtles, and particularly in that to the *Hebrews*, has admirably diſplayed this truth, telling us, that the ſacrifices and ordinances of the old law were of no virtue in themſelves, to heal the inward diſtempers of the ſoul, and to repair the outrages done to God by our ſins.

In the new law, *Chriſtians* are freed from the yoke of ceremonies and legal impurities, and eſteem as real defilements, none but thoſe of the ſoul. Their chief care is (*i. e.* ought to be) employed, in preſerving inward *purity* and innocence of mind, and to recover theſe by repentance, whenever they have been injured by frailty. See REPENTANCE.

PURPLE, colour of, *Hebrew*, ארגמן *Argaman*; *Greek*, Πορφύρος *Porphyros*; *Latin*, *Purpura*. The *Greeks* alſo uſed the word ἀμάργη *Amorge*, derived from the *Hebrew Argaman*. It is thought that the fine *purple* colour was firſt diſcovered by *Hercules Tyrius*, whoſe dog by chance having eat a ſhell-fiſh called *Murex*, or *Purpura*, and returning to his maſter with his lips tinged with a *purple* colour, gave occaſion to the diſcovery of this precious dye. But *purple* is much more ancient than *Hercules*, ſince we find it mentioned by *Moſes* in ſeveral places; [except under the name of *Hercules*, the *Tyrians* meant ſome very ancient hero, whom the *Greeks* afterwards confounded with others.] The colour of *purple* was of a very deep red, ſoft and ſhining. *Pliny* compares it to the colour of a roſe, approaching to black: *Nigricantis roſæ colore ſublucens*, Plin. lib. ix. cap. 36. or, of coagulated blood drawing toward black, the red of which has a ſoft kind of ſhining: *Concreti ſanguinis nigricans aſpectu, idemque ſuſpectu refulgens*, lib. ix. cap. 38. *Purple* was of more ſorts than one. One was deeper, drawing towards violet, mingled with a little red, which was the ground of it: the other was of a deep red, but ſhining; another more faint, pretty near our ſcarlet. They pretended that the true *purple* ſhould ſtrike the ſight mildly and agreeably, in a manner not ſo forcibly as the carbuncle. *Aſpectu leniter blandum, neque in oculos ut carbunculi vibrat*, Plin. lib. ix. cap. 41.

Moſes uſed much wool of a *purple* colour in the works of the tabernacle, and in the ornaments of the high-prieſt. *Purple* was the colour uſed by princes and great men, by way of diſtinction. *Judges* viii. 26. it is obſerved, that they made *Gideon* a preſent of the *purple* habit, which the kings of *Midian* uſed to wear. The ſpouſe of the virtuous woman was cloathed with ſilk and *purple*, Prov. xxxi. 22. The wicked rich man of the goſpel, was cloathed in *purple* and fine linen, Luke xvi. 19. We ſee by *Jeremiah* and *Baruch*, that the *Babylonians* put upon their idols habits of a *purple* and azure colour, Jerem. x. 9. Baruch, vi. 12, 71. When *Daniel* had explained the writing that God cauſed to appear to *Belſhazzar*, while at his impious feaſt in *Babylon*; he (*Daniel*) was cloathed in *purple*, and adorned with a chain of gold, Dan. v. 7. *Alexander Balas*, king of *Syria*, ſent to *Jonathan Maccabeus*, a crown of gold, and a habit of *purple*, allowing him to take the title of *the King's Friend*, 1 Macc. x. 20. Laſtly, to make the royalty of our Saviour ridiculous and contemptible, they cloathed him with a *purple* robe at the time of his paſſion, Mark xv. 17. Matth. xxvii. 28.

PUTEOLI *Pozzolo*, a city in the kingdom of *Naples*, eight miles from that city: here St. *Paul* abode ſeven days. *Acts* xxviii. 13.

PUTIEL, פוטיאל, *God is my fatneſs*; from פוט *phut*, and

and אל *el*, *God*. This etymology is very uncertain, for this name is not *Hebrew*.

PUTIEL, or *Phutiel*, grand-father of the high-prieſt *Phineas*. *Exod.* vi. 25.

PYGARGUS, Πύγαργος. This word ſignifies *white-*RUMP. This name is given to a kind of eagle with a white tail. In *Moſes*, it ſignifies a four-footed animal, called in *Hebrew* דישון, *diſhon*, *q. d. aſh-coloured*; LXX. Πύγαργ&. The *tragelaphus* has a part of its back aſh-coloured; and *Bellon*, *Ob.* lib. ii. cap. 51. under this name, *tragelaphus*, deſcribes an animal with aſh-coloured ſpots, or ſtreaks, on its ſides. *Pliny*, lib. viii. cap. 53. ſpeaks of a kind of roe-buck called *pygargus*. *Herodotus*, *Ælian*, and *Juvenal*, mention it alſo. See *Bochart. Animal. ſacr.* p. 2. lib. iii. cap. 20. Probably this is what the *Septuagint* and Vulgate mean by *pygargus*.

PYGMIES, גמדים, *Hebrew*, *gamadim*, Ezek. xxvii. 11. *Cubit-high*; from גמד *gamad*, *a cubit*. The *Septuagint*, *ſtout men*, *or guards*; from the *Greek* word πυγμὴ, *who fights with the fiſt*: or rather, from πῆχυς, *a cubit*; or πυγμὴ, the meaſure from the elbow to the end of the hand.

PYGMIES. Mention is made of the *pygmies* in the *Latin* tranſlation of *Ezekiel*, xxvii. 11. גמדים *gamadim*. LXX. Φύλακες *Watchmen*. *Theodot. Sym.* Καὶ Μῆδοι *Et Medi*. Every one knows what the meaning of *pygmies* is. They were extremely little men, from whence the word *pygmy* comes, which ſignifies a man of the ſtature of a cubit,

Quorum tota cohors cubito non altior uno.

and theſe were at continual war with the cranes, from whom they had much ado to defend themſelves. But it is believed, that theſe people never exiſted any where, but in the imagination and writings of the poets. The *Hebrew* word *gamadim*, has ſome relation to *pymæi*, ſince literally it may ſignify men of the ſtature of a cubit. But what ſhould *pygmies* do upon the walls of *Tyre*, in order to defend them? for there they are placed by *Ezekiel*, as being good warriors. The *Seventy* have rendered *gamadim* by guards, as if they had read *ſomerim*. *Symmachus* has rendered it by *the Medes*; as if he had read *gam madai*, and the *Medes*. The *Chaldee* makes it *the Cappadocians*. By a ſlight alteration, one might read *gomarim* inſtead of *gamadim*. But the *gomarim* are well known in *Gen.* x. 4. among the children of *Japheth*; and in *Ezek.* xxxviii. 6. where he mentions them as a very warlike people. *Pliny*, lib. ii. cap. 91. ſpeaks of a city of *Phenicia* called *Gemade*; unleſs there is ſome fault in the text, and inſtead of *gamade* ſhould be read *gamale*. *Vide* FRAGMENT, No. , on "*Iſaiah*, chap. xviii."

PYRAMIDS. The *pyramids* of *Egypt* are well known, by deſcriptions both ancient and modern. It is thought they were intended for tombs for the ancient kings of *Egypt*. *Vide* FRAGMENT, No. , on the *Pyramids*, &c.

PYRRUS, Πύῤῥος, *ruddy*, or *red*: from πύῤῥος.

PYRRHUS, father of *Sopator*, of the city of *Berœa* in *Macedonia*. *Acts* xx. 4.

PYTHON. The *Grecians* ſurnamed *Apollo*, *Pythius*, becauſe he killed the ſerpent *Python*. *Ovid. Met.* lib. i. v. 441. and, as *Apollo* was regarded as the god of divination and of oracles, thoſe who were ſuppoſed to have the gift of foretelling future events, were ſaid to be filled with the ſpirit of *Python*. The LXX. and Vulgate often uſe this expreſſion, to ſignify fortune-tellers, magicians, ventriloquiſts, ſuch as ſpoke out of their bellies. Among all theſe people were much knavery, imagination, and often diabolical operations. Under penalty of death God forbad his people to conſult this kind of wizards. Deut. xviii. 11. Levit. xx. 6. *Saul* had deſtroyed them, throughout the land of *Iſrael*, yet afterwards had the weakneſs to have recourſe to a ſorcereſs. 1 Sam. xxviii, 7. 8, &c. *Moſes* ordered thoſe to be ſtoned, who were poſſeſſed by the ſpirit of *Python*, or had a familiar ſpirit. Levit. xx. 27. The kings of *Judah* that forſook the Lord, ſuch as *Manaſſeh*, increaſed the number of wizards, 2 Kings xxi. 6. and the pious kings, ſuch as *Joſiah*, rooted them out of their country. 2 Kings xxiii. 24. St. *Paul*, in the city of *Philippi*, in *Macedonia*, found a pagan ſervant-maid that was poſſeſſed by a ſpirit of *Python*, and who brought great gain to her maſters by fortune-telling, he drove out this evil ſpirit, and delivered the maid from it; but this ſo provoked her maſters, that they raiſed a tumult againſt him on this account. Acts xvi. 16. The *Hebrew Ob* or *Oboth*, which the Vulgate tranſlates *Python*, ſignifies alſo a bottle of leather, wherein liquor was kept. Perhaps this name was given to wizards, becauſe when they were under their fits of enthuſiaſm, they ſwelled as big as a bottle, [*Vide* FRAGMENT, No. LVIII. page 107.] and their words proceeded, as it were, from the bottom of their ſtomach; whence the *Latins* called them *ventriloqui*, and the *Greeks*, *engaſtrimythoi*; *i. e.* people that ſpeak out of their bellies. *Iſaiah* xxix. 4. ſays, that *Jeruſalem* being afflicted and brought low, ſhall ſpeak as it were out of the hollow of the earth, as a *Pythoneſs*. She ſhall groan, and bring out her words, as from the bottom of a cave.

Q.

QUADRATUS. *Numidius*, or *Caius Umidius Durmius Quadratus*, was governor of *Judea* A. D. 51. A. D. 52 he ſuppreſſed the troubles in *Judea*, by putting to death ſuch of the *Samaritans* and *Jews* as had taken up arms againſt the *Romans*. He ſent *Cumanus* to *Rome*, with a tribune called *Celer*, to give account of their conduct to the emperor *Claudius*: alſo *Jonathan* ſon of *Annas*, *Ananias* the high-prieſt, and *Ananus* ſon of *Annas*; who were carried thither in chains, as being principal authors of the ſedition. *Quadratus*'s ſucceſſor was *Corbulo*, whom *Nero* ſent A. D. 60, after the death of *Quadratus*. See *Joſeph. Antiq.* lib. xx. cap. 5. *De bello*, lib. ii. cap. 21. p. 795.

II. QUADRATUS. An apologiſt for the *Chriſtian* religion, under the emperor *Adrian*. *Euſeb. Chronic. an.* 127. *Euſeb. hiſt.* lib. iii. cap. 37. He had been inſtructed by the apoſtles, was a prophet, and full of the Holy Ghoſt. Many modern interpreters ſuppoſe him to be the angel of *Philadelphia*, whom *Jeſus Chriſt* addreſſes Rev. iii. 7, 8, 9. But it is not eaſy to reconcile this opinion with the chronology and hiſtory of this holy man. *Euſebius* ſays, he was already famous in the church, in the time of *Trajan*. He was of the number of thoſe apoſtolical men, who, following the zeal of their maſters, built up the church; and ſowed every where the ſeed of the word. They began by diſtributing their ſubſtance to the poor, and then went from province to province, preaching *Jeſus Chriſt* to them who had not heard of him. Their preaching was generally attended with miracles.

Quadratus is the firſt who compoſed an apology for the *Chriſtian* religion: which he preſented himſelf to *Adrian*, A. D. 126, according to the *Chronicon* of *Euſebius*. St. *Jerom*, *de Vir. illuſt.* calls this apology a very uſeful work, full of ſtrong reaſoning, repleniſhed with the light of faith, and worthy a diſciple of the apoſtles. This piece had power enough to extinguiſh the perſecution then raiſed againſt the church. We have only a few fragments of it. St. *Jerom*, *Ep.* 84. and the *Latin* martyrologies, make *Quadratus* biſhop of *Athens*, under *Marcus Aurelius*, and to have ſuffered martyrdom in the perſecution of thoſe times. Others think that *Quadratus*, biſhop of *Athens*, was very different from the apologiſt. See M. *de Tillemont*, tom. ii. Perſecution under *Adrian*, art. vii. p. 237. and note 7.

QUAILS. God gave *quails* to his people in the wilderneſs, on two occaſions. Firſt, in the wilderneſs of *Sin*, or *Zin*, a few days after they had paſſed the *Red Sea*. Exod. xvi. 1—23. A ſecond time, at the encampment, called in Hebrew *Kibroth-hataavah*, or, the graves of luſt. Numb. xi. 32. Pſal. cv. 40. Both of theſe happened in the *ſpring*, when the *quails* paſs from *Aſia* into *Europe*. Then they are found in great quantities on the coaſts of the *Red Sea* and the *Mediterranean*. God, by a wind, drove them within, and about, the camp of *Iſrael*; and in this the miracle conſiſts: that they were brought ſo ſeaſonably to this place, and in ſo great numbers, as to ſuffice above a million of perſons longer than a month. Exod. xvi. 13. The *Hebrew* word *ſhalav*, שלו, *Chald.* סליו *Selau. Syr.* סלוי *Salvai. Arab.* סלוי *Salva.* LXX. Ὀρτωγομήτραν *Coturnix*, ſignifies a *quail*, by the agreement of the ancient interpreters. The *Chaldee*, *Syriac*, and *Arabic* call them nearly by the ſame name. Yet Mr. *Ludolf*, in his *Ethiopic* Hiſtory, lib. i. cap. 13. ſec. 96. takes great pains to ſhew, that *Moſes* did not mean *quails*, but *locuſts*.

The following are his reaſons: he obſerves, that *ſelav* may derive from a root that ſignifies *abundance*; which agrees better with *locuſts* than *quails*. He owns, that the oriental verſions explain it by *quails*: but he maintains, that they did not truly underſtand the text. *Porphyry*, *de abſtin.* lib. i. cap. 55. obſerves, that an army in *Africa* being ready to periſh by famine, was ſeaſonably relieved by a cloud of locuſts, on which they fed. *Ludolf* conjectures, that a like event ſatisfied the deſires of the *Iſraelites* in the deſarts of *Arabia*. There is an

almoſt incredible number of locuſts in the *Eaſt*; the people of *Arabia* live on the locuſts brought by the wind; they lay them on heaps, preſerve them in ſalt, eat of them gladly, and ſerve them up even at kings' tables. They are of an excellent taſte, very wholſome, and nouriſhing.

Sometimes the locuſts fly in the air in ſuch vaſt quantities as to darken the ſun, and to cover the harveſters as with a cloud of ill omen. *Plin.* lib. x. cap. 23. And when they deſcend on a country, they leave nothing untouched; they gnaw, devour, and blaſt every thing. Whole nations have been compelled to forſake their habitations, to avoid theſe troubleſome inſects.

Ludolf ſhews, that the account of *Moſes* is favourable to his opinion. Firſt; locuſts are good to eat, and are expreſsly allowed by the law. Secondly; the wind brought the animals, mentioned by that law-giver, into the camp: this agrees much better to *locuſts* than to *quails*. Thirdly; that they were ſcattered over the field, and covered the ground, a day's journey; that they were of the depth of a cubit; that they gathered them up on heaps; that they filled ten omers with them. Theſe expreſſions are very difficult to reconcile, on the common ſuppoſition of *quails*, but may be naturally underſtood of locuſts. Fourthly; theſe animals were ſpread all round the camp; or, according to the *Vulgate* Numb. xi. 32. they dried them all round the camp: which cannot be underſtood of *quails*; for they would ſoon have been full of worms, had they been thus expoſed.

But what overthrows all theſe conjectures, is, firſt, the conſent of the languages, and oriental verſions, which have underſtood *quails* by the name of *ſelav*. The LXX. *Joſephus*, and all commentators both ancient and modern, underſtand it ſo. Beſides, the *Hebrews* aſked *Moſes* for fleſh, being diſguſted with *manna*; and would they have been contented with locuſts?

Mahomet, in his *Alcoran*, ſpeaks of the miracle that God performed in favour of the *Iſraelites*, by ſending them fleſh. He makes uſe of the ſame word with *Moſes*. [*Moſes* ſays *ſelav*, and *Mahomet* ſays *ſalva*.] One of his interpreters, *Houſſain Vaez*, *vide Bibl. Orient.* p. 749. col. 1. ſays, that the word *ſalva* does not only ſignify *quails*, but alſo *honey*. Another interpreter ſays, that the word *ſalva* is uſually explained by *ſumani*, which is a word more in uſe among the *Arabians*, to ſignify a *quail*; which the *Perſians* alſo call *ſemavah*. However, adds he, this is a bird peculiar to *Arabia Felix*, larger than a ſparrow, and ſmaller than a pigeon, which has neither ſinews, bones, nor veins, and of which the fleſh is very agreeable. He ſays beſides, that the wind which God ſent was ſo violent, that it broke the wings of thoſe birds, and made them fall like a very thick cloud into the camp of the *Iſraelites*, who took them with their hands, and ate them along with the manna. What they tell us of this bird, that it has neither bones, veins, or ſinews, muſt be underſtood as an hyperbole, to expreſs its being very fat and tender, ſomething like our fig-peckers, ortolans, and reb-breaſts.

QUARREL. *Solomon* compares him, that, going along the ſtreets, meddles with the *quarrels* of people unknown, to one that will take a dog by the ears, and ſo will raſhly expoſe himſelf to be bit. This is what we may ſee any day, in public *quarrels*. Thoſe that endeavour to mediate a peace among perſons engaged in a controverſy; inſtead of reconciling them, do but provoke them, and irritate them ſtill more, and often meet with anger on both ſides for intermeddling. But it muſt not be concluded from hence, that we ought never to endeavour to reconcile our neighbours; yet it muſt be attempted with a great deal of prudence, caution, and charity, for fear of increaſing that evil which we undertake to appeaſe.

QUARTODECIMANS. This name was given to certain heretics, who kept *Eaſter-day* always on the fourteenth day of the moon, on whatſoever day it happened: whereas moſt of the churches kept it on the *Sunday* following the fourteenth day of the moon. The *Quartodecimans* were a branch of the *Montaniſts* and *Quintilians*, according to *Epiphanius*, *Hæreſ.* 50. c. 1. Yet they were not properly treated as heretics, but ſince the council of *Nice*, which ordained, that all the churches ſhould keep *Eaſter-day* on the *Sunday* that followed the fourteenth day of the moon. *Concil. Nic. can.* 21. *Arab.*

QUARTUS, a diſciple of the apoſtles, mentioned by St. *Paul*, Rom. xvi. 23. The *Greeks* keep his feaſt *November* 10, and ſay he was one of the ſeventy diſciples, and biſhop of *Berythus*. The *Latins*, as *Uſuard*, *Ado*, &c. place his feaſt *November* 3.

QUEEN *of Heaven*: this name the *Hebrew* idolaters gave to the *moon*. *Jeremiah*, vii. 17, &c. ſays, *The children gather wood, and the fathers kindle the fire, and the women knead their dough to make cakes to the queen of heaven.* And *chap.* xliv. *ver.* 16, 17, 18. the diſobedient *Iſraelites* tell the

ſame prophet; *We will certainly do whatſoever thing goeth out of our own mouth, to burn incenſe unto the queen of heaven.—But ſince we left off to burn incenſe to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been conſumed by the ſword, and by the famine.* We think it to be the *meni* of *Iſaiah*, lxv. 11. *But ye are they that prepare a table for that troop, and that furniſh the drink-offering unto that number.* The *Hebrew* ſays, table for *Gad*, and drink-offering to *meni*. See MENI. We take all theſe to be the *moon*, *Aſtarte*, *Trivia*, *Hecate*, *Diana*, the heavenly *Venus*, *Iſis*, according to the different ſuperſtitions of the people. They placed altars to her on the plat-forms or roofs of their houſes, at the corners of the ſtreets, near their doors, and in groves. They offered cakes to her, kneaded with oil or honey, and made libations to her, with wine and other liquors. The rabbins think they printed upon theſe cakes the reſemblance of a ſtar, or half-moon.

QUESTION. *Quæſtio.* This word is often put for diſpute, difficulty, ſuit at law. *Si quid natum fuerit quæſtionis*, if any difficulty ſhould ariſe. St. *Paul* would have his diſciples *Timothy* and *Titus*, to avoid vain *queſtions*, or vain diſputes, which are only concerning genealogies, and the ſenſe of the law, becauſe this kind of *queſtions* is more apt to give offence than to edify. The wiſe man ſays, that he knew God created man upright; but that he has perplexed himſelf with a thouſand *queſtions*, and incumbered himſelf with a thouſand tireſome and intricate diſputes.

QUESTION, or puniſhment. It was a cuſtom among the *Romans*, to put criminals to the *queſtion*, by whipping them, not with rods, but with whips, or ſcourges. Some think, that the offender was ſtripped to his waiſt, and that his hands were tied to a pillar, that his back might be ſtretched out to receive the blows. Others will have it, that his hands were faſtened to a ſtake drove into the ground, of a foot and a half, or two feet high; ſo that the criminal ſtooping with his face towards the ground, might preſent his naked back to the ſoldiers. Laſtly, others are of opinion, that the ſoldiers tied him neck and heels, and held him ſtretched out upon the ground, while other ſoldiers beat him all over his body. This way of whipping is ſtill common among the orientals.

When St. *Paul* made an oration to the people at *Jeruſalem*, and related to them the manner of his converſion, they liſtened to him very attentively till he came to that part of his diſcourſe, wherein he told them that God had ſent him to preach to the Gentiles; then they raiſed their voices, and cried out, that he was not fit to live, and were going to put him to death. *Lyſias* the tribune gave command, that he ſhould be put to the *queſtion*; but when they were binding him, *Paul* aſked a centurion there preſent, is it lawful for you to ſcourge a *Roman* citizen, being uncondemned? The centurion acquainted the tribune with it, who preſently came to *Paul*, and aſked him, whether he was a *Roman*? he continued to affirm it; then thoſe that were to put him to the *queſtion* retired, and *Lyſias* cauſed him to be unbound.

QUINTILIUS VARUS. It is not poſitively known whether *Quintilius Varus* was governor of *Syria* the year of our Saviour's birth, but, however, this is the general opinion. See *Note* 4 of M. *de Tillemont*, upon *J. C.* tom. i. p. 447. He governed with great wiſdom and moderation to the time of the baniſhment of *Archelaus*, in the ſixth year of *Chriſt*. He ſucceeded *Saturninus* in the government of *Syria*, and was ſucceeded by *Quirinius* or *Cyrenius*. *Varus* preſided in the aſſembly in which *Antipater*, ſon of *Herod*, was judged. He ſupported the intereſts of *Archelaus*, another of *Herod*'s ſons, before *Auguſtus*, to procure him the kingdom of *Judea*. He afterwards appeaſed the troubles raiſed in the country of *Judea*, by the avarice of *Sabinus*. Being recalled from his government of *Syria*, he and his whole army periſhed in *Germany*, in the ninth year of *Jeſus Chriſt*. *Auguſtus* tore his cloaths at this news, and let his beard and hair grow for ſeveral months; ſo much he laid this loſs to heart. *Vell. Paterc.* lib. ii. cap. 117. *Dio.* lib. v. p. 585. *Sueton.* lib. ii. cap. 23.

QUIRINIUS. See CYRENIUS.

QUOTIDIAN. *Give us this day our daily bread*, or our *quotidian* bread, or every day's bread. The *Latin* text of St. *Luke* reads it; *panem noſtrum quotidianum.* But that of St. *Matthew* has, *panem noſtrum ſuperſubſtantialem da nobis hodie.* The *Greek* word επιουσιος, *epiouſios*, made uſe of by the evangeliſts, may ſignify either *ſuperſubſtantialis*, or *ſufficiens*, or *futurus*, *craſtinus*. St. *Jerom* obſerves, that the *Hebrew* goſpel uſed by the *Nazarenes*, had *machus*, which ſignifies *the next day*, or the future. Give us our bread, or food neceſſary to ſuſtain us *to morrow*, or for

for the time to come. We have recourſe to thy providence for our ſupport for the time to come. *Theophylact* and *Suidas*, give us our ſufficient bread, the nouriſhment we have need of. *Epiouſios* in this place, is oppoſed to περιουσιος, *periouſios*, ſuperfluous. Thoſe that contend for the reading which has *ſuperſubſtantialem*, maintain, that in this prayer *Chriſtians* do not aſk of God the nouriſhment of the body, but that of the ſoul, the knowledge of the will of God, his word, his grace, the holy euchariſt: whatever contributes to ſpiritual invigoration and ſupport.

R.

RAAMAH, רעמה, ραγμὰ, *greatneſs, thunder;* from רעם *raham:* otherwiſe, *ſome ſort of evil*, or *bruiſing*, or *company;* from רוע *ruah*, *evil*, &c. or רעה *rahah*, or *rohe*, *ſociety;* and the adverb מה *mah*; *ſome ſort.*

I. RAAMAH, *Reema*, or *Regma*, the fourth ſon of *Cuſh*, who peopled a country of *Arabia*, from whence they brought to *Tyre*, ſpices, precious ſtones, and gold. We think this country to have been in *Arabia Fœlix*, at the entrance into the *Perſian* gulph. Gen. x. 7. Ezek. xxvii. 22.

II. RAAMAH, or *Raamias*; returned from *Babylon* with *Zerubbabel*. Nehem. vii. 7.

RAAMIAH, רעמיה, ρεεμαὶ, *thunder of the Lord*; from רעם *raham*, *thunder*, and יה *jah*, *the Lord.*

RAAMSES, רעמסס, *thunder*; from רעם *raham:* otherwiſe, *reproach of the moth*; from *ham*, *to reproach*, and סס *ſas*, *a moth:* otherwiſe, *he that deſtroys or diſſolves evil*; from מסס *maſas*, *to diſſolve*, and רוע *ruah*, *evil.* This word is not *Hebrew.*

RAAMSES, or *Rameſſes*, a city built by the *Hebrews*, during their ſervitude in *Egypt*, and which probably took its name from a king of *Egypt.* Gen. xlvii. 11. Exod. i. 11. Its ſituation is not known. *Herodotus* ſpeaks of *Papremiſus*, in *Lower Egypt*, and *Pliny* joins together the *Ramiſians* and *Patamians*; which are probably the inhabitants of the two cities *Pithom* and *Raamſes.* He joins them to the *Arabians* bordering on *Egypt.* *Herodot.* lib. 2. cap. 59, 71, & 165. *Plin.* lib. 6. cap. 27. *Vide* FRAGMENT, No. p.

RAB, רב, *great.*

RAB, *Rabbin*, *Rabban*, *Rabbam;* a name of dignity among the *Hebrews:* given to maſters and doctors, to the chief of a claſs, and to the principal officers of the court of a prince: *e. gr. Nebuzaradan*, general of the army of king *Nebuchadnezzar*, is always called *Rab Tabachim*, רב טבחים *Magiſter Laniorum*, the maſter of the butchers, cooks, or guards. 2 Kings xxv. 8, 20. & *paſſim.* Jer. xxxix. 9, 10. & *paſſim.* *Eſther* i. 8. ſays, that *Ahaſuerus* appointed a *Rab* of his court over every table of his gueſts, to take care that nothing ſhould be wanting. *Daniel* i. 3. ſpeaks of *Aſhpenaz* the רב סריסים *Rab Sariſim*, *i. e. Rab* of the eunuchs of *Nebuchadnezzar*, and of the *Rab* of the *Saganim*, or chief of the governors, or peers. Dan. ii. 48. This prophet himſelf was preferred to be chief of the interpreters of dreams, or *Rab* of the *Chartumim.* Dan. v. 11. It appears that this name came originally from the *Chaldees*; for before the captivity, when mention is made of *Judea*, we do not find it uſed, but only in reference to the officers of the king of *Babylon.*

Rab or *Rabban*, properly ſignifies *maſter*, or one who excells in any thing; *Rabbi* or *Rabbani*, is *my maſter.* *Rabbin* is the plural. Thus *Rab* is of greater dignity than *Rabbi*, and *Rabbin* or *Rabbim*, is of greater dignity than *Rab* or *Rabbi.*

There were ſeveral gradations among the *Jews* before the dignity of *Rabbin*, as among us, before the degree of doctor. The head of a ſchool, was called *Cacham*, or wiſe; he who aſpired to the doctorſhip, had the name of *Bachur*, or *Elou;* he frequented the ſchool of the *Chacham.* When further advanced, he had the title of *Cabar* of the *Rab*, or maſter's companion. Laſtly, When further ſkilled in the knowledge of the law and traditions, he was called only *Rab*, or *Rabin*, and *Morena*, our maſter.

Leo of *Modena* ſays, *Cerem. Jud.* p. 2. cap. 3. that among the *Jews* it was a kind of ſhame, a preſumptuous piece of vanity, to be known to ſeek for the doctorſhip. There was no examination for it; but when a man was found to have ſtudied the oral law, he was ſaluted by the publick voice with the title of *Cacham;* or *wiſe.* At leaſt ſuch is the cuſtom among the eaſtern *Jews*; whereas in *Germany* and *Italy*, he receives this title from the moſt ancient of the *Rabbins*, who either by word of mouth, or writing, declares him *Cabar* of the *Rab*, companion of the *Rab:* or *Morena*, maſter.

The *Cacham Rab*, or maſter *Rabbin*, decides differences, determines things allowed or forbidden, and judges in religious, and even in civil con-

troverſies. He celebrates marriages, and declares divorces. He preaches, if he has a talent for it, and is head of the academies. He has the head ſeat in the aſſemblies, and in the ſynagogues. He reprimands the diſobedient, and can excommunicate them; which procures him great reſpect.

In their ſchools they ſat upon raiſed chairs, and their ſcholars were ſeated at their feet. Hence it is, Acts xxii. 3. St. *Paul* is ſaid to have ſtudied at the feet of rabbi *Gamaliel*. *Philo* affirms, that among the *Eſſenians*, the children ſat in the ſchools at the feet of their maſters. *Ambroſiaſter*, on the firſt epiſtle to the *Corinthians*, informs us, that in their ſchools the *Rabbins* ſat in their chairs, the moſt advanced of their ſcholars ſat by them on benches, and the leaſt ſat on the ground on mats. The *Jews* are uſed to ſay to their children, by way of Proverb, *Roll yourſelves in the duſt of your maſters feet*; inſtead of ſaying, Frequent their ſchools diligently, and ſit down at their feet. *Pirke Avoth*. cap. 1. § 4. Very learned men think, that they never ſat down in the temple, but only in the ſynagogues. They will have it, that when our Saviour was ſitting in the midſt of doctors, it was only in a ſynagogue adjoining to the temple. See *Deytin. Obſerv.* tom. 3. cap. 30. Our Saviour upbraids the *Rabbins* and maſters of *Iſrael* with their vanity, and eagerneſs to have the firſt places at feaſts, and the head ſeats in the ſynagogues; alſo with their being ſaluted in the ſtreets, and deſiring to be called *Rabbi*, my maſter.

The ſtudies of the *Rabbins* are employed, either on the text of the law, or the traditions, or the *Cabala*; theſe three objects form ſo many different ſchools, and different ſorts of *Rabbins*. Thoſe who chiefly apply to the letter of Scripture, are called *Caraites*, q. *Literaliſts*. Thoſe who chiefly ſtudy the traditions and oral laws of the *Talmud*, are called *Rabbaniſts*. Thoſe who give themſelves to their ſecret and myſterious divinity, letters and numbers, are called *Cabaliſts*; q. *Traditionaries*.

Leo of *Modena* ſays, p. 5. cap. 1. that the *Caraites* keep to the *Pentateuch* only, rejecting the explications, paraphraſes, or conſtitutions of the *Rabbins*. This author adds, that they were originally *Sadducees*, but are reformed and meliorated; and, that they might not become odious to all ſorts of religions, they have forſaken ſuch opinions of the *Sadducees* as gave moſt offence, and eſpouſed ſome of the moſt ancient of the traditions. Nevertheleſs, the *Rabbiniſts* mortally hate the *Caraites*, and treat them only as *Mamzerim*, or baſtards. They refuſe all alliance with them, nor will they converſe with them; and though a *Caraite* ſhould deſire to become a *Rabbiniſt*, the other *Jews* would not receive him.

M. *Simon*, in his ſupplement to that paſſage of *Leo* of *Modena* now cited, believes with F. *Morin*, that the *Caraites* did not appear among the *Jews* until after the publication of the *Talmud*, *i. e.* about the eighth century; and that, the moſt underſtanding *Jews*, at that time, being deſirous to oppoſe the multitude of whimſies then current under the ſpecious name of *Moſes*, were called *Caraites*, by the defenders of thoſe traditions; inſinuating that they adhered only to the letter of Scripture. We have but few works of the *Caraites*. M. *Simon* quotes ſome in MS. It is to be wiſhed that ſome of them were printed; they would be much more uſeful than thoſe of the *Rabbiniſts*, wherein we find a vaſt number of trifles, vain, frivolous, and childiſh explications, founded on pretended traditions of the ancients. The *Rabbins* are generally very ignorant in hiſtory, chronology, philology, antiquity, and geography. They underſtand the holy language but imperfectly. They know not the true ſignification of a multitude of words in the ſacred text. They are prodigiouſly conceited about their traditions, ſo that there is very little profit in reading them; and experience ſhews, that moſt who have applied themſelves to peruſe their books, have been but little benefited by them, and have entertained a perfect contempt of their underſtanding and their works.

Beſide the names of *Rab*, and *Rabbi*, or *Rabboni*, which the *Jewiſh* doctors aſſume, they took alſo thoſe of *Maran*, lord; *More*, doctor; *Cacam*, ſage; *Marbitz Thora*, couſin to the law, becauſe the law reſted on them; *Dom*, or ſir. It was chiefly in *Spain* that they took, formerly, this laſt title, which is ſtill given to perſons of great diſtinction.

The chief function of the *Rabbins* is to preach in the ſynagogue, to make publick prayers there, and to interpret the law. They have the power of binding and looſing, *i. e.* of declaring what is forbid, and what is allowed. When the ſynagogue is poor and ſmall, there is but one *Rabbin*, who at the ſame time diſcharges the offices of a judge and a teacher. But when the *Jews* are numerous, and powerful, they appoint three paſtors, and a houſe of judgment, where all their civil affairs are determined. Then the *Rabbin* applies himſelf to inſtruction only, unleſs it be thought proper to call him into the council, to give his advice; in which caſe he takes the chief place.

They

They have the authority of creating new *Rabbins*. They pretend, that formerly every doctor had a right of giving this title to his diſciple: but that in the time of *Hillel* they relinquiſhed this power, to him, and reſtrained themſelves to aſking leave of the head of the captivity, at leaſt in the eaſt. At preſent they content themſelves with inſtalling the new *Rabbin* in an aſſembly of ſeveral doctors. Sometimes it is ſufficient for one *Rabbin* alone to lay on his hands, when it is difficult for ſeveral to aſſemble. In *Germany* they are created by word only, and often, at their creation, their power is reſtrained to certain functions, and others are excluded, *E. gr.* to teach the law, but not to judge; neither were they to exerciſe thoſe functions to which they were appointed, unleſs their maſter was abſent.

The *Rabbins* omitted nothing to procure credit, authority, and reſpect, among the people, who yet were generally inclined to deſpiſe them. They maintain, that their laws and commands were not to be tranſgreſſed, but at the hazard of the lives of the offenders. They inſtance the example of *Rabbi Jochanan*, who made of one of his diſciples a heap of bones, becauſe he would not believe what he taught him. They boaſt alſo, that a *Rabbin* cannot be damned. They prove it by *Rabbin Acher*, who fell into capital errors and crimes, which were enough to have plunged him into damnation. It is ſaid, he even derogated from the power of the Supreme Being, that he admitted of two principles, that he had blaſphemed the angel *Metatron*, that he had rode on horſeback on the ſabbath-day, that he had tore to pieces a young ſcholar, and had ſent the parts of his body to thirteen *Levites*. Nevertheleſs, *Rabbi Meir*, his diſciple, maintained, that he was not damned, but only detained in purgatory; which he proved by cauſing ſmoke to come out of his tomb on a ſabbath day. Another *Rabbin* cauſed this ſmoke to ceaſe, and it was concluded from thence, that he was ſaved. *Excerpta Gemaræ apud Hott.* p. 101, *&c.*

The *Jews* have books compoſed by their *Rabbins*. Theſe are written in *Hebrew*, though different from that of the *Bible:* having a great mixture of words and phraſes taken from foreign languages. When their writings are not on *Bible* ſubjects, they have been obliged to borrow other terms, to expreſs what they treat of; as, in aſtronomy, phyſic, theology; but their ſtyle is ſtill in imitation of ſcripture. Their manner of pronouncing *Hebrew* is different: the *Italians* pronounce it otherwiſe than the *Germans*, and the *Germans* differ from the *Spaniards* and the *Levantines*. The characters they commonly uſe in their writings are not ſo beautiful as thoſe of the *Bible:* they are rounder, and more of a running-hand. And he that reads and underſtands very well the *Hebrew* of the *Bible*, will neither read nor underſtand the *Hebrew* of the *Rabbins*. The writing and ſtyle of theſe doctors is a particular ſtudy.

Nine claſſes of doctors are diſtinguiſhed among the *Hebrews*. *Abrabanel, proem. in lib. Nachalatathrooth. Morin.* lib. ii. *Exercit. Bibl. exercit.* 2. c. 1. (1) That of *Moſes*, *Joſhua*, *Eleazar*, and the ſeventy elders choſen by *Moſes*, to aſſiſt him in the government. (2) That of the ancients, who ſucceeded *Joſhua* and *Eleazar*, comprehending, according to them, the judges, ſenators, and ſanhedrim. (3) That of the prophets. (4) The great ſynagogue, compoſed of ſix ſcore perſons, after the return from the captivity. (5) The *Tanaim*, mentioned in the *Miſhna*. (6) The *Amoraim*, or commentators on the *Miſhna*. (7) The *Giouns*, or eminent doctors. (8) The *Seboreans*, or doubters. (9) The *Gaons*.

We muſt not be ſurprized by the pompous titles the *Hebrews* give their doctors, nor by their pretended antiquity. They would be very much puzzled to prove that ſucceſſion of *Rabbins* they boaſt of, from *Moſes* to the preſent times. *Abraham Ben-David*, who lived at *Peſcaire* at the beginning of the twelfth century, has made a ſucceſſion of *Rabbins* from *Adam* down to his own time. *Abrah. Ben-David, Hallevi Sepher Hakkabal. Vide Bartolocci*, tom. i. p. 18. *Abraham Zaccuth Iuchaſim*, a *Jew*, expelled *Spain* with the other *Jews*, compoſed a catalogue of them from the beginning of the world to A. D. 1500. *Gedaliah* alſo made a traditional chain of them down to A. D. 1586, in which he lived. But there is ſo great a difference in the calculations of theſe hiſtorians, they fall into ſuch anachroniſms, they diſagree ſo much in the names of theſe doctors, that it is eaſy to ſee they have no certain principles, nor any diſtinct knowledge of what they advance.

In vain do the *Rabbins* boaſt of the antiquity of their ſchools, and doctors; when we ſearch into theſe things, we find nothing but confuſion and uncertainty. They ſpeak with great emphaſis of their ſchools at *Japhne* and *Tiberias*, in *Paleſtine*, after the deſtruction of the temple; and of thoſe of *Nahardea*, *Pundebita*, and *Sora*, in the eaſt. They produce liſts of doctors who have taught therein; but all theſe are ſo ill put together, that nothing can be concluded from

them. They have certain books, of whoſe antiquity they very much brag; the *Midraſchin*, for example, or Commentaries on Scripture, which they ſay were compoſed by the *Rabbins* in the time of *Judas the Holy*, A. D. 215. Yet the *Gemara* is quoted therein, which was compoſed long after the *Midraſchin Rabboth*, or grand commentaries, imputed to *Nachmanides*, who lived, they ſay, at the end of the third century; and yet mention is made there of the endeavour of the emperor *Julian*, to rebuild the temple of *Jeruſalem*. The ſentences of the fathers, or *Pirke Aboth*, publiſhed under the name of *Eleazar*, who lived under *Gamaliel* the ſecond, is much more modern than that time, as appears in the work itſelf.

We have ſpoken of the paraphraſts *Onkelos*, *Jonathan*, *Joſeph the Blind*; of the *Gemara*, the *Talmud*, and the *Miſna*. *Vide* alſo *Bartolocci*, *Bibliotheca Rabbinica*; and *Baſnage*'s Hiſt. *Jews*, tom. vii. lib. x. cap. 3, 4, 5, 6, 7, 8.

The moſt famous *Rabbins* that they quote to us, are *Nathan*, *Abenezra*, *Abraham Hallevi*, *Maimonides*, or *Moſes*, the ſon of *Maimon*, *Joſeph* and *David Kimchi*, and *Solomon Jarchi*. But all theſe are modern. *Nathan*, head of the academy of *Rome*, who explained the terms of the *Talmud*, lived at the beginning of the twelfth century. *Aben-ezra* died A. D. 1174; his explications of ſcripture are literal and grammatical, and are in great eſteem among commentators. *Abraham Hallevi* was cotemporary with *Aben-ezra*. *Maimonides* was born at *Corduba*, A. D. 1131. His father *Maimon* pretended to be of the race of *David*. It is commonly affirmed, that *Maimonides* is the firſt of the doctors among the *Jews* who left off trifling. He is ſometimes called *Moſes the Egyptian*, becauſe he left *Spain* and went to ſettle in *Egypt*: he died at the beginning of the thirteenth century.

Joſeph Kimchi, who lived A. D. 1160, has compoſed commentaries on ſcripture, which are in MS. in the *Vatican* library; and a book againſt the *Chriſtian* religion. We know that he dwelt at *Narbonne*, but it is diſputed whether he were a *Spaniard* or a *Frenchman*. He had two ſons, *David* and *Moſes Kimchi*, both famous for learning.

David Kimchi, ſon of *Joſeph Kimchi*, applied himſelf much to *grammar*, and his works are well eſteemed. The *Jews* alluding to his name, which ſignifies *Miller*, or *white with meal*, ſay by way of proverb, that there is no meal without the miller *(Kimchi) i. e.* there is no real knowledge without *Kimchi*. *Moſes Kimchi*, his brother, compoſed a work entitled, *The Garden of Pleaſure*, which is in MS. in the *Vatican* library.

Solomon Jarchi was a native of *Troy*, in *Champagne*, but had the ſurname of *Jarchi*, or *Jarki*, *i. e. Lunatic*, becauſe he taught in the academy of *Lunel*, in *Languedoc*, where the *Jews* had an academy in the twelfth century. He chiefly applied himſelf to ſtudy the *Talmud*; and his commentary on the *Gemara* ſeemed ſo full of erudition, that he has been called the prince of commentators.

RABBAH, הרבה, ἀρεβὰ, *great*, or *powerful*; from רבב *rabab*, or רבה *rabah*: otherwiſe, *contentious*, or *diſputative*; from רוב *rub*.

RABBAH, or *Arebba*, a city, *Joſhua* xv. 60. Perhaps the *Arba*, or *Hebron*. St. *Jerom* ſpeaks of a city called *Rebbo*, bordering on *Eleutheropolis* eaſt.

RABBATH, רבת, ἄκρα ραββὰθ, *great, a multitude.*

RABBATH, or *Rabbat-Ammon*, *Rabbat-Ammona*, or *Ammana*; or *Rabbath* of the children of *Ammon*, afterwards called *Philadelphia*, the capital of the *Ammonites*, ſituated beyond *Jordan*. It was famous and conſiderable even in the time of *Moſes*, who tells us, that there was ſtill preſerved here the iron bedſtead of king *Og*. When *David* declared war againſt the *Ammonites*, his general *Joab* laid ſiege to *Rabbath-Ammon*, where the brave *Uriah* loſt his life, by a ſecret order given by this prince, that *Uriah* ſhould be forſaken in a place of danger. And when the city was reduced to the laſt extremity, *David* himſelf went thither, that he might have the honour of taking it. From this time it became ſubject to the kings of *Judah*. Afterwards the kings of *Iſrael* became maſters of it, with all the reſt of the tribes beyond *Jordan*.

But towards the concluſion of the kingdom of *Iſrael*, *Tiglath-pileſer* having taken away a great part of the *Iſraelites* from that country, the *Ammonites* were guilty of many cruelties againſt thoſe that remained; from whence it originated, that the prophets *Jeremiah* and *Ezekiel* pronounced very ſevere prophecies againſt *Rabbath*, the capital city of the *Ammonites*, and againſt the reſt of the country, which probably had their completion five years after the deſtruction of *Jeruſalem*. *Antiochus the Great* took the city of *Rabbath-Ammon* about A. M. 3786. Some time before this *Ptolemy Philadelphus* had given it the name of *Philadelphia*. *Vide* PHILADELPHIA.

RABBATH-MOAB, or *Rabbath* of the children of *Moab*, the capital of the *Moabites*, otherwiſe *Rabbat-Moba*, *Ar*, *Areopolis*, *Ariel* of *Moab*, *Kirheres*, or the city with brick walls. Jer. xlviii. 31, 36, *&c.* This city lay on the river *Arnon*,

Arnon, by which it was divided; whence in the *Kings* it is called the two *Ariels* (or lions) of *Moab*; *Ar* or *Arieh*, ſignifying a lion. This city underwent many revolutions, and the prophets threatened it with great misfortunes. *Vide* AR. The *Romans* generally kept a garriſon at *Areopolis*, becauſe of the importance of this paſs over the *Arnon*. See the ancient *Notitia*, and *Euſebius* and *Jerom* on the word ARNON.

RABBI, ῥαββὶ, *maſter*, *doctor*; from רב *rab*.

RABBIN. See RAB.

RABBITH, רבית, *multitude*. See RABBOTH.

RABBITH, or *Rabboth*, a city of *Iſſachar*. *Joſh.* xix. 20.

RABBONI, ῥαββονὶ, a diminutive from *Rabbi*, Mark x. 51. [rather *my* maſter.]

RABBOTH, רבות, or *Rabbith*, *multitude*; from רבב *rabah*: otherwiſe, *quarrel*; from רוב *rob*: otherwiſe, *uſury*, *loan*; from מרבית *marbith*.

RAB-MAG, רב־מג, ῥαβμαγ, *who overthrows or deſtroys a multitude*; from מוג *mug*, *to diſſolve*, and רבב *rabab*, *a multitude*: otherwiſe, *chief*, or *prince of diſſolution*; from רב *rab*, *maſter*, and מוג *mug*, *diſſolution*: or, perhaps, *chief of the magians*. A *Babyloniſh* word.

RAB-MAG, or *Reb-mag*, one of the general officers of *Nebuchadnezzar*'s army, at the taking of *Jeruſalem*. Jerem. xxxix. 3. A. M. 3416, *ante* A. D. 188. I imagine that רבמג *Rab-mag* ſignifies the chief of the *Magi*. 2 Kings xviii. 17. [As it may happen that the reader ſhould meet with the word RAB-MAG as ſignifying a *Jewiſh Rabbi*, we ſhall hint that it refers to *Rabbi Maimonides-ben-Gerſhon*, and is compoſed of the firſt letters of his name compounded into one word.]

RAB-SHAKEH, רב־שקה, *cup-bearer of the prince*, or *chamberlain*; from רב *rab*, *maſter*, and שקה *ſhaka*, *to drink*.

RAB-SHAKEH, or *Rab-ſaces*, *i. e.* the chief butler, or cup-bearer. This is a term of dignity, a title of office, and not a proper name. *Rab-ſhakeh* was ſent by *Sennacherib*, king of *Aſſyria*, to ſummon *Hezekiah*, which he did. *Rab-ſhakeh* ſpoke to him in a very haughty and inſolent manner, and told him in *Hebrew*, that he ought not to put any confidence, either in the king of *Egypt*, or in the Lord, who had ordered *Sennacherib* to march againſt *Judea*. See the hiſtory, 2 Kings xviii. 17.

After this *Rab-ſhakeh* returned to his maſter, who had quitted the ſiege of *Lachiſh* to meet the king of *Egypt*, then coming to aſſiſt *Hezekiah*. But in this march the deſtroying angel ſlew 185,000 of the army of *Sennacherib*; and he was obliged to haſten back to *Nineveh*, where he was ſlain by his own ſons. See HEZEKIAH and ISAIAH. Iſa. xxxvii. 36, 37, &c. 2 Kings xix. 35, 36, 37.

RAB-SARIS, רב־סריס, *grand-maſter of the eunuchs*; from רב *rab*, *maſter*, and סרים *ſarim*, *eunuchs*: or, gentleman of the chamber to the prince.

RAB-SARIS, or *Rab-ſares*, 2 Kings xviii. 17. רבסיריס *Rab-ſiris*, *Princeps Eunuchus*; chief of the eunuchs of king *Sennacherib*. Sent with *Rab-ſhakeh* and *Tartan*, to ſummon *Hezekiah*. *Rab-ſaris* is not a proper name, but a name of dignity, a title of office. Jer. xxxix. 3.

RACA, ῥακὰ. St. *Jerom* ſays, that this word takes its root from the word ריק *rik*, *vain*, *trifling*, *without wit*, *brainleſs*: otherwiſe, *beggarly*, *a worthleſs fellow*. It is thus tranſlated by the *Vulgate*, Judg. xi. 3. [vain men. *Eng.* Tr.]

RACA, or *Racha*; a *Syriac* word, ſignifying empty, vain, beggarly, fooliſh; and including a ſtrong idea of contempt. *Jeſus Chriſt* ſays, Matt. v. 22. whoever ſhall ſay to his neighbour, *Raca*, ſhall be condemned by the council or ſanhedrim. We read in the *Hebrew*, that when *Jepthah* was driven away by his brethren, he headed a company of worthleſs people, of *Rakim*, אנשים רקים LXX. Ἄνδρες κενοὶ, men of deſperate fortunes. Judg. ix. 4. xi. 3. So *Jeroboam*, the ſon of *Nebat*, aſſembled a company of *Rakim*, beggars, ſons of *Belial*. 2 Chron. xiii. 7. *Lightfoot* aſſures us, that in the books of the *Jews*, the word *Raca* is a term of the utmoſt contempt; and is uſed to be pronounced with certain geſtures of indignation, as ſpitting, turning away the head, &c.

RACHAL, רכל, *Injurious*, from רכיל *rakil*: otherwiſe, *perfumer*, or *trafficking*; from רכל *rakal*.

RACHAL, a city of the tribe of *Judah*, whither *David* ſent ſome of the ſpoil taken from thoſe enemies, who had plundered *Ziklag*. 1 Sam. xxx. 29.

RACHEL, רחל, *ſheep*.

RACHEL, daughter of *Laban*, and ſiſter of *Leah*. When *Jacob* fled from his brother *Eſau*'s reſentment, he arrived in *Meſopotamia*, near the city of *Haran* or *Charres*; finding ſome ſhepherds there, he inquired if they knew *Laban* the ſon of *Nahor*. They anſwered him, we know him well, and here is his daughter *Rachel* coming with the flock. *Jacob* introduced himſelf to her, was brought into *Laban*'s houſe, and entertained with great civility. When he had been there about a month, *Laban* deſired him to propoſe ſome recompence for his ſervices. *Jacob* offered to ſerve him ſeven years for his younger daughter *Rachel* in marriage. *Laban* agreed

agreed to this; but inſtead of *Rachel*, *Laban* impoſed her elder ſiſter *Leah* on *Jacob*.

Jacob, the next morning, made bitter complaints; *Laban* excuſed it; and offered, if he was willing to ſerve him another ſeven years, he ſhould have *Rachel* alſo. *Jacob* agreed, and when the week of *Leah*'s wedding was over, he married *Rachel*. His affection for *Rachel* abated his kindneſs for *Leah*; but the Lord gave children to *Leah*, and none to *Rachel*. This excited *Rachel*'s anger, and ſhe ſaid to *Jacob*, "give me children or elſe I die:" but, *Jacob* anſwered her with indignation. *Rachel* ſaid, take my maid *Bilhah*, that I may have children by her. *Jacob* taking *Bilhah*, ſhe brought forth a ſon, whom *Rachel* called *Dan*. *Bilhah* had another ſon the year following, whom *Rachel* named *Naphthali*.

At laſt the Lord remembered *Rachel*; ſhe brought forth a ſon, whom ſhe named *Joſeph*. Some years after, *Jacob* taking a reſolution to return to *Canaan*, *Rachel*, unknown to *Jacob*, privately took away the *Teraphim*, or domeſtic gods, (*Vide* TERAPHIM) of her father *Laban*. A. M. 2265, *ante* A. D. 1739. Gen. xxxi. *Laban* purſued *Jacob*; and charged him with this theft: *Jacob* wiſhed him to ſearch every tent, which he did, without finding any thing. *Laban* coming into *Rachel*'s tent, ſhe hid the *Teraphim* under her camel's furniture, and ſat down upon it. When her father had ſearched every where in vain, ſhe ſaid, let not my lord be angry that I cannot riſe in his preſence, for the cuſtom of women is upon me. And thus ſhe evaded her father's inquiry.

When *Jacob* paſſed over the brook *Jabok*, he divided his wives and children into three companies. He put the two maids and their children firſt; *Leah* and her children ſecond; and laſtly, *Rachel* and her ſon *Joſeph*. This he did, that if *Eſau* ſhould aſſault the firſt company, the ſecond and third might eſcape; or if he ſhould not ſpare the ſecond, at leaſt, the third might avoid his fury. After he had paſſed over *Jordan*, as he advanced towards *Hebron*, and was not above a furlong—(the *Hebrew* reads *Kiberath*. See the article *Kiberath-aretz*.)—from *Bethlehem*, otherwiſe called *Ephrath*, *Rachel* was ſeized with the pains of child birth. She brought forth a ſon, whom ſhe named *Ben-oni*, or *the ſon of my pain*; but *Jacob* named him *Benjamin*, or *the ſon of my right hand*. *Rachel* died, and *Jacob* buried her in this place, erecting a monument, (*Heb.* מצבה *Matzebah*. LXX. Στήλην, *a pillar*, *Hieronym*. *Titulum*,) for her, which continued for ages.

They ſhew in *Judea* a monument which they call *Rachel*'s; but it is too like the *Turkiſh* monuments to be ancient. It may have been renewed in latter ages. *Rachel* died A. M. 2265, or 2266, *ante* A. D. 1739.

The prophet *Jeremiah*, xxxi. 15. and after him St. *Matthew*, ii. 18. have put *Rachel* for the tribes of *Ephraim* and *Manaſſeh*, born from *Joſeph* the ſon of *Rachel*. *In* Rama (or, on the high places) *was there a voice heard, lamentation and weeping, and great mourning*, Rachel *weeping for her children, and would not be comforted becauſe they are not*. This prophecy was compleated when theſe two tribes were carried into captivity beyond the *Euphrates*. St. *Matthew* has accommodated this prophecy to what happened at *Bethlehem*, when *Herod* ſlew the children there. Then *Rachel*, who was buried there, might be ſaid to renew her cries and lamentations, for the death of ſo many infant innocents, ſacrificed to his jealouſy and cruelty!

RADDAI, רדי, ῥεδαὶ, *that defends*; from רדד *radad*, *to ſtretch out:* otherwiſe, *that rules*; from רדה *radah*.

RADDAI, fifth ſon of *Jeſſe*, and brother of *David*. 1 Chron. ii. 14.

RAGABA, a very ſtrong caſtle beyond *Jordan*. *Joſeph*. *Antiq*. lib. xiii. cap. 23. Probably *Argob*, mentioned in ſeveral places of the *Old Teſtament*. Deut. iii. 4, 13, 14. 1 Kings iv. 13. 2 Kings xv. 25. *Euſebius* places *Argob* in the canton of *Geraſa*, fifteen miles eaſt.

RAGAU, a large plain wherein *Nebuchadnezzar*, king of *Nineveh*, overcame *Arphaxad*, king of *Media*, in the country of *Arioch*, king of the *Elymeans*. Judith i. 5, 6. Theſe plains of *Ragau* are probably thoſe about *Rages* in *Media*.

RAGES, ῥάγοι, *tempeſt*, *tumult*, *ſedition*; from רגש *ragaſh*. A *Mediſh* word.

RAGES, or *Ragæ*, a city of *Media*, on the mountains of *Ecbatana*. Tob. i. 14. *Tobit* having depoſited ten talents with *Gabael*, a citizen of *Rages*, (or having lent it him, according to the *Vulgate*) ſent his ſon *Tobias* to fetch it. But, being obliged to ſtay at *Ecbatana*, to celebrate his marriage with *Sara*, the daughter of *Raguel*; *Tobias* deſired his companion, the angel *Raphael*, to go to *Gabael*, and bring the ten talents; which *Raphael* performed. *Rages* was a little day's journey from *Ecbatana*, on the ſouthern part of *Media*, in the mountains that divide this country from *Parthia*.

RAGUEL, רעואל, *ſhepherd of God*, or *friend of God*; from רעה *rahah*, or *roheh*, according to different readings: otherwiſe, *rupture of God*; from רוע *ruah*, *rupture*, or *bruiſing*, and אל *el*, *God*.

RAGUEL, otherwiſe *Jethro*. See JETHRO.

II. RAGUEL, father of *Sara*, and father-in-law to young *Tobias*. He dwelt in the city of *Ecbatana*, and was rich. Tob. vi. 11—14. *Tobias* coming to *Ecbatana*, the angel *Raphael* urged him to demand *Sara* to be his wife, becauſe he was the neareſt kinſman to *Raguel*, and therefore obliged to marry her, according to the law. *Raguel* conſented to this marriage, though not without difficulty, fearing it might happen to him, as it had happened to his daughter's ſeven former huſbands. But the Lord preſerving *Tobias*, *Raguel* kept him fifteen days, made a great feaſt, gave him half his eſtate, and ſecured the other half to him after his own death.

RAHAB, רהב, *which is large and extended*, or *public place*; from רהב *rakab*.

RAHAB, an hoſteſs of the city of *Jericho*, who received and concealed the ſpies ſent by *Joſhua*. The *Hebrew* calls her *Zona*. Joſh. ii. 1. אשה זונה LXX. Γυναικὸς πορνῆς, which St. *Jerom* and many others underſtand of a proſtitute. Others think ſhe was only an hoſteſs or inn-keeper, and that this is the true ſignification of the original word. (*Ita Chald. Rabb. Lyr. Arias. Pagn. Titelman. Vide, ſi placet, Sanct. in* 3 *Reg.* iii. 26.) Had ſhe been a woman of ill fame, would *Salmon*, a prince of the tribe of *Judah*, have taken her to wife? or could he have done it by the law? Beſides, the ſpies of *Joſhua* would hardly have gone to lodge with a common harlot, they who were charged with ſo nice and dangerous a commiſſion. Thoſe who maintain ſhe was an harlot pretend, that perhaps ſhe was one of thoſe women that proſtituted themſelves in honour of the pagan deities; as if this could extenuate her crime, or the ſcandal of her profeſſion, if ſhe was a public woman. [Such women are not called *Zona*, but *Kadeſhah*, in the *Hebrew*.]

But whatever was *Rahab*'s profeſſion, when the ſpies were entered her houſe, notice was given to the king of *Jericho*, who ſent to *Rahab* to produce thoſe men: but ſhe hid them, and told the meſſengers, that ſuch men had been at her houſe, but when the gates of the city were ſhuting, they went out. Purſue them quickly, ſhe ſaid, and you may overtake them. They forthwith purſued them, but in vain, for they were concealed on the terrace of *Rahab*'s houſe.

When the king's meſſengers were gone away, *Rahab* went up to the terrace, or roof, of her houſe, and ſaid to the ſpies, I know the Lord has delivered this country into your hands; promiſe me, now, that you will ſave the lives of me and my family, when you take this city. The ſpies promiſed her, with an oath, and bid her tie a ſcarlet ſtring to her window, that her houſe might be diſtinguiſhed when the *Iſraelites* ſhould enter *Jericho*.

Then ſhe let them down by a rope; for her houſe joined to the walls of the city; adviſing them to return by the mountains, for fear of meeting thoſe who had been ſent in queſt of them; and to continue on the mountains three days, in which time the meſſengers would return, after which they might proceed. The ſpies followed *Rahab*'s counſel exactly, and at the end of three days arrived at *Joſhua*'s camp, to whom they related all they had diſcovered at *Jericho*, and their promiſes to their benefactreſs *Rahab*. When *Joſhua* took the city, he ſent the two ſpies to the houſe of *Rahab*, to bring her out ſafe with all her relations. *Rahab* married *Salmon*, a prince of *Judah*, by whom ſhe had *Boaz*: from whom deſcended *Obed*, *Jeſſe*, and king *David*. Thus *Jeſus Chriſt* condeſcended to reckon this *Canaanitiſh* woman among his anceſtors. St. *Paul* magnifies the faith of *Rahab*. Heb. xi. 31.

RAHAB, רהב, *proud*; from רהב *raab*: otherwiſe, *quarrelſome*; from רוב *rob*.

II. RAHAB. The Pſalmiſt ſpeaks of another *Rahab*; Pſalm lxxxvii. 4. רהב אזכיד *I will make mention of* Rahab *and* Babylon, *to them that know me*. And Pſalm lxxxix. 10. *Thou haſt broken* Rahab *in pieces*, or the *Egyptian*. *Iſaiah* li. 9. and xxx. 7. uſes the ſame word *Rahab* to denote the deſtruction of *Pharaoh* and his army in the Red Sea. See alſo *Job* xxvi. 12. *By his underſtanding he ſmiteth through the proud*; *Heb. Rahab*. The moſt ſkilful commentators explain this of *Egypt*, and particularly of the *Delta*. This part of *Egypt* is ſtill called *Rib* or *Rif*, the pear, becauſe of its ſimilitude to the ſhape of this fruit. M. *d'Herbelot* ſays, in his *Bibliotheca Orientalis*, that the name *Rif*, is given to that part of *Egypt*, which begins at *Cairo*, and lies to the north.

St. *Jerom* and the ancient *Greek* interpreters have often tranſlated *Rahab* by *pride*, or the *proud*. But the fathers, and ſuch interpreters, miſunderſtood the original, as referring to *Rahab*, the woman of *Jericho!*

RAHAM, רחם, *bowels*, or *fellow-ſuffering*; from רחם *racham*.

RAHAM, ſon of *Shema*, father of *Jorkoam*, of the race of *Caleb*. 1 Chron. ii. 44.

RAIN. It ſhould ſeem by ſome expreſſions of Scripture, that the ancient *Hebrews* imagined *rain* to be derived from certain great reſervoirs above the heavens, which *Moſes* calls the ſuperior waters, by way of contradiſtinction from the inferior

inferior waters, the ſea. *Moſes* ſays, that at the deluge, *All the fountains of the great deep were broken up, and the windows of heaven were opened.* And *Hoſea* ſays, ii. 21. that in times of great drought the clouds cry to the Lord, beſeeching him to permit the waters which he keeps in his treaſuries and repoſitories, to fall into them and repleniſh them. In other places of Scripture, the clouds are deſcribed as great bottles, filled with waters ſupplied to them from the firmament. Even the dews themſelves are repreſented as proceeding from the ſuperior waters, *His heavens ſhall drop down dew.* Deut. xxxiii. 28. Job xxxvii. 11. xxxviii. 37. Pſalm xviii. 11. 2 Kings xxii. 12.

The ſacred writers often ſpeak of the *rain* of the former ſeaſon, and of the *rain* of the latter. Deut. xi. 14. *I will give you the* rain *of your land in his due ſeaſon, the firſt* rain *and the latter* rain. So *Hoſea*, vi. 3. *He ſhall come unto us as the* rain, *as the latter and the former* rain *unto the earth.* The Rabbins, and the generality of interpreters are of opinion, that the *former rain*, called in *Hebrew* יורה *jorah*, ſignifies the *rain* of the autumn, and that the *latter rain*, called in *Hebrew* מלקוש *malkuſh*, ſignifies the *rain* of the ſpring. The *Jews* began their year at autumn, which gives ſome probability to this opinion, which ſuppoſes *jorah* to ſignify the *rain* of autumn. But on the contrary, we think that *jorah* ſignifies the *rain* of ſpring, and *malkuſh* that of autumn. In *Judea* it commonly *rained* but in two ſeaſons, ſpring and autumn. *Jorah* is always put firſt, and *Malkuſh* afterward. The natural order is, that ſpring ſhould come before autumn. *Malkuſh* is derived from the verb *lakaſh*, which ſignifies to make a vintage, to delay, to put off, to gather in the after-marth, or the graſs that grows in the meadows in the latter ſeaſon. Beſides, *malkuſh* ſignifies a *rain* that is (as it were) earneſtly deſired by the earth, as coming after the dry ſeaſon of ſummer. Job xxix. 23. Prov. xvi. 15. Hoſ. vi. 3. Joel ii. 23. *Joel* ſays, *He will cauſe to come down for you the* rain, *the former* rain, *jorah, and the latter* rain, *malkuſh, in the firſt month.* But if *malkuſh* ſignifies the *rain* of autumn, it will be eaſily granted, that *jorah* muſt ſignify that of ſpring. The *Septuagint* have taken it in this ſenſe: and *Heſiod* has expreſſed the *rain* of the ſpring and autumn in words of the ſame import, as thoſe uſed by the *Septuagint*. *Heſiod. Oper. & Dies.* lib. ii. calls ὄμβρον ὤρινον, *the rain of the ſpring*; and ὀπώρινον ὄμβρον, *the rain of autumn.*

Moſes deſcribing the land of *Canaan*, and its advantages over *Egypt*, ſays, Deut. xi. 10, 11. that the land of *Canaan* is not like that of *Egypt*, where they are obliged to convey the water by artificial canals, and by great labour and induſtry, to water the fields and the gardens: whereas *Paleſtine* being a country of hills and valleys, is watered by *rains* from heaven. Whence it is that God promiſed the *Iſraelites*, to ſend them *rain* in due ſeaſon. Lev. xxvi. 3. On the other hand, *Moſes* threatens them, if they depart from their fidelity to God, to ſend them ſhowers of ſand and duſt. Deut. xxviii. 24. *Vide* FRAGMENTS, Nos. CLXXII. CLXXIII.

The *Hebrews* often compare ſpeech and diſcourſe to *rain*. Deut. xxxii. 2. Eccluſ. xxxix. 9. *Job* ſays, that in the time of his proſperity, he was attended to with great reſpect and eagerneſs; that his diſcourſe diſtilled like ſoft *rain*; Job xxix. 21, that his hearers expected it like *rain*, and opened their mouths, like the earth, when expecting the *rains* of the latter ſeaſon.

RAKEM, רקם, *empty*, or *vain*; from רק *rak*, or רקה *rakah*: otherwiſe, *painting*, or *embroidery of ſeveral colours*: or *ſhadowings*; from רקם *rakam*: or *their ſpittle*; from רקק *rakak*, *ſpittle*, and the pronoun מ *am*, *theirs*.

RAKEM, or *Recem*, ſon of *Shereth*. 1 Chron. vii. 16. Of the tribe of *Gad*, and family of *Machir*.

RAKKATH, רקת, ῥακκὰθ, *empty*, or *ſpittle*, or *ſpit*, or *temple of the head*; from רקק *rakak*, or רקה *rakah*.

RAKKATH, *Raccath*, or *Reccath*, a fenced city of *Naphtali*, Joſh. xix. 35.

RAKKON, הרקון, ἡρεκκῶν, *vain*, *void*; from רקק *rakak*, or ריק *rik*: otherwiſe, *mountain of lamentations and tears*; from הר *har*, *a mountain*, and קון *kun*, *to lament*: otherwiſe, *mountain of enjoyment*; from קנה *kanah*, *to poſſeſs*, *to enjoy*.

RAKKON, *Raccon*, or *Arecon*, a city of *Dan*. Joſh. xix. 49.

RAM, רם, *elevated*, *ſublime*; from רום *rum*: or *who rejects*, or *is rejected*; from רמה *ramah*.

RAM, ſon of *Hezron*, and father of *Aminadab*, of *Judah*. 1 Chron. ii. 9.

II. RAM. Job xxxii. 2. *Then was kindled the wrath of* Elihu, *the ſon of* Barachel, *the* Buzite, *of the kindred of* Ram. In this place *Ram* is apparently put for *Aram*. *Elihu* was of the race of *Buz*, ſon of *Nahor* the *Aramean*, or *Syrian*.

RAM, or *battering Ram*. A well-known engine of war. Mentioned *Ezekiel* iv. 2. & xxi. 22. *Nebuchadnezzar* uſed it at the ſiege of *Jeruſalem*. *Pliny* ſays, lib. vii. cap. 56. it was invented by *Epeus* at the ſiege of *Troy*: but *Vitruvius*, lib. x. cap. 19. and *Tertullian* aſcribe this invention to the *Carthaginians*. *Tertul. de Pallio.* I believe

Ezekiel

Ezekiel is the earlieſt author that has mentioned this machine. *Vide* FRAGMENT, No. and plate of the "BATTERING RAM."

RAMAH, רמה, from *ram*.

RAMAH, or *Aremah*; this word ſignifies an eminence; from hence there are ſo many places in *Paleſtine*, named *Rama*, *Ramath*, *Ramatha*, *Ramoth*, *Ramathaim*, *Romala*, and *Ramathan*. Sometimes the ſame place is called *Rama*, *Ramatha*, *Ramoth*, and *Ramathaim*, all theſe words only ſignifying an eminence, or high ſituation. Sometimes *Rama* or *Ramoth* is joined to another name, to determine the place of ſuch city, or eminence. Laſtly, *Ramah* is ſometimes put only for a high place, and ſignifies neither city nor village. The following are the chief places mentioned in Scripture by this name.

RAMAH, a city of *Benjamin*, between *Gaba* and *Bethel*, toward the mountains of *Ephraim*, ſix miles from *Jeruſalem* north. *Jerom* places it near *Gaba*, ſeven miles from *Jeruſalem*: it was, in his time, only a ſmall village. This city ſtood on the road from *Samaria* to *Jeruſalem*; for this reaſon *Baaſha*, king of *Iſrael*, cauſed it to be fortified, to obſtruct the paſſage from the land of *Judah* into that of *Iſrael*. *Joſephus* calls it *Ramathan*. Joſh. xviii. 25. Judg. iv. 5. xix. 13. *Euſeb. in locis. Hieron. in Oſee* v. *Idem in Sophon.* i. 1 Kings xv. 17. 2 Chron. xvi. 1. *Joſeph. Antiq.* lib. viii. cap. 6.

I make no doubt but this is the *Ramatha*, or *Ramathaim-zophim*, the country of the prophet *Samuel*. 1 Sam. i. 1, 19. & ii. 11, &c. This city was on the frontiers of *Ephraim* and *Benjamin*; and frontier cities were often inhabited by both tribes. *Rama*, *Ramath*, and *Ramathaim*, may expreſs the ſame place. The other *Ramah*, or *Ramula*, thought to be the country of *Samuel*, cannot be ſo. *Vide* RAMAH II.

It is alſo very probable that *Jeremiah* ſpeaks of this *Ramah*, Jer. xl. 1, 2, 3. when he ſays, *Nebuzaradan*, who commanded the *Chaldean* army, having found him among the captives at *Ramah*, whither they had been all brought, ſet him at liberty. Of the ſame place we explain that other prophecy of *Jeremiah*, chap. xxxi. 15, 16, 17. wherein the Lord comforts *Rachel*, on account of the taking her children of *Ephraim* and *Manaſſeh*, into captivity: *A voice was heard in* Ramah, *lamentation and bitter weeping:* Rachel *weeping for her children*, &c. St. *Matthew* ii. 18. has accommodated this paſſage, to the maſſacre of the infants of *Bethlehem* by *Herod*.

II. RAMAH. Scripture often joins *Ramah* with *Gaba*, *Geba*, or *Gibeah*, as being neighbouring places. Ezra ii. 26. Nehem. vii. 30. Iſai. x. 29. Hoſea v. 8. We alſo ſee, 1 Sam. xxii. 6. that *Saul*, when in *Gibeah*, ſat under a tree at *Ramah*; but in this place we take *Ramah* only to ſignify the eminence at *Gibeah*.

III. RAMAH, or *Ramatha*, *Ramola*, *Ramula*, *Ramba*, *Ruma*, or *Remphtis*, a city weſt of *Jeruſalem*, between *Lydda* and *Joppa*, as St. *Jerom*, *in Epitaph. Paulæ*, places it; or between *Joppa* and *Jeruſalem*, as modern travellers deſcribe it. *Le Bruyn*, p. 251. *Phocas* puts it about thirty-ſix miles from *Jeruſalem*. *Abulfeda*, quoted by *Reland*, *Palæſt.* lib. iii. ſays, that this city was built by *Solyman*, ſon of *Abdolmelic*, after the deſtruction of *Lydda*; and *Sanutus*, *in ſecretis fidel. crucis*, ſays, that the *Arabians* built it near *Lydda*, after the *Cruſadoes* began in that country. M. *le Bruyn* deſcribes the fine reſervoirs of water to be ſeen here, and many other marks of antiquity: he ſays it is but four leagues from *Jafa*, or *Joppa*, and ſtands in a plain and even country: he ſays alſo, that *Lydda* is on one ſide, and about three miles from *Rama*.

Theſe circumſtances determine me to think that this is the place *Euſebius* and St. *Jerom* took for *Arimathea*, the country of *Joſeph*. Matt. xxvii. 57. St. *Jerom* places it between *Lydda* and *Joppa*: and *Euſebius* ſays it is in the diſtrict of *Thamnis*, near to *Dioſpolis*, otherwiſe called *Lydda*. This was taken from *Samaria*, and added to *Judea*: 1 Mac. xi. 34. and *Joſeph. Antiq.* lib. xiii. cap. 8. But if ſo, we muſt acknowledge this city to have been very ancient, and long before our Saviour's time: conſequently, that in the time of the *Cruſadoes*, it was rebuilt, repaired, or fortified anew. *Euſebius* and ſome others ſeem to have thought, that this city is the *Ramath* of *Samuel*, or *Ramathaim-zophim* of the mountains of *Ephraim*. But this opinion cannot be ſupported. *Euſeb. & Hieron. in Armathaſophim.*

IV. RAMA, or *Ramatha*. *Phocas* ſays, in his *Travels*, that *Ramah*, or *Armath*, where *Samuel* was born, was about ſix miles from *Jeruſalem* weſt. *Le Bruyn* ſays, *Voyage de Syrie*, p. 259. that going from *Ramah* to *Jeruſalem*, he paſſed through *Cobeb*, *Benop*, *Carith-leneb*, *Soud*, *Souba*, and *Samuel*; which is a church on a hill, where, they ſay, was the city of *Samuel*. But this city of *Samuel* was north, not weſt, from *Jeruſalem*; in the mountains of *Ephraim*, and not in thoſe of *Judah*. See ARIMATHEA.

V. RAMA, a city of *Naphtali*, Joſh. xix. 36. on the frontiers of *Aſher*, Joſh. xix. 29. St. *Jerom* read *Horma* in the *Hebrew*; but the *Septuagint* and *Euſebius* read *Rama*. The ſame *Euſebius*, and *Cyrillus* of *Jeruſalem*, on *Zechariah*, own there

there was a *Rama* in *Aſher*, and another in *Naphtali*.

RAMATH, ראמת, *raiſed, lofty.* Joſh. xix. 8.

RAMATHA, רמתה, ἀραμαθαὶμ, ἀρμαθὲμ. See RAMATHAIM.

RAMATHA, and *Ramathaim-zophim.* See RAMA I.

RAMATHAIM, רמתים, the two *Ramatha*'s; probably becauſe the city was divided into two parts. The city of *Ramah*, *Samuel*'s birth-place, was alſo called *Zophim*, becauſe of a family of *Levites* dwelling there, who were deſcended from *Zoph*.

RAMATH-LEHI, רמת-לחי, ἀναίρεσις σιαγόνος, *elevation of the jaw-bone*; from רם *ram, to lift up*, and לחי *lehi*, or *lechi*, a *jaw-bone*. The LXX. *projection of the jaw-bone*; from רמה *ramah, to caſt.*

RAMATH-LEHI, or *Ramat-lechi, the Height of the Jaw-bone*, or *the caſt of the Jaw-bone.* The name of the place where *Samſon* threw the jaw-bone on the ground, with which he had beat the *Philiſtines*. Probably this is the *Lehi*, Judg. xv. 9.

RAMETH, רמת, ῥαμὲθ, *lofty, ſublime.* Joſh. xix. 21.

RAMESSES, or *Rameſſe.* Several kings of *Egypt* are known by this name. *Syncellus* reckons up ſix. *Chronic.* p. 101, 103.

I. RAMESSES, ſucceſſor of *Uſes*, who reigned twenty-nine years.

II. RAMESSE-MENES, fifteen years.

III. RAMESSE-SEOS, twenty-three years.

IV. RAMESSE-MENOS, nineteen years.

V. RAMESSE-TUBAETE, thirty-nine years.

VI. RAMESSE-VAPHRES, twenty-nine years.

All theſe princes reigned ſucceſſively; only between the ſecond and third was one called *Thuſmares*. *Syncellus* ſpeaks elſewhere of another *Rameſſes*, whom he places between *Armais* and *Amenophis*, kings of *Egypt*; and alſo of one called *Rhampſis*, whom he places between *Kertos* and *Amenemes*.

Manetho, apud Joſeph. cont. App. lib. i. ſpeaks of *Rameſſes* or *Armeſſes*, and of *Rameſſes Miamum*, predeceſſor of *Amenophis*. *Uſher* places *Rameſſes*, the ſucceſſor of *Armais*, A. M. 2426. He reigned but a year and four months; and *Rameſſes Miamum* ſucceeded him, A. M. 2427, and reigned ſixty-ſix years and two months. His ſucceſſor was *Amenophis*. *Uſher* thinks *Rameſſes* was that new king who oppreſſed the *Iſraelites* in *Egypt*, and who knew not *Joſeph*: Exod. i. 8. He was drowned in the *Red Sea.*

Marſham places this *Rameſſes* in the ſixteenth century of the *Egyptian* era; which anſwers to the reigns of *Joaſh*, *Amaſiah*, *Azariah*, *Jothan*, and *Ahaz*, kings of *Judah*. He thinks it was he who cauſed to be made the famous obeliſk mentioned by *Pliny*, *Hermapion*, and *Ammianus Marcellinus*, and which is before the church of the *Lateran* at *Rome*. *Plin.* lib. xxxvi. cap. 8. *Hermap. apud Ammianum Marcel.* lib. xvii. *Ammian. Marcel.* lib. xvii. The magnificent encomiums of this prince, inſcribed on this obeliſk in hieroglyphical characters, and the empire of the world aſcribed to him, cannot agree, according to *Marſham*, with any other than a ſucceſſor of *Seſoſtris*, whom he thinks to be much later than the time of *Moſes*.

Pliny ſays, lib. xxxvi. cap. 8. that *Rameſſes* who cauſed this great obeliſk to be made, reigned in *Egypt* at the time of the taking of *Troy*.

RAMIAH, רמיה, *elevation*, or *ſublimity of the Lord*; from רום *rum*, and יה *jah, the Lord*: otherwiſe, *rejected of the Lord*; from רמה *to reject.*

RAMIAH, or *Remeia*, ſon of *Paroſh*, a ſinger, who returned from *Babylon*; Ezra x. 25.

RAMLA, a city of *Paleſtine*, on the road from *Joppa* to *Jeruſalem*. See II. RAMAH. This city was formerly very magnificent, and ſurrounded by ſtrong walls. It is ſaid, that a houſe there, which is the ordinary reſidence of pilgrims, belonged to *Nicodemus*. There are ſtill remaining two fine churches, at preſent reduced to moſques; one dedicated to St. *John*, the other to the Holy *Virgin*; under the name of the *forty Martyrs*, whoſe bodies were brought from *Sebaſte* in *Armenia*.

RAMOTH, רמת, ῥαμὼθ, *eminences, high places.*

RAMOTH, a famous city in the mountains of *Gilead*. Often called *Ramoth-gilead*; ſometimes *Ramoth*; and ſometimes *Ramath-mizpeh*, or the *Watch-tower*. Joſh. xiii. 26. רמות המצפה. The *Vulgate* makes two cities of it, *Ramoth* and *Maſphe*. *Joſephus* calls it *Ramatham*, or *Aramatha*. This city belonged to the tribe of *Gad*. It was aſſigned to the *Levites*, and was one of the cities of refuge beyond *Jordan*. Deut. iv. 43. Joſh. xx. 8. and xxi. 38. It became famous during the reigns of the later kings of *Iſrael*, and was the occaſion of ſeveral wars between theſe princes and the kings of *Damaſcus*, who had conquered it, and from whom the kings of *Iſrael* endeavoured to regain it. 1 Kings xxii. 3, 4, &c. 2 Kings viii. 28, 29. 2 Chron. xxii. 5. *Jehoram*, king of *Judah*, was dangerouſly wounded at the ſiege of this place: and *Jehu*, the ſon of *Nimſhi*, was here anointed king of *Iſrael*, by a prophet ſent by *Eliſha*. 2 Kings ix. 1. 2, &c. *Ahab*, king of *Iſrael*, was killed in battle with the *Syrians* before this place. 2 Chron. xviii. 3, 4, 5, &c. *Euſe-*

bius

bius ſays, that *Ramoth* was fifteen miles from *Philadelphia* eaſt. St. *Jerom* places it in the neighbourhood of *Jabok*, and, conſequently, north of *Philadelphia*.

II. RAMOTH, ſon of *Bani*. Ezra x. 29.

RAPHA, רפא, *relaxation:* otherwiſe, *phyſic*. 1 Chron. vii. 25.

RAPHA, fifth ſon of *Benjamin*. 1 Chron. viii. 2.

II. RAPHA, or *Rephaiah*, ſon of *Binea*, of *Benjamin*. 1 Chron. viii. 37.

RAPHAEL, רפאל, *phyſic of God;* from רפא *rapha*, *to cure, to adminiſter phyſic*, and אל *el*, *God*. [*qr? protector.*] 1 Chron. xxvi. 7.

RAPHAEL, one of the ſeven arch-angels which are continually before the throne of God, and ready to perform his commands. The name of the angel *Raphael* is not found in Scripture, but only Tob. xii. 15. It is not in the *New Teſtament;* and, in general, the names of angels do not appear to have been known before the captivity of *Babylon*. *Tobit* the father having determined to ſend his young ſon *Tobias* to fetch money, from *Gabael*, as *Tobias* was ſeeking a guide to conduct him, he happily found an angel, in a human form, who offered himſelf, for a *drachma* a day, and his food, to conduct him ſafe to *Rages*, and back to *Nineveh*. The *Vulgate* makes no mention of this bargain; but the old *Hebrew*, *Greek*, and *Latin* texts take notice of it. The *Roman drachma* or *denarius* was about ſeven pence three farthings of our money. This guide took the name of *Azarias*, he ate and drank with *Tobias* during the journey, and did nothing that could give him any ſuſpicion of his being an angel.

They departed from *Nineveh*; and on the banks of the river *Tigris*, *Tobias* went to waſh his feet in the river; when a great fiſh advanced toward him, as if to devour him. But *Raphael* bid him to ſeize it, cut it up, and take out the heart, gall, and liver, which he was to reſerve. When near *Ecbatana*, *Raphael* ſaid to *Tobias*; in this city dwells one *Raguel*, who has an only daughter, whom you ought to marry, according to the law; for you are her neareſt kinſman, and ſhe is the only heireſs of her father. *Tobias* informed him, that he had heard this young woman had already had ſeven huſbands, who had all been put to death by an evil ſpirit. *Raphael* bid him take courage, told him, the devil could have no power over thoſe, who entered into the ſtate of matrimony in the fear of the Lord; that, beſides, he had a ſure remedy againſt evil ſpirits, in the heart of the fiſh he had about him; for he need but broil it on the fire, and they would preſently be put to flight.

They went therefore to *Raguel*'s houſe; *Tobias* married *Sara;* and, by obſerving the direction of *Raphael*, was ſecured from all misfortunes. While the days of the marriage were celebrating, *Tobias* deſired *Raphael* to go to *Gabael*, and to receive the money. After the marriage was over, *Tobias* and his ſpouſe returned to his father at *Nineveh*. *Raphael* perſuaded *Tobias* to go before, to his father and mother, who were much grieved becauſe of his long abſence. Being arrived at *Nineveh* with old *Tobit*, who was blind, after their firſt ſalutations, *Tobias*, by advice of *Raphael*, put upon his father's eyes the gall of the fiſh he had taken; by which in half an hour's time the old man recovered his ſight.

After this, they addreſſed themſelves to *Raphael*, whom they ſtill took for a man, and deſired, that he would accept of half their ſubſtance, as a recompence for his great ſervices. But *Raphael* told them in private, that they muſt thank God the author of all their good. When you gave alms, ſaid he, and when you buried the dead, I preſented your prayers to the Lord; and becauſe you were acceptable in his eyes, he brought you into temptation in order to prove you. Now therefore the Lord has ſent me to cure you, and to deliver *Sara*, your ſon's wife, from the power of the devil; for I am the angel *Raphael*, one of the ſeven that are always before the Lord. Bleſs him therefore, and ſing his praiſes. Having ſaid this, he vaniſhed. *Vide* TOBIT, &c.

The name *Raphael* ſignifies *the remedy of God*, or *the phyſic of God;* and nothing could agree better to the part acted by the angel, than this name.

He calls himſelf *Azarias*, ſon of *Ananias the Great;* and *Tobit*, who knew this family, ſaid, you are of an illuſtrious race, my brother.

It has been inquired, whether in this *Raphael* did not tell a lye? It cannot be denied that he told an untruth, ſince certainly he was neither *Azarias*, nor the ſon of *Ananias*, nor an *Iſraelite*, nor a man, as he appeared to be. He ſpeaks contrary to his own thoughts, and againſt his own knowledge; he made *Tobias* believe what was contrary to truth. But commentators generally acquit him of lying. He was ſent of God, to conduct young *Tobias*, under the ſhape of a young man called *Azarias*; he was therefore to act and ſpeak like him, and in his name. The angels that appeared to the patriarchs, and to *Moſes*, ſpoke and acted as if they were God himſelf, becauſe God ſent them to repreſent his perſon. An actor who repreſents *Cyrus*, ſays, without lying, "I am *Cyrus*." Beſides, ſupernatural actions, are not ſubject to common

and ordinary rules, but are of an higher order and character.

It is inquired how *Raphael* ate and drank? whether he did really eat and drink, or in appearance only? Some maintain that he did not drink, and *Raphael* ſeems expreſs for this opinion, when he ſays, *it ſeemed to you that I ate and drank with you; but as for me, I am fed with inviſible food.* Therefore he only ſeemed to eat, and the ſenſes of *Tobias* and the reſt were impoſed upon when they thought he took nouriſhment, whereas really he took none. Others pretend, that ſuch angels as have appeared to men have really eaten. *Juſtin Martyr, Dialog. cum Tryphon.* makes no difficulty of it, ſince in heaven the bleſſed ſpirits are fed, as he ſays, with the bread of angels, as the Scripture ſpeaks. *Tertullian* alſo acknowledges, that angels having appeared cloathed with natural fleſh, may alſo have eaten really and naturally. *Tertul. cont. Marcion.* lib. iii. cap. 9. [*Vide* ASMODEUS: and conſider whether, ſuppoſing the ſtory of *Tobit* to be founded on fact, the angels both good and bad are not *figurative* perſonages: whether *Raphael* ſignifies any thing more than the ſalutary protecting *agency* of divine providence, ſo diſpoſing events as to produce a happy iſſue: conſequently, no juſt inferences can be drawn from this hiſtory beyond the general notion of a ſuperintending power which employs whatever means it pleaſes to accompliſh its purpoſes; to reward piety and to puniſh profligacy: a ſentiment better illuſtrated elſewhere; in the ſacred volume.]

RAPHAIM, רפאים, *giants*, Deut. ii. 11. from רפה *raphah:* otherwiſe, *phyſicians*, or *relaxed*, or *that relax, that weaken*; from רפא *rapha* [*qr? protectors.*] *Vide* REPHAIM.

RAPHANEA, a city of *Syria*, between which and *Arca*, or *Arac*, a city of *Judea* belonging to the kingdom of *Agrippa*, the Sabbatical River flowed. *Joſeph. de Bell.* lib. vii. cap. 24. *Raphanea* perhaps is the *Arpad* of 2 Kings xviii. 34. xix. 13. Iſai. x. 9. xxxvi. 19. xxxvii. 13. Jerem. xlix. 23. See ARPAD.

RAPHIA, a famous city on the *Mediterranean*, between *Gaza* and *Rhinocorura*. I do not find it in the *Old Teſtament*, which is pretty remarkable, except it be *Gath*, of the *Rephaim*; 1 Chron. xx. 6. from whence perhaps it might be named *Raphia* or *Rapheia*. *Gath* could not be far from hence. *Raphia* is famous for the victory of *Philopator*, king of *Egypt*, over *Antiochus the Great*, king of *Syria*. 3 Macc. i. 11. *Joſephus* ſays, *Antiq.* lib. xiii. cap. 21. that *Raphia* was taken by *Alexander Janneus*, and that having been ruined in the wars, it was repaired by *Gabinius*. *Joſephus* and *Polybius* put *Raphia* as the firſt city of *Syria*, on the road from *Egypt*. *Joſeph. Antiq.* lib. xiv, cap. 10. *Joſeph. de Bello.* lib. v. cap. 14. *Polyb. hiſt.* lib. v. *Reland. Palæſt.* lib. iii. p. 967. There are extant ſome ancient medals ſtruck at *Raphia*, and ſome biſhops of this city are found in the liſts of the eaſtern councils.

RAPHON, ῥαφὼν, *phyſic*, or *ſuppreſſion*; from רפא *rapha:* otherwiſe, *giant*; from רפה *raphah:* otherwiſe, *ſoftneſs*; from ריפון *riphon*.

RAPHON, a city beyond *Jordan*, on a brook, not far from *Carnaim*.

This city is hardly known, but by the victory of *Judas Maccabeus* over *Timotheus*, whoſe army was compoſed of *Arabians*, and what other people he could get, to the nnmber of 120,000 foot, and 2,500 horſe.

Judas had then but 6,000 effective men: *Judas* preſently marched to meet *Timotheus*, and paſſed over the brook at the head of his little army. The enemy was ſo ſurprized at this bold attempt, that they could not ſtand the aſſault, but fled with great precipitation. 1 Macc. v. 37.

RAPHU, רפוא, ῥαφὼ, *cured, comforted.* Numb. xiii. 9.

RAVEN, a bird of prey, in colour black: unclean by the law; Levit. xi. 15. When *Noah* ſent the *raven* out of the ark, to ſee if the waters were withdrawn from covering the earth, this bird did not return to him. Gen. viii. 6, 7.

When the prophet *Elijah*, by order from the Lord, retired near the brook *Cherith*, the Lord fed him for ſome time by means of *ravens*, who brought him bread and fleſh morning and evening. 1 Kings xvii. 5. את הערבים צויתי Some interpreters, inſtead of *ravens*, tranſlate the words *Arabians*, or merchants, or inhabitants of the city of *Arabo*, or *Oreb*, near to *Bethſhan*. *Euſeb. & Hieronym. in Araba, ſeu Aravas.* To ſupport theſe tranſlations it is obſerved, that the *raven* being an unclean bird, there is no probability that God would uſe his ſervice. Notwithſtanding, the generality of interpreters keep to the verſion of *ravens*. If thoſe that ſupplied *Elijah* with fleſh and bread had been men, why could they not alſo have ſupplied him with water, when the brook *Cherith* was dried up? then he need not have been forced to another retreat, with the poor widow of *Sarepta*. *Vide* FRAGMENT, No.

The *raven* was conſecrated to *Apollo*, as the god of divination. The blackneſs of the *raven* is proverbial. *His locks are buſhy, and black as a raven.* Cant. v. 11. However, white *ravens* are not rare in northern countries, where the ſnow lies long on the ground. The *raven* is long-

long-lived. *Pliny* ſays, lib. vii. cap. 48. it lives the age of nine men; but he allows this to be a ſtory. We are aſſured, that they live ſometimes an hundred years. They feed on carrion, and eat the bodies of men hung up, or crucified:

——— Non paſces in cruce corvos,

ſays *Horace*, *Epiſt.* l. 1. v. 48.

The wiſe man ſays, Prov. xxx. 17. *The eye that mocketh at his father, and deſpiſeth to obey his mother, the ravens of the valley ſhall pick it out, and the young eagles ſhall eat it.* Zephaniah, ii. 14. ſeems to ſuggeſt, that they fed *ravens* at the doors of their houſes. But he rather inſinuates, that after the deſolation of the *Edomites*, the *Moabites*, and the *Ammonites*, the *ravens* [*Eng.* tranſl. *the cormorant and the bittern*] ſhall be ſeen upon their windows, and upon the doors of their ruined houſes. This bird may be taught to talk, and to imitate the human voice.

There are ſeveral kinds of *ravens*. Some have their bills and legs red. There is alſo a red *raven*, *Pyrrhus corax*; it is ſmaller than a crow, and about the bigneſs of a ſmall howlet. Its legs and beak are yellow, inclining towards black; and every where elſe is quite black.

The *wood-raven*, called by the *Lorrainers*, the *ſea-crow*, is of the bigneſs of a hen. To look on it at a diſtance, it ſeems to be black all over; but ſeen cloſe, eſpecially when the ſun ſhines on it, it appears greeniſh. Its bill is reddiſh and pretty long, its feet are very like thoſe of a hen, it feeds on worms and inſects; its legs are long and of a dark ruddy colour. It builds its neſt at the top of uninhabited towers that are going to decay.

The *ſmall-raven*, or *night-raven*, *nycticorax*, haunts the waters, and retires into the reeds, where in the night-time it makes a very diſagreeable noiſe, ſuch as a man when he is vomiting. It builds its neſt at the top of a tree, lays two or three eggs, and generally feeds upon fiſhes. We find in *Moſes* the name of a bird which is tranſlated *pelican*, Pſalm cii. 6. and Levit. xi. 18. which comes from a root that ſignifies *to vomit*, and which may be this *raven*. See PELICAN.

Mention is made in Scripture, of certain machines with which they demoliſhed cities, and tore up the ſtones of walls. 2 Sam. xvii. 13. Theſe machines were called *ravens*, [rather CROWS: as we have crows of iron] and the ancients made great uſe of them at the ſieges of cities and fortified places. *Diodor.* lib. xvii. *Vitruv.* lib. x. cap. 9. *Homer Iliad.* M. *Vide* the Plate of BATTERING RAM, and FRAGMENT, No.

RAVISH, *Rapere*. This word in its common ſignification imports the taking away of any thing from any one by violence. *Alii rapiunt non ſua.* Prov. xi. 24. It is alſo uſed for the taking away by force, (*i. e.* the rape of) a woman, or virgin. *Sichem rapùit Dinam, & dormivit cum eâ.* Gen. xxxiv. 2. And in *Judges*; *Rapite ex iis ſinguli uxorem ſibi.* Judg. xxi. 21. *Saul* in his anger calls *Jonathan* his ſon, *Fili mulieris virum ultro rapientis*, the ſon of a woman that *raviſheth* a man. 1 Sam. xx. 30. (*Vulgate.*)

RAZIS, ῥασὶς, *ſecret*; or *myſtery of the Lord*: or *the Lord is my ſecret*; from רז *raz*, *ſecret*, and יה *jah*, *the Lord*.

RAZIS, or *Razias*; one of the moſt conſiderable doctors at *Jeruſalem*, in the time of the perſecution by *Antiochus Epiphanes*. After the death of this prince, and of *Antiochus Eupator* his ſon, and under the reign of *Demetrius Soter*, ſon of *Seleucus*; 2 Macc. xiv. 37. A. M. 3843, *ante* A. D. 161. *Alcimus*, the uſurper, having bought the high-prieſthood of the *Jews*, of king *Demetrius*, was ſent into *Judea*, with *Nicanor* to ſupport him in his dignity. *Razis* was accuſed to *Nicanor*, probably as being much in the intereſt of *Judas Maccabeus*, and very averſe to that of *Alcimus*, as having no right to the high-prieſthood. *Nicanor* therefore ſent five hundred men to arreſt him, thinking that if he could ſucceed in bringing him over, it would make a great impreſſion on the reſt of the *Jews*.

When therefore *Razis* ſaw that the ſoldiers would break into his houſe, and put fire to it, and that he could not avoid falling into their hands; he fell upon his ſword, chooſing rather to die bravely, than to ſee himſelf in the power of wicked men, and to ſuffer indignities unbecoming his birth and quality. But in his hurry, not having wounded himſelf mortally, and ſeeing the ſoldiers enter in multitudes into his houſe, he ran to the platform of his houſe, and threw himſelf from thence into the ſtreet; yet neither did this fall entirely diſpatch him; but he drew his own bowels out of his body, and threw them with both his hands among the people, invoking the ruler of life and of the ſoul, to reſtore them again to him another day.

The *Jews* put *Razis* among their moſt illuſtrious martyrs, and pretend to prove from his example, and from thoſe of *Saul* and *Samſon*, that in certain caſes ſelf murder is not only allowed, but is laudable and meritorious. The *Circonceſlians*, a ſort of noted heretics of *Africa*, in the time of St. *Auſtin*, uſed the example of *Razis*, to juſtify themſelves in thoſe cruelties they exerciſed againſt themſelves, by throwing themſelves

ſelves headlong, and putting themſelves to death in a thouſand different manners; to promote, as they pretended, the glory of God.

Nevertheleſs, St. *Auſtin*, *Thomas Aquinas*, and other caſuiſts, maintain, that the example of *Razis* being only related in [Apocryphal] Scripture, but not approved, nothing could be concluded from thence to juſtify the action. Is it thus the martyrs uſed to behave themſelves? true, he died bravely and heroically; but were it not better to have died humbly, patiently, and ſubmiſſively? St. *Auſtin*'s words are; *dictum eſt quod elegerit nobiliter mori. Melius vellem humiliter: ſic enim utiliter. Illis autem verbis hiſtoria gentium laudare conſuevit, ſed viros fortes hujus ſæculi, non martyres Chriſti.*

REAIAH, ראה, ῥειὰ, *Vulgate*, *Raja*, *viſion of the Lord*; from ראה *raah*, *to ſee*, and יה *jah*, *the Lord*.

REAIAH, *Raaia*, *Raia*, or *Reia*, ſon of *Shobal*, father of *Jahath*, and grandſon of *Judah*. 1 Chron. iv. 2.

II. REAIAH, ſon of *Micah*, father of *Baal*, of *Reuben*. 1 Chron. v. 5.

III. REAIAH; his children returned from *Babylon*. Nehem. vii. 50.

REBA, רבע, ῥοβὰ, *the fourth*, or *a ſquare*; from רבע *rabah*: otherwiſe, *that ſtoops*, *or lies down*; from רבץ *rabats*.

REBA, or *Rebe*, or *Reb*, a prince of the *Midianites*, killed in the war that *Moſes*, by order from the Lord, waged againſt them by the hand of *Phinehas*, ſon of the high-prieſt *Eleazar*, for the puniſhment of their crime in ſeducing *Iſrael*. Numb. xxxi. 8.

REBEKAH, רבקה, *fat*, *fattened*; from רבק *rabak*: otherwiſe, *quarrel appeaſed*, or *removed*; from רוב *rub*, *quarrel*, *diſpute*, and קחה *kachah*, *to make dull*.

REBEKAH, or *Rebecca*, daughter of *Bethuel*, and and wife of *Iſaac*. Gen. xxiv. *Eliezer*, the ſteward of *Abraham*'s houſe, went to fetch a wife for *Iſaac* from *Haram*, a city of *Meſopotamia*, and he brought *Rebecca*. *Rebekah* lived with *Iſaac* twenty years, without having children: *Iſaac* interceded for her by his prayers; and ſhe became with child of two children; who ſtruggling together in her womb, and giving her great uneaſineſs, ſhe conſulted the Lord on this occaſion; who told her, that two nations were in her womb; and that the elder ſhould be ſubject to the younger. It is not agreed who *Rebekah* conſulted with: ſome will have it, that ſhe went to *Shem*, the ſon of *Noah*; others, to *Melchiſedech*; others, to *Heber*; others, to *Abraham*: and ſome think ſhe went to ſacrifice on mount *Moria*, or on the altar that *Abraham* had erected in the foreſt of *Beer-ſheba*, and that while ſhe ſlept there God revealed this to her. *Petr. Comeſtr. hiſt. Scholiaſt. Diodor. & Procop. in Geneſ. Theodor. qu.* 76. *in Geneſ.*

When *Rebekah*'s time of delivery was come, ſhe became the mother of twins. The firſt was ruddy and hairy, and they named him *Eſau*. The other immediately followed, holding in his hand the heel of his brother; wherefore they called him *Jacob*; the Heeler. When they grew up, *Eſau* betook himſelf to hunting; but *Jacob* was a plain, unactive man, and dwelt at home in tents. *Iſaac* had moſt inclination for *Eſau*, but *Jacob* was the favourite of *Rebekah*: ſhe found means of making him obtain ſurreptitiouſly the bleſſing of his father *Iſaac*. See JACOB and ISAAC.

A great famine having forced *Iſaac* to *Gerar*, a city of the *Philiſtines*, of which *Abimelech* was king; when aſked, who *Rebekah* was? he anſwered "his ſiſter"; becauſe he feared they might put him to death, in order to poſſeſs his wife. *Abimelech* one day perceived him to careſs her in a manner, that better agreed with a huſband than a brother. *Abimelech* then ordered him to be called, and reprimanded him; and forbad any one to meddle with this man's wife, on pain of death.

Jacob, by the management of his mother *Rebekah*, having ſurprized his father's bleſſing, to the prejudice of his brother *Eſau*; *Eſau* threatened to be his death for it. *Rebekah* had notice of his deſign, and, to prevent it, adviſed *Jacob* to travel into *Meſopotamia* to his uncle *Laban*, and there to marry one of his daughters. She prevailed with *Iſaac* to conſent to this journey, inſinuating, that her life became a burden to her, on account of the daughters of *Heth*, whom *Eſau* had married; and that if *Jacob* ſhould alſo take a wife of this country, her life would no longer be ſupportable. Scripture makes no farther mention of *Rebekah*; and the year of her death is uncertain: but ſhe certainly died before *Iſaac*; becauſe it is ſaid, that *Iſaac* was put into the tomb with *Rebekah* his wife; which tomb was the ſame wherein *Abraham* and *Sarah* had been before buried, and where afterwards *Jacob* and *Leah* were depoſited. Gen. xlix. 31. & xxxv. 29.

RECHAH, רכה, *tender*, *ſoft*; from רכך *racac*. 1 Chron. iv. 12.

RECHAB, רכב, *ſquare*, or *chariot*, or *team of horſes*, or *a rider*. 2 Kings x. 15.

RECHAB and *Baanah*, aſſaſſins of *Iſh-boſheth*, ſon of *Saul*. See ISH-BOSHETH, or BAANAH.

II. RECHAB, father of *Jonadab*, and of the *Rechabites*. It is not known in what time this *Rechab*

Rechab lived, nor what was his original. Some will have him to proceed from the tribe of *Judah*. *Theodoret. in* 1 *Paral. initio.* Others think he was a prieſt, or at leaſt a *Levite*; *Hegeſippus, apud Euſeb.* lib. ii. cap. 23. *hiſt. Eccleſ.* becauſe it is ſaid *Jeremiah*, xxxv. 19. that there ſhall be always found of the deſcendants of *Jonadab* ſtedfaſt to the ſervice of the Lord. Some Rabbins pretend, that the *Rechabites* having married the daughters of the prieſts or *Levites*, their children were employed in the temple ſervice. Others think, that indeed they waited in the temple, but only as ſervants, like the *Gibeonites* and *Nethinim*, who were ſervants of the prieſts and *Levites*. *Vide* Joſh. ix. 27. 1 Chron. ix. 2. Ezra ii. 43, 55, 58, 70. Nehem. vii. 57, &c. We read in 1 Chron. ii. 55. that the *Rechabites* were originally *Kenites*, and that they were ſingers in the houſe of God. The *Hebrew* has it; *porters and the obedient, that dwell under tents; theſe are thoſe that are called* Kenites, *who are deſcended from* Hemath, *chief of the houſe of* Rechab.

The *Kenites* were not deſcended from *Jacob*, but from *Midian*, ſon of *Cuſh*; by *Hobab*, or *Jethro*, the father-in-law of *Moſes*. They entered the promiſed land with the *Hebrews*, and dwelt in the tribe of *Judah*, about the *Dead-Sea*. They were diſtinguiſhed from the *Iſraelites* by their retired ſort of life, and by their contempt of cities and houſes. Some have thought, that *Hobab* or *Jethro* was the firſt founder of the *Rechabites*; that *Rechab* was one of his names; that *Jonadab*, in the time of *Jehu*, was one of his deſcendants; that *Heber* the *Kenite* followed the cuſtoms of the *Rechabites*. *Serrarius* diſtinguiſhes the ancient *Rechabites*, deſcended from and inſtituted by *Jethro*, from the new *Rechabites*, of *Jonadab*, ſon of *Rechab*, who lived in the time of *Jehu*, king of *Iſrael*. *Arias Montan. in Judic.* i. *Sanctius in Jerem.* xxxv. *n.* 5, 6, 7. *Serrar. trihæreſ.* lib. iii. cap. 9. *Minerval.* cap. 13, 14, 15.

Scripture acquaints us, Jer. xxxv. 6, 7. that *Jonadab*, ſon of *Rechab*, who lived in the time of *Jehu*, king of *Iſrael*, laid an injunction on his poſterity, not to drink wine, not to build houſes, not to ſow grain, not to plant vineyards, to have no lands, and to dwell in tents, all their lives. Such was the inſtitution of the children of *Rechab*. It laid no obligation on the other *Kenites*, nor on the other deſcendants of *Jethro*. This they continued to obſerve above three hundred years; *Jehu* began to reign A. M. 3120, and *Jehoiakim*, king of *Judah*, was put to death A. M. 3405, *ante* A. D. 599. but in the laſt year of *Jehoiakim*, king of *Judah*, *Nebuchadnezzar* coming to beſiege *Jeruſalem*, the *Rechabites* were forced to take refuge in the city, ſtill, however, lodging in tents. During this ſiege, *Jeremiah* received orders from the Lord, to converſe with the diſciples of *Rechab*, to invite them into the temple, and to offer them wine to drink. But the *Rechabites* anſwered; *We will drink no wine; for ſo* Jonadab *the ſon of* Rechab *our father commanded us*, &c. *Then came the word of the Lord unto* Jeremiah, *ſaying, Thus ſaith the Lord of hoſts, the God of Iſrael, go, and tell the men of* Judah, *and the inhabitants of* Jeruſalem, *will ye not receive inſtruction, to hearken unto my words? ſaith the Lord. The words of* Jonadab *the ſon of* Rechab, *that he commanded his ſons not to drink wine, are performed; yet I have ſpoken unto you, riſing early and ſpeaking, but ye hearkened not unto me.* Laſtly, directing his diſcourſe to the *Rechabites*, he tells them; *Becauſe ye have obeyed the commandment of* Jonadab *your father*, Jonadab *the ſon of* Rechab *ſhall not want a man to ſtand before me for ever.*

The *Rechabites* were, probably, led captive, after the taking of *Jeruſalem* by the *Chaldeans*; ſince we read, in the title of *Pſalm* lxx. that it was ſung *by the ſons of* Jonadab, *and by the principal captives* (the title of *Pſalm* lxx. in the *Vulgate*, is, *Pſalmus David, filiorum Jonadab, & priorum captivorum*) which were *Ezekiel* and *Mordecai*, carried away by the *Chaldeans* beyond the *Euphrates*, after the taking of *Jeruſalem* under king *Jehoiakim*. They returned from their captivity, and ſettled in the city of *Jabez* beyond *Jordan*; as appears by 1 Chron. ii. 55. *The race of the ſcribes that dwelt at* Jabez, *called porters, obedient, and dwelling in tents, are the* Kenites, *deſcended from* Hemath, *father of the houſe of* Rechab. [Thus the author tranſlates this paſſage, which is variouſly rendered by interpreters. The *Latin* Vulgate has it; *Cognationes quoque ſcribarum, habitantium in Jabez, canentes atque reſonantes, & in tabernaculis commorantes. Hi ſunt Cinæi, qui venerunt de calore patris domus Rechab.* The *Engliſh* reads; *and the families of the ſcribes which dwelt at* Jabez; *the* Tirathites, *the* Shimeathites, *and* Suchathites: *theſe are the* Kenites *that came of* Hemath *the father of the houſe of* Rechab. The *Hebrew* original will admit either of theſe interpretations.] This paſſage has its difficulties: ſome think, that *Jabez* is not a city, but a perſon whom the *Kenites* acknowledged as maſter. No farther mention is made of the *Kenites*, in the books written after the captivity of *Babylon*.

Some have ſuggeſted that the *Aſſideans*, of the *Maccabees*, 1 Mac. ii. 42. & vii. 13. & 2 Macc. xiv. 6. were ſucceſſors and followers of the *Rechabites*.

Rechabites. Others have confounded the *Rechabites* with the *Eſſenes*. *Ita ex Nilo & Suid. Serrar. trihæreſ.* lib. iii. cap. 9. But certain it is, that the manner of life of the *Eſſenes*, which is well known, was very different from that of the *Rechabites*; as appears from *Joſephus*, *Antiq.* lib. xviii. cap. 2. e. 12. who informs us, that the *Eſſenes* had fields, and dwelt in houſes; but had neither wives nor children; and performed not their religious ceremonies with the other *Jews* at *Jeruſalem*: all which was contrary to the practice of the *Rechabites*. *Hegeſippus*, cited by *Euſebius*, lib. ii. cap. 23. relates, that as St. *James* was leading away to be ſtoned, a prieſt, of the race of the *Rechabites*, cried out to the *Jews*, *What are you doing? The juſt man prays for you.* It is certain, as we have obſerved, that the *Rechabites* were not prieſts: but, as they ſerved in the temple, this author might have taken them for prieſts; or he may have uſed the word *prieſt* in a generical ſenſe, meaning all miniſters of the Lord.

Benjaminus Tudelenſis, *Itiner.* p. 75, 76. ſays, that, in his travels, he ſaw a large country inhabited by the ſons of *Rechab*. But his whole relation hath ſo much the air of a fable, that no credit ought to be given to it.

RECHAH, *Recha*, or *Racha*. It is not known to what tribe this city belonged; or whether it was a city. See 1 Chron. iv. 12.

REDEEMER. This name is given, by way of eminence to *Jeſus Chriſt* the *Redeemer* and *Saviour* of the world. In the law of *Moſes*, Lev. xxv. 25, 47, 48. it is given to him who has the right of redemption in any inheritance, or even to a near kinſman, who may *redeem* it from a ſtranger, or any other *Jew* that had bought it. *Moſes* ordained, that neither eſtates in land, nor the perſons of the *Hebrews*, ſhould be ſold for ever; but that every one might re-enter on the poſſeſſion of his eſtate, or his liberty, in the ſabbatical year; and in the year of jubilee. But without waiting for theſe years, when any relation was rich enough, and had power to *redeem* the goods or liberty of his brother, the law enabled him to do it. And this it calls the right of redemption; giving alſo the name of *redeemer* to the relation who claimed this right. *Vide Leviticus*, chap. xxv. & xxvii.

We ſee an inſtance of the practice of this law, in the hiſtory of *Ruth*. Ruth ii. 20. & iii. 9, &c. *Boaz* being one of the neareſt relations of *Elimelech*, married *Ruth* the heireſs of *Elimelech*, and thereby re-entered into the poſſeſſion of her eſtate. *Jeremiah* redeemed the field of his nephew *Hanameel*, which was on the point of being ſold to another. Jer. xxxii. 7, 8.

He was alſo called *The Redeemer of Blood* [*Eng.* tranſl. *The Revenger of Blood*] Numb. xxxv. 12, 19, 21. Deut. xix. 6, 12. in *Hebrew*, גאל הדם *Goel haddam*; who had a right of taking revenge, for the blood of his murdered kinſman. To curb the reſentment of theſe avengers, or *redeemers*, God appointed cities of refuge throughout *Iſrael*. *Vide* FRAGMENT, No. X. p. 22.

REDEMPTION, of the firſt-born. See FIRST-BORN, or Exod. xiii. 2. 13, 29, 30. Numb. xviii. 15, 16, 17.

RED-HEIFER. The Lord ſpake unto *Moſes*, ſaying: "Command the children of *Iſrael* to bring a *red-heifer*, perfect and without blemiſh, which has never borne the yoke. *Eleazar* the highprieſt, taking it without the camp, ſhall kill it before all the people. He ſhall dip his finger in the blood of this heifer, and ſhall make aſperſions ſeven times towards the entry of the tabernacle, and ſhall burn it in the preſence of all the people, putting into the flames not only the fleſh and the hide, but alſo the blood and the excrements of the victim. Alſo, the prieſt ſhall caſt into the fire that conſumes the heifer, a bundle of cedar-wood, ſome hyſſop, and double dyed ſcarlet. Then he ſhall waſh his garments and his body, and returning into the camp, ſhall be unclean till the evening, &c. *Vide* Numb. xix.

Spencer, *de Leg. Rit.* lib. ii. cap. 15. thinks, that this ceremony was deſigned in oppoſition to the *Egyptian* ſuperſtitions. The *Egyptians* never ſacrificed cows or heifers; and the *Hebrews* ſeldom ſacrificed any but male animals. The *Egyptians* abhorred red hairs, and all animals of that colour. The *Hebrews* made no diſtinction in the colour of their victims, except on this occaſion. St. *Jerom*, *Epip.* 27. and others think, they ſacrificed the *red-heifer* yearly, and diſtributed the aſhes into the towns of *Iſrael*. Some rabbins maintain, that there was but one burnt from *Moſes* to *Eſdras*; and that from *Eſdras* to the deſtruction of the temple by the *Romans*, there were but ſix burnt, or nine at moſt. St. *Jerom* informs us, that this ceremony was always performed on the Mount of *Olives*, over-againſt the temple, after the ark was ſettled at *Jeruſalem*. The *Jews* ſay, that the highprieſt always offered this ſacrifice, from the firſt building of the temple.

The *red-heifer* offered without the camp, was a type of *Jeſus Chriſt*, whoſe blood purifies our conſciences from all ſin. Heb. ix. 14.

REEDS. *The Vale, or Brook, of* Reeds, *vallis arundineti*,

arundineti, or *the River of* Kanah. Joſh. xvi. 8. & xvii. 9. נחל קנה. Was at the northern limits of the tribe of *Ephraim*, bordering on the tribe of *Manaſſeh*. The true ſituation is unknown.

REED, put into the hands of our Saviour, at his paſſion. It is thought this was a common reed or cane, given him in deriſion, inſtead of a ſceptre, as an appendage of mock-royalty.

REELAIAH, רעליה, ῥεελιας, *ſurprize, or aſtoniſhment of the Lord*, or *the Lord that inebriates, the Lord is my drunkenneſs*; from רעל *rahal*, *aſtoniſhed, drunk*, and יה *jah*, *the Lord:* otherwiſe, *ſhepherd, or companion of the Lord*; from רעה *rahah*, or *roheh*, according to different readings, *paſtor*, or *companion*, and the prepoſition ל *l*, *to*, and יה *jah*, *the Lord*.

REELAIAH, or *Rahelaia*, of the prieſts; returned to *Jeruſalem* with *Zerubbabel*. Ezr. ii. 2.

REFUGE. *Cities of Refuge*. To provide ſecurity for thoſe, who undeſignedly ſhould happen to kill a man, in whatever manner, the Lord commanded *Moſes* to appoint ſix cities of *refuge*, or *aſyla*, that whoever againſt his will ſhould have ſpilt blood, might retire thither, and have time to prepare his defence before the judges, ſo that the kinſman of the deceaſed might not purſue him thither and kill him. Exod. xx. 13. Numb. xxxv. 11, 12, 13, &c. Of theſe cities there were three on each ſide *Jordan*. On this ſide *Jordan* were *Kedeſh* of *Naphtali*, *Hebron*, and *Shechem:* beyond *Jordan* were *Bezer*, *Golan*, and *Ramoth-Gilead*. Joſh. xx. 7, 8. They ſerved not only for *Hebrews*, but for all ſtrangers, who might dwell in their country. The rabbins confine the name ſtrangers to proſelytes; but in this, I think, they depart from the deſign of the law. Deut. xix. 1—8. The Lord alſo commanded, that when the *Hebrews* ſhould multiply, and enlarge their country, they ſhould add three other cities of *refuge*. As this command was never fulfilled, the rabbins ſay, that the *Meſſiah* will accompliſh it.

Maimonides, from the traditions of the ancients, aſſures us, that all the forty-eight cities, appointed for the habitations of the prieſts and *Levites*, were alſo cities of *refuge;* and that all the difference between them was, that the ſix cities appointed by the law, were obliged to receive and lodge *gratis* all who ſhould fly to them; whereas the other cities might refuſe to admit ſuch as fled to them, and were not obliged to lodge them *gratis*. Beſides the cities of *refuge*, the temple, and eſpecially the altar of burnt-offerings, enjoyed the privilege of an *aſylum*. *Philo Legat. ad Caium*. The rabbins ſay, that generally the altar was only for the prieſts. Thoſe who took ſanctuary in the temple, were preſently examined by the judges; and if found guilty of murder, they were forced away even from the altar, and put to death without the temple. But if found innocent, they had a guard appointed them to conduct them ſafely to ſome city of refuge.

Theſe cities were to be of eaſy acceſs; to have good roads leading to them, and bridges whereever there was occaſion. The width of theſe roads was to be, at leaſt, thirty-two cubits, or forty-eight feet. At croſs-roads, they ſet up poſts, with inſcriptions, directing the way to the *city of refuge*. Every year, on the fifteenth of *Adar* (*February*) the magiſtrates of the cities inſpected the roads, to ſee that they were in good condition. The city was to be well ſupplied with water, and proviſions. It was not allowed to make any weapons there, that the relations of the deceaſed might not procure arms to gratify their revenge. Laſtly; it was neceſſary, that whoever took refuge there, ſhould underſtand a trade or calling, that he might not be chargeable. They uſed to ſend ſome prudent and moderate perſons, to meet thoſe who were purſuing their revenge for their relations, in order to diſpoſe them to clemency, and forgiveneſs, and to await the deciſion of juſtice.

Though the manſlayer had fled to the *city of refuge*, yet he was not thereupon exempt from the purſuit of juſtice; Numb. xxxv. 12.: an information was lodged againſt him; he was ſummoned before the judges, and the people, to prove that the murder was truly caſual, and involuntary. If found innocent, he dwelt ſafely in the city to which he had retired; if otherwiſe, he was put to death, according to the law. Scripture is not very expreſs, whether the affair was under the cognizance of the judges of the place where the murder was committed, or of the judges of the *city of refuge*, to which the murderer had fled; and commentators are at variance on this matter. Compare Deut. xix. 11, 12. Joſh. xx. 4, 5, 6. Numb. xxxv. 25. But it appears to us, from the paſſage of *Joſhua*, that the fugitive underwent two trials: firſt in the city of *refuge*, where the judges ſummarily examined the affair; ſecondly, in his own city, where the magiſtrates examined the cauſe more ſtrictly. If the latter judges declared him innocent, they re-conducted him under a good guard to the city of *refuge*.

To inſpire the greater horror, even of involuntary bloodſhed, the law puniſhed it by a kind of baniſhment; for he was obliged to dwell in this

city, without going out of it, till the death of the high-prieſt: but after the high-prieſt's death, he was free to go ſafely where he pleaſed.

As to places of *refuge* among the *Greeks* and *Romans*, ſee ASYLUM. There was an *aſylum* eſtabliſhed at *Athens* by the *Heraclidæ*, in the temple of *Miſericordia*. *Theſeus* alſo built one there, in favour of ſlaves, and of the poor who ſhould fly thither, from the oppreſſion of the rich. There was one in the iſle of *Calauria*. The temples of *Apollo* at *Delphos*, of *Juno* at *Samos*, of *Eſculapius* at *Delos*, of *Bacchus* at *Epheſus*, and many others in *Greece*, had the privilege of being *aſyla*. *Romulus* gave this right to a wood adjoining to the temple of *Vejovis*: *Virgil*, *Æneid*. 8. v. 342. *Ovid* ſpeaks of a conſecrated wood near *Oſtium*, that enjoyed the ſame prerogative. *Faſt*. l. 1. St. *Auſtin* obſerves, *de Civit*. lib. i. cap. 34. that the whole city of *Rome* was an *aſylum* open to all ſtrangers. The number of theſe privileged places was grown ſo great in *Greece*, under the emperor *Tiberius*, that he was obliged to recall their licences, and to ſuppreſs them all; *Sueton. in Tiberio*. *Tacit. Annal*. lib. iii. cap. 6: but his decree was little obſerved after his death.

The right of *aſylum*, paſſed from the temple of *Jeruſalem* to the *Chriſtian* churches. The emperors *Gratian*, *Valentinian*, and *Theodoſius the Great*, condemned to baniſhment, to whipping, to the loſs of hair and beard, all who, on their own authority, ſhould take a man out of a church, who had fled thither for *refuge*. *Cod. Juſtin*. lib. ix. tit. 29. *Honorius* and *Theodoſius* the Younger ordered, that all ſuch offenders ſhould be puniſhed as if guilty of treaſon. *Cod. Juſtin*. lib. i. tit. 11. But afterwards they were obliged to diminiſh theſe privileges, and to exempt certain crimes from the benefit of *aſylum*. The emperor *Juſtinian* allowed, that they might take from *aſylum* all murderers, adulterers, raviſhers, or ſtealers of virgins. *Innocent* III. alſo excepts public robbers, and thoſe who ſpoil fields in the night-time. The right of *aſylum* ſubſiſts ſtill in *Italy*, and in ſome other places.

REGEM, רגם, ῥειγμα, *that ſtones*, or *is ſtoned*; from רגם *ragam*: otherwiſe, *purple*; from ארגמן *argaman*.

REGEM, or *Regom*, ſon of *Jahdai*. 1 Chron. ii. 47.

REGEM-MELECH, רגם-מלך, ῥογὸμ ὁ βασιλεῦς, *he that ſtones the king*; from רגם *ragam*, *to ſtone*, and מלך *melec*, *a king*: otherwiſe, *the purple of the king*, or *of the council*; from the *Chaldean* word ארגמן *argaman*, *purple*. A *Mediſh* word.

REGEM-MELECH, or *Rogom-Melech*, and *Sherezer*, ſent a deputation to the prieſts and prophets at *Jeruſalem*, to know if they were ſtill to faſt on the fifth month of the holy year, in memory of the deſtruction of the temple of *Jeruſalem*, which had been burnt by the *Chaldeans* on the tenth day of the fifth month. Zech. vii. 2, 3, 4, &c. The anſwer of *Zecharich* the prophet, was, that God little regarded their faſts, unleſs accompanied by juſtice and charity: but he did not anſwer directly the queſtion, concerning the faſt of the fifth month. For which reaſon they continued the obſervation of it, and ſtill continue it.

Who were *Regem-Melech* and *Sherezer?* Some think they were *Babylonian* proſelytes, fearing God, and officers of the king, who conformed to the religious obſervances of the *Jews* of their country. *Ita Hebræi tempore D. Hieronym. ad Zech.* vii. *Theodoret* conjectures they were chief of the *Cuſhites* in *Paleſtine*, or of ſome other people come into this country. *Grotius*, *Sanctius*, *Menochius*, think they were chiefs of the *Jews* dwelling at a diſtance from *Jeruſalem*: and indeed there is great probability that this deputation came from beyond the *Euphrates*. Could the *Jews* of *Paleſtine* be ignorant of what was obſerved in the country where they lived; they, who every year went up thrice to *Jeruſalem?*

REGENERATION, is uſed in two ſenſes, by the ſacred authors of the *New Teſtament*: 1ſt, for that ſpiritual birth received from grace; 2dly, for that new life we expect at the reſurrection.

By the tranſgreſſion of *Adam*, we are born *children of wrath*, according to St. *Paul*: Epheſ. ii. 3. To eraſe this original blemiſh, we muſt receive a new birth by grace, which may make us children of God. St. *John* mentions it in ſeveral places: in the beginning of his goſpel, John i. 12, 13. he ſays, that all who believe in *Jeſus Chriſt*, become children of God; not by the will of the fleſh, nor by the will of man, but by a new birth from God. And our Saviour, ſpeaking to *Nicodemus*, John iii. 3, 4, 5. ſays, *Verily, verily, except a man be born again, he cannot ſee the kingdom of God. Except a man be born of water, and of the ſpirit, he cannot enter into the kingdom of God.*

The apoſtle St. *Peter* ſays in like manner, 1 Peter i. 3. that God has *regenerated* us; *i. e.* has given us a new birth, by the reſurrection of *Jeſus Chriſt*, which gives us a lively hope of an incorruptible and eternal inheritance. And St. *Paul*, writing to *Titus*, iii. 5. ſays, our Saviour has procured ſalvation for us—*not by works of righteouſneſs*,

righteouſneſs, which we have done, but according to his mercy he ſaved us by the waſhing of regeneration, and renewing of the Holy Ghoſt. And St. *John*, 1 Epiſt. iii. 9. *Whoever is born of God, doth not commit ſin; for his ſeed remaineth in him: and he cannot ſin, becauſe he is born of God.* This is the new birth, or *regeneration*, which comes from God, and is exactly deſcribed, with its effects; which are, to preſerve us from ſin.

The ſecond acceptation of the term *regeneration*, reſpects a future new birth into another life, for eternity. The firſt *regeneration* renders us children of God, and gives us a claim to eternal life; as the inheritance of the *regenerate*. But the ſecond *regeneration*, the reſurrection, puts us in poſſeſſion of this inheritance: *And Jeſus ſaid unto them, verily I ſay unto you, that ye which have followed me in the regeneration, when the ſon of man ſhall ſit in the throne of his glory, ye alſo ſhall ſit upon twelve thrones, judging the twelve tribes of* Iſrael. Matt. xix. 28.

REHABIAH, רחביהו, *breadth*, or *extent*, or *place of the Lord*; from רחב *rachab*, *breadth*, &c. and יה *jah*, *the Lord:* or *God is my extent*, he hath ſet me at liberty.

REHABIA, *Rahabia*, or *Rohobia*, eldeſt ſon of *Eliezer*, and grandſon of *Moſes*, 1 Chron. xxiii. 17. & xxvi. 25. He and his brethren were *Levites*, and treaſurers of the temple.

REHOB, רחב, *breadth*, *ſpace*, or *extent*; from רחב *rachab*.

REHOB, or *Rohob*, father of *Hadazezer*, king of *Syria*, of *Zobah*. 2 Sam. viii. 3.

REHOB, a city of *Aſher*, Joſh. xix. 28. given for a dwelling to the *Levites* of the family of *Gerſhom*. 1 Chron. vi. 75. & Joſh. xxi. 31. This city was in *Syria*, on the road to *Hamath*, Numb. xiii. 21. & 2 Sam. x. 6, 8. and, probably, between *Libanus* and *Antilibanus*. The city of *Laiſh*, or *Dan*, was ſituate in the canton of *Rehob*, or, as the *Hebrews* call it, *Rechob*. Judges xviii. 28. רחב *Rechob*.

REHOB, an *Iſraelite* who returned from *Babylon*. Nehem. x. 11.

REHOBOAM, רחבעם, ſon of *Solomon*, 1 Kings xi. 43. *Who ſets the people at liberty*; from רחב *rachab*, *to ſet at liberty:* otherwiſe, *ſpace of the people*; from *rachab:* otherwiſe, *that lets the people breathe or blow*; from רוח *ruach*, *to breathe*, and עם *am*, *the people*.

REHOBOAM, or *Roboam*, ſon and ſucceſſor of *Solomon:* born of *Naamah*, an *Ammoniteſs*; 1 Kings xiv. 20, 21. He was forty-one years old when he began to reign; conſequently, he was born in the firſt year of his father's reign. *Vide* FRAGMENT, No. XLV. He began to reign A. M. 3029, *ante* A. D. 975. His father *Solomon* was eighteen, or nineteen, years old when *Rehoboam* was born. This prince reigned ſeventeen years at *Jeruſalem*, and died A. M. 3046, *ante* A. D. 958.

After the death of *Solomon*, *Rehoboam* came to *Shechem*, where all *Iſrael* was aſſembled. *Jeroboam*, the ſon of *Nebat*, who had headed a ſedition againſt *Solomon*, and had been forced to take refuge in *Egypt*, when he heard of *Solomon*'s death, returned into *Judea*, and was at the aſſembly of the people at *Shechem*. The *Iſraelites* would have made terms with *Rehoboam*, and ſaid to him, "Diminiſh the weight of your father's yoke, and we will ſerve you, as we have ſerved your father." This propoſal makes it plain, that the ſucceſſion to the kingdom was not then fully eſtabliſhed in the houſe of *David*. *Rehoboam* poſtponed his anſwer for three days. In the interim he adviſed with the ancient counſellors, of his father's council, who repreſented to him, that by an obliging anſwer, he would fix the people in his intereſt for ever. But *Rehoboam* choſe rather to follow the advice of his young counſellors, and anſwered the people roughly; which he had ſoon reaſon to repent of; for the multitude began to cry out, "What part have we in *David?* what intereſt have we in the ſon of *David?* To your tents, O *Iſrael*; *David*, look to your own houſe." The tribes of *Judah* and *Benjamin* continued faithful to king *Rehoboam*; but the other ten tribes acknowledged *Jeroboam*, the ſon of *Nebat*. Whence originated the kingdom of *Iſrael*.

Rehoboam being come to *Jeruſalem*, aſſembled the tribes of *Judah* and *Benjamin*, to the number of 180,000 men, to reduce the revolted ten tribes. But the prophet *Shemaiah* forbad the expedition. Then *Rehoboam*, continuing at *Jeruſalem*, began to apply himſelf to the ſtrengthening of his kingdom againſt *Jeroboam*, he fortified and ſtored, &c. ſeveral cities; as *Bethlehem*, *Etam*, *Tekoa*, *Beth-zur*, *Shoco*, *Adullam*, *Gath*, *Mareſhah*, *Ziph*, *Adoraim*, *Lachiſh*, *Azekah*, *Zorah*, *Aijalon*, *Hebron*.

The number of his ſubjects was conſiderably encreaſed by the *prieſts* and *Levites*, from the cities and territories of *Jeroboam*, who, ſeeing that king had aboliſhed the [eſtabliſhed] worſhip of the Lord, and made prieſts for his golden calves, they withdrew into the land of *Judah* and *Benjamin*, that they might attend their functions in the temple at *Jeruſalem*. But *Rehoboam* and his people did not continue faithful to the Lord above three years. After this ſhort ſpace of time, *Judah* alſo did evil before the Lord, and provoked him by their wickedneſs, more

than their fathers had done: and, in ſhort, they committed all the wickedneſs and abominations that had been committed by the *Canaanites*, whom the Lord had driven out.

Rehoboam married eighteen wives, and had ſixty concubines; by theſe he had twenty-eight ſons, and ſixty daughters. In the fifth year of *Rehoboam*, God ſent againſt *Judah Shiſhak* (or *Seſac*), king of *Egypt*, who took away all the treaſure of the houſe of the Lord, the king's treaſures, the golden bucklers made by king *Solomon*, and who laid waſte the whole country. 2 Chron. xii. 1, 2, 3, *&c.* 1 Kings xiv. 25. The prophet *Shemaiah* went to attend *Rehoboam*, and the princes of *Judah* that were with him in *Jeruſalem*, and ſaid to them from the Lord; "you have forſaken me, and I, in my turn, have forſaken you, and delivered you into the hands of *Shiſhak*." The princes being convinced of the juſtice of theſe reproaches, humbled themſelves; and God ſaid to *Shemaiah*, that he would not utterly abandon them, but only make them ſenſible of the difference, between ſerving the Lord, and being ſubject to a foreign power.

After the departure of *Shiſhak*, *Rehoboam* cauſed brazen bucklers to be made, in the room of thoſe of gold, which the king of *Egypt* had taken away; and when he went to the temple, his guards carried theſe brazen bucklers before him. The hiſtory of *Rehoboam* had been written at length, by the prophets *Shemaiah* and *Iddo*; but theſe accounts are not come to our hands; nor any particulars of thoſe conſtant wars which were between *Rehoboam* and *Jeroboam*. *Rehoboam* died after a reign of ſeventeen years, was buried in the city of *David*, and left his ſon *Abijah* his ſucceſſor.

Scripture ſpeaks of this prince in a manner not at all to his honour. *Jeſus*, the ſon of *Sirach*, ſays of *Rehoboam*, after he had ſpoke of *Solomon*, Ecclus. xlvii. 23. *Thus reſted* Solomon *with his fathers, and of his ſeed he left behind him* Roboam, *even the fooliſhneſs of the people, and one that had no underſtanding, who turned away the people through his counſel. Abijah*, the ſon of *Rehoboam*, ſpeaking of his father, ſays, he was an ignorant prince, unſkilled in the art of government, a weak man, and without courage. 2 Chron. xiii. 7. Vulg. *Porro* Roboam *erat rudis, & corde pavido, nec potuit reſiſtere eis.* Laſtly, *Solomon* ſeems to have had this ſon, his ſucceſſor, before his eyes, when he ſaid, Eccles. ii. 18, 19. *Yea, I hated all my labour which I had taken under the ſun, becauſe I ſhould leave it unto the man that ſhould be after me: and who knoweth whether he ſhall be a wiſe man or a fool? Yet ſhall he have rule over all my labour wherein I have laboured, and wherein I have ſhewed myſelf wiſe under the ſun. This is alſo vanity.*

REHOBOTH, רחבות, *ſpaces*, or *places*; from רחב *rachab*. *Vulgate*, Gen. x. 11. *the places of the city*, the ſignification put for the name; the *Septuagint* tranſlate, *the city of Rehoboth*, ῥώβαθ πόλις.

REHOBOTH, or *Rohoboth*, a river of *Idumea*. *Saul* or *Shaul*, a deſcendant of *Eſau*, who reigned in *Idumea*, was a native of the country bordering on the river *Rehoboth*. Gen. xxxvi. 37. 1 Chron. i. 48.

REHSA, ῥεσα, *will*; from רצה *ratſah*: otherwiſe, *courſe*; from רוץ *rutz*.

REHSA, or *Reſa*, ſon of *Zorobabel*, and father of *Joanna*. One of the anceſtors of our Saviour. Luke iii. 27.

REHUM, רחום, *merciful, compaſſionate*, or *friendly*, according to the *Syriac*.

REHUM, or *Rheum*, a *Levite*, ſon of *Bani*; he returned from *Babylon* with *Zorobabel*. Ezra ii. 2. Nehem. iii. 17. xii. 3.

REHUM *the Chancellor*, or *Reum-beltheem*. Ezra iv. 8, 9, 17, 23. See BELTHEUM.

REI, רעי, ὁι ἑταῖροί ῥησὶ, *my ſhepherd, my companion, my friend*; from רעה *raha*, or *rohe*, according to ſeveral readings: otherwiſe, *my evil*, or *my breaking*; from רוע *rohah*, and the pronoun י *i*, *my*.

REI. St. *Jerom* has underſtood this word, 1 Kings i. 8. as ſignifying ſome general of the troops, or chief officer of the houſe of *David*. *Semei, & Rei, & robur exercitus David, non erat cum Adonia.* The Septuagint have taken it in the ſame ſenſe. [Our *Engliſh* tranſlation reads, *But* Zadok *the prieſt, and* Benaiah *the ſon of* Jehoiada, *and* Nathan *the prophet, and* Shimei, *and* Rei, *and the mighty men which belonged to* David, *were not with* Adonijah.] The author of the *Hebrew* traditions on the books of *Samuel*, *Kings*, and *Chronicles*, will have *Shimei* to be the *Nebat*, father to *Jeroboam*, and governor to *Solomon*; and *Rei* the *Ira*, the *Jairite*, a chief ruler about *David*, 2 Sam. xx. 26. The *Hebrew* may be thus tranſlated: *Shimei* and *Rei*, or *Shomei* and *Roei* may be *the hearers* and *ſeers*, *i. e.* the public, all *Iſrael*, or thoſe who acted with circumſpection, and knew the intentions of the king. Or laſtly, the prophets and their diſciples, the ſeers and their auditors. Some *Greek* copies read, *Shimei and his companions or friends.* 1 Kings i. 8. שמעי ודואי or שמעי ודעי LXX. Καὶ Σεμεῖ καὶ ῥησὶ, *fortè* ρεόι. *Edit. Complut. & Antwerp. & Paris.* Καὶ Σεμεῖ καὶ ὁι ἑταῖροι αὐτε̃.

REINS, or *kidneys*. The *Hebrews* aſcribe to the *reins*, or *kidneys*, knowledge, joy, pain, pleaſure, hence in Scripture it is ſo often ſaid, that God ſearches the heart and the *reins*. Elſewhere the Scripture imputes to the *reins* love and the fountain of generation. 1 Kings viii. 19. *Filius tuus qui egredietur de renibus tuis.* God upbraids the *Jews* with having him enough in their mouths, but not in their *reins*, and in their hearts. Jer. xii. 2.

In trouble and in fear the *reins* are diſturbed and tremble. They faint away. *Defectio in cunctis renibus.* Nahum ii. 10. They are relaxed, and let the water paſs from them. Dan. v. 6. *Compages renum ejus ſolvebantur.* Ezek. xxix. 7. *Diſſolviſti omnes renes eorum.* The *Pſalmiſt* ſays, that his *reins* have encouraged and excited him to praiſe the Lord. Pſalm xvi. 7. *Jeremiah* ſays, Lam. iii. 13. that the Lord has ſent the daughters of his quiver into his *reins*; *i. e.* he has pierced me with his arrows; he hath exhauſted his whole quiver upon me: the daughters of the quiver are a poetical expreſſion for arrows. Metaphorically it is ſaid, Deut. xxxii. 14. the fat of the *reins* of wheat, to ſignify the fineſt flour; the *Vulgate* tranſlates, *medulla tritici*, the *marrow* of wheat.

REKEM, רקם, *void*, or *vain*; from רק *rac*, or רקה *racah*: otherwiſe, *painting, or embroidery of ſeveral colours*: or *ſhades*; from רקם *racam*: or *their ſpittle*; from רקק *racac, ſpittle*, and the pronoun מ *am, theirs*.

REKEM, or *Recem*, a prince of *Midian*, ſlain by *Phineas*, ſon of the high-prieſt *Eleazar*, for the abomination of *Baal-peor*. Numb. xxxi. 8.

II. REKEM, ſon of *Hebron*, and brother of *Corah*. 1 Chron. ii. 43.

III. REKEM, a city of *Benjamin*. Joſh. xviii. 27.

IV. REKEM, otherwiſe *Petra*, the *metropolis* of *Arabia Petra*. See PETRA.

RELIGION. The *Latin* word *religio*, is taken in three ſenſes in Holy Scripture. *Firſt*, for the external and ceremonial worſhip of the *Jewiſh* religion. *Hæc eſt religio phaſæ.* Exod. xii. 43. This is the ceremony, or ſervice, of the paſſover. *Quæ eſt iſta religio?* What is the meaning of this ceremony, or ſervice? After the death of *Haman*, many embraced the *religion* of the *Jews*. *Plures eorum religioni & cæremoniis jungerentur.*

Secondly, for the true *religion*, the beſt manner of ſerving and honouring God. True *religion* and undefiled before God, even the Father, is to viſit the fatherleſs and widow, &c. James i. 27. St. *Paul* ſays, that he had lived in the ſect of the *Phariſees*, which was regarded as the moſt perfect of the *religion* of the *Jews*.

Thirdly, *religion* in Scripture, as well as in profane authors, is often put for *ſuperſtition*. Do not imitate thoſe who affect to humble themſelves before the angels, and to pay them a ſuperſtitious worſhip. *Nemo vos ſeducat, volens in humilitate & religione angelorum*, &c. *Vide* SUPERSTITION.

REMALIAH, רמליהו, *the elevation of the Lord*; from רטם *ramam, elevated*, and יה *jah, the Lord*: otherwiſe, *who is rejected of the Lord*; from רטה *ramah, to caſt*, and the prepoſition ל *l*, and יה *jah, the Lord*.

REMALIAH, or *Romelia*, father of *Pekah*, king of *Iſrael*. 2 Kings xv. 25.

REMEMBRANCE, or *Memory*. God requires, that we ſhould keep his commandments in *remembrance*. He tells *Moſes*, Exod. xvii. 14. that he *will utterly put out the remembrance of* Amalek *from under heaven*; *i. e.* he will deſtroy him ſo entirely, that no farther mention ſhall be made of him, as a people. He ſays, Pſalm xxxiv. 16. that *the face of the Lord is againſt them that do evil, to cut off the remembrance of them from the earth.* And Pſalm ix. 6. *thou haſt deſtroyed cities, their memorial is periſhed with them.* On the contrary, God has promiſed to the righteous and juſt, that their memory ſhall be bleſſed, and ſhall never periſh.

REMETH, רמת, *high, lofty*.

REMETH, or *Ramath*, or *Beer-remeth*, or *South-ramath*. All theſe words ſignify the ſame place; *i. e.* a city of *Simeon*, in the ſouthern part of that tribe. Joſh. xix. 8, 21. 1 Sam. xxx. 27.

II. REMETH, a city of *Iſſachar*. Joſh. xix. 21. Called *Ramoth*, 1 Chron. vi. 73. very likely the ſame as *Jerimoth*, Joſh. xxi. 29. It was aſſigned to the *Levites*. [*Jarmath. Eng.* tranſl.]

REMISSION, is ſometimes taken for the year of jubilee, or the ſabbatical year, in which the ſlaves were ſet at liberty, and in which every one returned into his own inheritance. Lev. xxv. 10. Num. xxxvi. 4. Deut. xv. 1, 2, 3, &c. *Remiſſion* is alſo uſed for pardon of ſin. Our Saviour ſays, that *John did baptize in the wilderneſs, and preach the baptiſm of repentance, for the remiſſion of ſins.* Mark i. 4. Luke iii. 3. And it is ſaid, that the blood of *Jeſus Chriſt* was ſhed for us, to procure *remiſſion* of our ſins. Epheſ. i. 7. Col. i. 14. Matt. xxvi. 28, &c.

REMMON, רמון, *greatneſs, elevation*; from רמם *ramam*: otherwiſe, *a granate-tree*; from רמן *rimmon*.

REMMON, or *Rimmon*; this word may be taken generally for any eminence. Alſo a city in the tribe of *Simeon*, Joſh. xix. 7. probably that aſcribed to *Judah*, *Joſh.* xv. 32. Nehem. xi. 29. alſo called *Remmus*. *Euſebius in Remmon*, places

places it ſouth of *Judah*, ſixteen miles from *Eleutheropolis*, ſouth. Several cities of *Judah* were yielded to *Simeon*. Probably this city is mentioned *Zech.* xiv. 10. *From Geba to Rimmon, ſouth of Jeruſalem.*

II. REMMON, a village fifteen miles from *Jeruſalem* north, *Euſeb. in Remmon.*

III. REMMON, *Adad-Remmon*, or *Maximinianopolis*. See ADAD-REMMON.

REMMON-METHOAR, *Anthar*, or *Amtar*. *Joſh.* xix. 13. Some make but one city of this, it is plain they were two. *Joſh.* xix. 7. See *Remmon* of *Simeon*.

REMMON-PARES, רמן־פרץ, *diviſion of the granate*, or *the granate-tree of diviſion*; from פרץ *paratz, to break, to divide*, and רמן *rimmon, a granate.*

REMPHAN, כיון, ῥεμφᾶ, an idol, according to the *Septuagint*. *Vulgate, the ſtar of your god. Hebrew Chiun*, (ſo *Aquila* and *Symmachus* read it) *pedeſtal, ſupport, preparation.* St. *Stephen*, Acts vii. 43. read *Remphan.*

REMPHAN, or *Rephan*. *Amos* upbraids the *Hebrews* with having carried, during their wanderings in the wilderneſs, *the tabernacle of their Moloch, the image of their idol, and the ſtar of their god.* כיון *Kiun. Amos* v. 26. LXX. Τὸ ἄστρον τοῦ Θεοῦ ὑμῶν Ῥαιφάν. [*Eng. tranſ. But ye have borne the tabernacle of your Moloch and Chiun, your images, the ſtar of your god, which ye made to yourſelves.*] *Vide* FRAGMENT, No. CCXIII. p. 52. *Stephen*, Acts vii. 43. quoting this paſſage, according to the LXX. ſays, *Ye took up the tabernacle of Moloch, and the ſtar of your god Remphan.* This laſt word has occaſioned many conjectures. *Grotius* on Amos v. thinks it to have been the ſame deity as *Rimmon*. The U vowel having been changed into the V conſonant, and inſtead of *Remuan* they have read *Remvan*. The LXX. read *Remman* inſtead of *Remmon*, 2 *Kings*, v. 18. This *Remvan*, according to him, is the planet *Saturn*. Others derive *Rephan* from the *Hebrew* word *Rapha*, to be negligent, ſoft, or ſlothful; becauſe *Saturn* is the ſloweſt or moſt ſlothful of the planets. *Capellus* and *Hammond*, on *Acts* vii. 43. think *Remphan* to be the name of a king of *Egypt*, who was deified by his people. *Diodorus Siculus* ſays, lib. i. p. 39. that king *Remphis* ſucceeded *Proteus*; but does not ſay that he had been deified; and ſpeaks of him as very unworthy of divine honours.

Louis de Dieu thinks, that *Rephan* is an *Egyptian* term, which in that language ſignified *Saturn*. In a *Coptic* alphabet ſent from *Rome* to *Scaliger*, the planet *Saturn* is called *Rephan*. The *Arabic* word *Reph*, ſignifies voracity, a quality agreeing to *Saturn*, who, according to the fable, devoured his own children. *Voſſius, de origin. Idololat.* lib. ii. cap. 23. believes *Rephan*, or, as *Amos* has it, *Chiun* or *Chevan*, was the moon. Thoſe that reject *Rephan*, and keep to the *Hebrew* of *Amos*, maintain, that *Chiun* or *Chevan* ſignifies *Saturn*. *Vide Abenezra. Kimchi, Lud. de Dieu, Grot. Caſtell. Lexicon. Pokoc. fol. ult.* The *Arabians*, *Syrians*, and *Perſians*, thus call that falſe deity. Others have thought, that *Rephan*, of the LXX. is a mere fault of the tranſcribers, who taking a K for a P, inſtead of ΚΕΦΑΝ have read ΡΕΦΑΝ. *Druſ. Mercer. Vitringa. Livell.*

REMPHTIS, a city of *Paleſtine*, the *Rama* or *Ruma*, near *Lydda*. *Euſeb. in Ruma.*

REPAST, or food placed on the tombs of the dead. *Cœna mortui. Baruch* vi. 31. mentions it in theſe words. "The Pagans howl in the preſence of their gods, as in the *repaſt* made for the dead." He ſpeaks of certain ſolemnities, wherein the idolaters made great lamentations: as, in the feaſts of *Adonis*. *Repaſts* for the dead, are diſtinguiſhed into two kinds: one made in the houſe of the deceaſed, at the return of the mourners from the grave. To this were invited his kindred and friends; where they did not fail to expreſs their grief by cries and lamentations. The other kind was made on the tomb of the dead, where was provided a *repaſt* for the wandering ſoul, and they believed that the goddeſs *Trivia*, who preſided over ſtreets and highways, repaired thither in the night time. But in truth the beggars and the poor, in the darkneſs of night, carried away what was left upon the tomb.

> Eſt honor & tumulis animas placare paternas,
> Parvaque in extructas munera ferre pyras.
>
> OVID. FAST.

Sometimes, however, the relations made a ſmall *repaſt* upon the tomb of the deceaſed. *Ad ſepulchrum antiquo more ſilicernium confecimus, id eſt, περιδεῖπνον, quo pranſi diſcedentes dicimus alius alii Vale. Nonnius Marcell. ex Varrone.*

The cuſtom of ſetting food on the ſepulchres of the dead, was common among the *Hebrews*. *Tobit* thus adviſes his ſon; *pour out thy bread on the burial of the juſt, but give nothing to the wicked*, Tob. iv. 17. And *Jeſus* the ſon of *Sirach*, Ecclus xxx. 18. affirms, that *delicates poured upon a mouth ſhut up, are as meſſes of meat ſet upon a grave*: utterly loſt as to any benefit! And Ecclus. vii. 33. *A gift hath grace in the ſight of every man living, and for the dead detain it not.*

This cuſtom was almoſt univerſal. We find it among the *Greeks*, the *Romans*, and almoſt all the Eaſt. It ſtill obtains in *Syria*, in *Babylonia*, and in *China*. St. *Auſtin*, *Ep.* 22, 29. obſerves, that in his time, in *Africa*, they laid victuals upon

upon the tombs of the martyrs, and in church-yards. This at firſt was done very innocently, but afterwards it degenerated into an abuſe; and was with difficulty ſuppreſſed. St. *Monica* being at *Milan*, had a mind according to cuſtom, to offer bread and wine to the memory of the martyrs; but the porter would not open the door to her, becauſe St. *Ambroſe* had forbid him. *Aug. Confeſſ.* lib. vi. cap. 2.

The *repaſt* made in the houſe of the deceaſed among the *Jews*, was of two kinds. One was during the time of the mourning; this was conſidered as unclean, becauſe thoſe who partook of it were unclean, as having aſſiſted at the obſequies of the dead. *Hoſea* ſays, ix. 4. *Their ſacrifices ſhall be unto them as the bread of mourners; all that eat thereof ſhall be polluted.* In the form that the *Iſraelites* uſed, when they offered their firſt-fruits, they addreſſed God, ſaying, "O Lord, I have not neglected thy ordinances; I have not uſed theſe things while I was in mourning; nor at the funerals of the dead." God would not permit *Ezekiel* to mourn for his wife, Ezek. xxiv. 17. *Cover not thy lips, and eat not the bread of men.* And *Jeremiah* xvi. 7. *Neither ſhall men give them the cup of conſolation, to drink for their father, or for their mother.*

Other *repaſts* made in the time of mourning, were given after the funeral. *Joſephus de Bello*, lib. ii. cap. 1. relates, that *Archelaus* treated the whole people in a magnificent manner, after he had compleated the ſeven days mourning for the king his father. He adds, that it was the cuſtom of his nation to make great feaſts for the relations, which could not be done without injury to many families, by ſuch large expences. St. *Paulina* commends *Pammachius*, for having made a great feaſt for the poor, in the baſilicon of St. *Peter*, on the day of the funeral of his wife *Paulina*. *Paulin. illuſtrat.* p. 29, 30.

REPENTANCE, *Pœnitentia*; in *Greek*, *Metanoia*. This word is generally taken for that contrition, compunction, regret, or ſorrow which ariſes in us, after having done ſomething contrary to our duty; joined to a ſincere reſolution of avoiding the like in future. It is alſo taken for the works of penitence; faſting, weeping, alms, and works of ſatisfaction: [*i. e.* retribution.]

There is a falſe *repentance*, as that of *Antiochus Epiphanes*, of *Judas Iſcariot*, of *Pharaoh*, of *Saul*, of *Ahab*. *Judas* wanted confidence in the mercy of God, and therefore fell into deſpair. *Antiochus* had no ſincere contrition. *Pharaoh* and *Saul* were terrified, but not moved by a true *repentance*; they continued hardened, and changed neither their minds nor their manners. *Ahab* was indeed touched, but he wanted perſeverance in rectitude.

In *Leviticus* v. 5. *Vulg.* it is ſaid, that he that ſhall acknowledge his ſin, ſhall repent of it, and ſhall offer the ſacrifices appointed: *agat pœnitentiam pro peccato, & offerat, &c.* But the original ſays, that he that ſhall have ſinned, that ſhall have acknowledged his fault, and confeſſed it, ſhall offer the victims preſcribed by the law. It does not expreſsly mention *repentance*; but enjoins acknowledgment, and confeſſion of the fault, and then to offer the ſacrifices of expiation. This is certainly to repent of it.

Judges xxi. 6, 15. the children of *Iſrael* repent, and ſorrow concerning the loſs of a tribe of their brethren: *i. e.* they repent at having puſhed the war too far againſt that tribe. They afterwards conſider of means to repair the loſs.

Samuel ſays to *Saul*, 1 Sam. xv. 29. *The ſtrength of* Iſrael *will not lye, nor repent, for he is not a man that he ſhould repent.* He will not change his reſolution, as men make reſolutions, and then repent of them, and perform them not. He has paſſed his ſentence againſt you, and will not annul it.

St. *Paul* ſays in the ſame ſenſe, the gifts and calling of God are without *repentance*. God does not revoke his favours; he never forſakes us firſt: never changes his mind. *Non deſerit, niſi deſeratur.*

The Book of *Wiſdom* v. 3. repreſents the wicked in another life, as repenting and bewailing: ſeized with compunction and deſpair, at ſeeing good men in honour, while they themſelves are in trouble. We know that in another life, *repentance* and remorſe are uſeleſs. [*Vide* the parable of the rich man and Lazarus. Luke xvi .24.]

The ſame author ſays, Wiſd. xii. 10, 19. that when God ſhewed his judgments againſt the *Canaanites*, and chaſtiſed them by degrees, he gave them time for *repentance*. *Partibus judicans dabat locum pœnitentia.* He ſays the ſame thing ſpeaking of the *Hebrews* and the children of God, meaning, that the ſeverity of God againſt the elect, as well as againſt the reprobate, purpoſes to reform them, and to bring them to repent of their faults.

The ſacred writers often repreſent God as a king, moved with regret, or *repentance*, or relenting, for having ſuffered, or having reſolved on, certain things: ſo, *Moſes* ſays, Gen. vi. 6, 7. God repented that he had made man, ſeeing the wickedneſs of his actions had proceeded to ſuch extremity. So 1 Sam. xv. 11. that God repented of having made *Saul* king: not as if God had conceived any regret at what he had done,

or

or that he repents of having taken a falſe ſtep, as a man does when he perceives he has committed an error. God is not capable of *repentance* in this ſenſe. But ſometimes he changes his conduct toward thoſe who are unfaithful to him, and after having treated them with diſregarded mercy, he corrects them with deſerved ſeverity. God is ſaid to repent of the evil he was about to inflict, when moved with compaſſion toward the miſerable, or, intreated by their prayers, or, diſarmed by their *repentance*, he remits the puniſhment of their ſins; and does not execute his threatenings againſt them. Thus it is ſaid, Pſal. cvi. 45. That he repented according to the multitude of his mercies, and that he cauſed his people to find favour in the eyes of thoſe, to whom he had given them up into bondage. And, *Jeremiah* xviii. 8. the Lord declares, that if his people repent of their evil doings, he will alſo repent of the evil which he deſigned to inflict on them: *i. e.* he would treat them favourably: but on the contrary, if his people would not obey his commands, he would repent of the good he intended them.

The baptiſm of *repentance*, is that which *John the Baptiſt* preached to the *Jews*, when he baptized them in *Jordan*, and exhorted them to *bring forth fruits worthy of repentance*, Mark i. 4. Luke iii. 3. Matth. iii. 11. His baptiſm did not remit ſins, but it prepared ſinners to receive the pardon of them from our Saviour.

The repentance of the Ninevites is celebrated even in the Goſpel, Luke xi. 32. *Jeſus Chriſt* tells the *Jews*, that the *Ninevites* would riſe up in judgment againſt them, becauſe they repented at the preaching of *Jonah*; whereas the *Jews* would not be converted at the preaching of *Jeſus Chriſt*, who was ſo far ſuperior to *Jonah*.

REPHAH, רפא. See *Raphah*.

REPHAH, or *Rapha*, ſon of *Beriah*, and grandſon of *Ephraim*. 1 *Chron.* vii. 25.

II. REPHAH, or *Arapha*, father of the ancient giants of *Paleſtine*; from whom they were called *Rephaim* or *Raphaim*. 1 *Chr.* xx. 4. *Gen.* xiv. 5.

REPHAIAH, רפיה, *medicine*, or *freedom of the Lord*, or *God is my phyſic*; from רפא *rapha*, *medicine*, and יה *jah*, *the Lord*.

REPHAIM, רפאים. See RAPHAIM.

REPHAIM, or *Raphaim*, ancient giants of *Canaan*. There were ſeveral families of them in this country. It is commonly thought, they deſcended from one called *Rephah* or *Rapha*; but others imagine that the word *Rephaim* properly ſignified giants, in the ancient language of this people. There were *Rephaim* beyond *Jordan*, at *Aſhteroth Karnaim*, in the time of *Abraham*, Gen. xiv. 5. Alſo ſome of them in the time of *Moſes*. *Og* king of *Baſhan* was of the poſterity of the *Rephaim*. In the time of *Joſhua* there were ſome of their deſcendants in the land of *Canaan*. Joſh. xii. 4. xvii. 15. Laſtly, we hear of them in *David*'s time, in the city of *Gath*, 1 Chron. xx. 4, 5, 6. The giants *Goliath*, *Sippai*, *Lahmi*, and others, were remains of the *Rephaim*. Their magnitude and ſtrength are well known in Scripture. *Vide* GIANTS.

The Valley of the *Rephaim* or giants, was famous in *Joſhua*'s time, and alſo in *David*'s. Joſh. xv. 8. xviii. 16. 2 Sam. v. 18, 22. 1 Chron. xi. 15. xiv. 9. It is mentioned likewiſe *Iſaiah* xvii. 5. It is alſo called in *Greek*, the valley of the *Titans*; *Vulgate*, the valley of the giants, 2 Sam. xxiii. 13. *Joſhua* places the valley of *Rephaim* as one limit of the portion of *Judah*. It was near *Jeruſalem*, and it may be doubted whether it belonged to *Judah* or to *Benjamin*, becauſe of the proximity of theſe two tribes. *Euſebius* places it in *Benjamin*; but *Joſhua* xviii. 16. and thoſe paſſages of the books of *Samuel* where it is mentioned, hint that it belonged to *Judah*, and was ſouth or weſt of *Jeruſalem*.

REPHIDIM, רפידים, *beds*, or *places of reſt*; from רפד *raphad*.

REPHIDIM, or *Raphidim*, a ſtation or encampment of *Iſrael* in the deſart, Exod. xvii. 1. Departing from the wilderneſs of *Sin*, they came to *Rephidim*, where the people wanted water; they began therefore to murmur againſt *Moſes*, ſaying, Why have you brought us out of *Egypt*, to kill us with thirſt in this deſart? *Moſes* then cried to the Lord, and God returned him this anſwer; Take the people to the rock of *Horeb*, with the elders: I ſhall be there on the rock before you; you ſhall ſtrike it with your rod, and water ſhall guſh out, that the people may drink. This *Moſes* did. The place was called *Temptation*, becauſe of the complaints of *Iſrael*, who there tempted the Lord, ſaying, Is the Lord among us, or not?

Rephidim could not be far from *Horeb*, becauſe God ordered *Moſes* to go from thence to the rock of *Horeb*, to give the people water. And this ſame water ſerved the *Iſraelites*, not only in the encampment of *Rephidim*, and in that of Mount *Sinai*, but alſo in other encampments, perhaps as far as *Cadeſh-barnea*. St. *Paul* ſays, 1 Cor. x. 4. that this rock followed them in their journey; and that it was a figure, or type, of *Jeſus Chriſt*. *For they drank of that ſpiritual rock that followed them, and that rock was Chriſt*. Whether the

the ſtream of water followed them, or, they followed the courſe of the water; or, they always carried off this water with them, as *Ælian* ſays *var. hiſt.* lib. xii. cap. 40. the water of *Choaſpes* always followed the king of *Perſia*, *i. e.* it was always carried after him, becauſe he would drink no other. Or, laſtly, whether the rock of *Horeb* might not be drawn upon a carriage, in the manner of a great tun always full, and always open to whoever had inclination to drink. [This hypotheſis is embraced by the *Rabbins*, and by ſome of the ancient fathers.]

This miracle at *Rephidim* happened A. M. 2513, in the ſecond month after the departure from *Egypt*.

At this encampment of *Rephidim*, *Joſhua* obtained a famous victory againſt the *Amalekites*, while *Moſes* lifted up his hands toward heaven, Exod. xvii. 8, 9, 10.

REPRESENTATION. The law of God forbad *repreſentations* of men, beaſts, ſtars, &c. formed in order to pay them worſhip; whether *in relievo*, or emboſſed; in painting; or ſculpture, in wood, ſtone, plaſter, copper, gold or ſilver, &c. Exod. xx. 3, 4. But the beſt interpreters notice, that this general prohibition muſt be limited agreeably to *Leviticus* xxvi. 1. where the ſame prohibition is repeated with the addition, *ut adoretis ea:* to worſhip them. We know that *Moſes* himſelf made *cherubim*, on the ark; that *Solomon* alſo made ſeveral *cherubim* in the ſanctuary; and brazen bulls to ſupport the Brazen Sea. Therefore, where there was no fear of idolatry, there God did not forbid the bare making of images or *repreſentations*.

The *Hebrew* word פסל *Peſel*, *Exodus* xx. 3, 4. *Vulgate*, *Sculptile*, *i. e.* a graven image, the *Septuagint* tranſlate by Εἰδῶλον, *alias* Γλύπτον, *Idolum*, a vain *repreſentation:* and *Onkelos*, by *Zelum*, an image, a picture. By this word we may underſtand all kind of figures *in relief*; and under the word תמונה כל LXX. Πᾶν ὁμοίωμα, *omnem ſimilitudinem*, *(Vulgate)* all kinds of *repreſentations*, whether in painting, embroidery, tapeſtry, enamel, engraving, *&c.*

REPROACH. Is uſed in two ſenſes, (1) for the diſgrace or confuſion that any one ſuffers in himſelf, (2) for that which he cauſes in another.

Among the *Hebrews*, to be uncircumciſed was a *reproach:* and when *Joſhua* circumciſed thoſe born in the *wilderneſs*, he tells them, *I have rolled away the reproach of* Egypt *from off you.* Joſh. v. 9. Barrenneſs was a *reproach: Rachel* on the birth of a ſecond ſon, ſays, *The Lord has taken away my reproach*, Gen. xxx. 23. *Iſaiah* ſays, iv. 1. that the time ſhall come when men ſhall be ſo ſcarce in *Iſrael*, that ſeven women ſhall lay hold of one man, and ſhall ſay to him, "We aſk you nothing for our maintenance, only deliver us from the *reproach* of ſterility and a ſingle life: Take us to wives," &c. The Lord ſtruck the *Philiſtines* with a ſhameful malady *in ano*, and thereby loaded them with an eternal *reproach*. Pſalm lxxviii. 66.

Servitude, ſlavery, poverty, ſubjection to enemies, extraordinary diſeaſes, as the leproſy, &c. were reckoned *reproaches*, becauſe they were ſuppoſed to be the effect of cowardice, or idleneſs, or bad management; or to be corrections ſent from God, to puniſh injuſtice and impiety. God in many places threatens his people, to make them a *reproach* and a proverb; which has been fulfilled in numerous inſtances, by the ſervitudes with which they have been overwhelmed, and by the misfortunes which have happened to them. The Pſalmiſt often complains, that God had made him a *reproach* to thoſe who were about him; who inſulted over his misfortunes, and diſgraces.

Not to take up a reproach againſt his neighbour, Pſal. xv. 3. is not to liſten to ſlanders and calumnies brought againſt him. *David* took away the *reproach* from *Iſrael*, by ſlaying *Goliah*. 1 Sam. xvii. 26. Ecclus xlvii. 4. *Jeremiah* ſays, *I was aſhamed, yea even confounded, becauſe I did bear the reproach of my youth.* Jerem. xxxi. 19. Thou haſt brought the ſhame of my youthful faults upon me; thou haſt ſhewed me the horror of them, and haſt made me bear the pain and confuſion ariſing from them. And *Iſaiah* liv. 4. *Thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.* He ſpeaks to the tribe of *Judah*, after the return from the captivity, Thou ſhalt no longer remember the *reproach* thou haſt ſuffered among foreign nations.

[REPROBATION, is equivalent to REJECTION: rejection always implies a cauſe—"reprobate ſilver ſhall men call them, inſomuch that the Lord hath rejected them." Jerem. vi. 30. *i. e.* they are baſe metal, counterfeit coin. Where ALL are equally unworthy, if SOME be preferred to honour, the reſt may be ſaid, in a ſenſe, to be reprobated, *i. e.* left where they were; their condition is not worſe, but it is not improved: nevertheleſs, thoſe only can be ſaid to be *rejected*, who have been offered, either by themſelves, or by others: God never rejects any who offer themſelves, but, thoſe who by continuing in ſin, reject the offered mercy of God, reprobate themſelves; they ſay unto God, "Depart from us, for we deſire not the knowledge of thy ways."]

REPTILES; *Reptilia; Gr.* Ερπετον; *Heb.* רמשים *Ramiſim.* Animals that have no feet, or ſuch ſhort ones, that they ſeem to creep, or crawl, on the ground. Serpents, worms, locuſts, caterpillars, are taken for *reptiles.* The *Hebrews* put fiſhes alſo among *reptiles*, [they having no feet] whatever be their nature, or ſhape, Gen. i. 21. Levit. xi. 46. Pſalm lxix. 34, &c. This name is ſometimes alſo extended to ſuch land animals, as are not of the nature of the great beaſts for ſervice, nor of the larger wild beaſts. In a word, *to creep upon the earth*, is ſometimes uſed for moving, or going to and fro, as all four-footed creatures do.

REPUDIATION, or divorce. The law of *Moſes* allowed polygamy and divorce among the *Hebrews. Vide* DIVORCE.

RESEN, רסן, *a bridle, or bit.*

RESEN, a city of *Aſſyria*, built by *Aſſhur*, between *Nineveh* and *Calah*, Gen. x. 12. on the river *Chaboras* in *Meſopotamia:* we read of a famous city called *Reſine*, or *Reſaine.* There are alſo extant medals ſtruck in this city. See *Cellar. Aſiæ*, lib. iii. cap. 15.

RESEPH, רצף, ῥασὲφ, *bed*, or *extenſion*, or *cole*, or *fiery ſtone*; from רצף *ratzaph.* 2 Kings xix. 12.

RESEPH, רשף, ῥησὰ, *burning arrow*; from רשף *reſheph:* otherwiſe, *a bird*, or *the devil*; from יערף *ſaraph, a ſerpent.*

RESHEPH, or *Reſeph*, ſon of *Rephah*, a grandſon of *Sarah*, the daughter of *Ephraim*, 1 Chron. vii. 25. The text ſeems to ſay, that *Reſheph* was the immediate ſon of *Sarah.*

RESPECT *of perſons.* God appointed, that the judges ſhould pronounce ſentence without *reſpect of perſons*; Lev. xix. 15. Deut. xvi. 17, 19. That they ſhould conſider neither the poor, nor the rich, the weak, nor the powerful; but ſhould attend only to truth and juſtice. God has no reſpect of perſons. And the *Jews* complimented our Saviour, that he told the truth, without *reſpect of perſons*, without fear; Matt. xxii. 16. St. *Jude*, ver. 16. inſtead of the phraſe, *to have reſpect of perſons*, uſes this, *to admire perſons. Iſaiah* lays it down as one diſtinguiſhing mark of the *Meſſiah*, that he ſhould have *no reſpect of perſons*, Iſai. xxxii. 25.

RESSA, a pretty famous city of *Arabia Petrea:* probably, the *Riſſah*, an encampment of *Iſrael* in the deſart. *Joſephus de Bello*, lib. i. cap. 12. mentions the caſtle of *Reſſa* in *Idumea:* and St. *Jerom*, in the Life of St. *Hilarion*, ſays, that ſaint converted the whole city of *Reſſa*, ſituate between *Cadeſh* and *Gaza.* Perhaps this is the *Lariſſa*, mentioned by *William* of *Tyre*, lib. xi. *ad finem.* and *Ariſchi*, an epiſcopal city in the deſart of the children of *Iſrael. Renaudot, Liturg. Oriental.* tom. i. p. 448. *Guliel. Tyr. el Ariſch* is a maritime city on the way to *Egypt.*

REST, or *Repoſe.* This was enjoined the *Iſraelites* on the Sabbath day, for the glory of God; in that he reſted after the ſix days of creation. See SABBATH.

Reſt alſo ſignifies a fixed, and ſecure habitation. You ſhall go before your brethren, *until the Lord ſhall give reſt to your brethren, as well as to you*, in the land which they are going to make a conqueſt of, Deut. iii. 20. And Deut. xii. 9. *For ye are not as yet come to the reſt, and to the inheritance, which the Lord your God giveth you.* You are not as yet ſettled in that land which you are to poſſeſs. And *Naomi* ſays to *Ruth*, *my daughter, ſhall I not ſeek reſt for thee, that it may be well with thee?* Ruth iii. 1. I ſhall endeavour to procure you a ſettlement. *David* ſpeaking of the ark of the covenant, which till his time had no fixed place of ſettlement; ſays, *Ariſe, O Lord, into thy reſt, thou and the ark of thy ſtrength*, Pſal. cxxxii. 8. And *Eccleſiaſticus* xxxvi. 15. *O be merciful unto* Jeruſalem, *thy holy city, the place of thy reſt.*

In a moral and ſpiritual ſenſe, *reſt* denotes the fixed and permanent ſtate of *repoſe* enjoyed by the bleſſed in heaven.

St. *Paul* makes an application of what is ſaid of the ſettlement of the *Iſraelites* in the Land of Promiſe, to the reſt of the ſaints in heaven. I ſware to them in my wrath, that they ſhould not enter into my reſt, *i. e.* into the land of *Canaan*, Pſal. xcv. 11. Therefore, ſays St. *Paul*, Heb. iii. 17, 18, 19. iv. 1, 2, 3. as they could not enter therein by reaſon of their unbelief, let us be afraid of imitating their example: for we cannot enter but by faith, &c.

RESTITUTION. Natural juſtice requires, that we ſhould repair whatever injuries we have done to our neighbour, whether in his perſon, eſtate, or reputation. The law of *Moſes* preſcribed, *Exod.* xxi. 23, 24, 25. *Levit.* xxiv. 20. *Deut.* xix. 21. *life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, ſtripe for ſtripe.* Alſo, that they ſhould render five oxen for one ox, and four ſheep for one ſheep: Exod. xxii. 1, 2, 3, &c. that the thief ſhould be ſold, to make *reſtitution* for his theft: that if he was poſſeſſed of any beaſt of ſervice, as an ox, or an aſs, or even a ſheep, he ſhould reſtore it two-fold: that whoever ſhould damage the field of another, ſhould repair the damage, according to an eſtimation. He who, by ignorance, ſhould omit to give to the temple what was appointed by the law, for example,

example, in the tythes or firſt-fruits, was obliged to reſtore it to the prieſts, and to add a fifth part beſide; over-and above which, he was obliged to offer a ram, for his expiation. *Nehemiah* prevailed with all thoſe *Iſraelites* to make *reſtitution*, who had taken intereſt of their brethren, Nehem. v. 10, 11. *I pray you let us leave off this uſury. Reſtore, I pray you, to them, even this day, their lands, their vineyards, their oliveyards, and their houſes, alſo the hundredth part of the money, and of the corn, the wine, and of the oyl, that ye exact of them.*

Zaccheus, *Luke* xix. 8. promiſes a four-fold *reſtitution*, to all from whom he had extorted, in his office as a publican. The *Roman* laws condemned to a four-fold *reſtitution* all who were convicted of extortion, or fraud. *Zaccheus* here condemns himſelf, and impoſes that penalty on himſelf: to which he adds the half of his goods; which was what the law did not require.

He who had killed a labouring beaſt, or any other beaſt, as an ox, was to render another for it, or the value of it, Lev. xxiv. 18, 21.

The *Jews* expected *Elias*, who was to reſtore all things: Mat. xvii. 11. This is an alluſion to Mal. iv. 5, 6. *Behold, I will ſend you* Elijah *the prophet, before the coming of the great and dreadful day of the Lord. And he ſhall turn the heart of the fathers to the children, and the heart of the children to their fathers, leſt I come and ſmite the earth with a curſe.* Alſo St. *Peter*, Acts iii. 21. calls the laſt day, the day of reſtitution of all things. At the end of the world *Jeſus Chriſt* will unite the church with the ſynagogue, the *Jew* with the *Chriſtian*, the *Chriſtian* with the *Gentile:* then all things will be reſtored to a perfect union, and there will be but one ſhepherd and one flock.

RESURRECTION. The belief of a *reſurrection from the dead*, is an article of religion common to *Jew* and *Chriſtian:* it is expreſsly taught both in the *Old* and *New Teſtament*. I do not ſpeak of that miraculous *reſurrection*, which conſiſts in reviving for a time, to die again afterwards; as *Elijah*, *Eliſha*, *Jeſus Chriſt*, and his apoſtles, raiſed ſome from the dead; but I mean a *general reſurrection* of the dead, which will take place at the end of the world, and which will be followed by an immortality either of happineſs or of miſery. So the *Pſalmiſt* ſays, xvi. 10. *For thou wilt not leave my ſoul in hell*, (in the grave) *neither wilt thou ſuffer thine holy one to ſee corruption.* Job xix. 25, 26, 27. *For I know that my Redeemer liveth, and that he ſhall ſtand in the latter day upon the earth. And though after my ſkin, worms deſtroy this body, yet in my fleſh I ſhall ſee God: whom I ſhall ſee for myſelf, and mine eyes ſhall behold, and not another; though my reins be conſumed within me.* *Ezekiel* alſo, in his viſion of a great quantity of bones in a large field, which, at the breath of the Spirit of the Lord, began to unite, to be covered with fleſh, nerves, and ſkin, and at laſt to revive; has left us a proof and an aſſurance of a *general reſurrection*, Ezekiel xxxvii. 1, 2, 3, &c. See alſo *Iſaiah* xxvi. 19.

The *Book of Wiſdom*, chap. iii. 1, 2, 3, &c. & iv. 15. ſpeaks of it in a very lively manner, that the ſouls of good men, and ſuch as ſuffer perſecution in this world, ſhall receive a recompence *in the day of viſitation:* for thus he calls the *reſurrection*. In the *Maccabees* we ſee the ſame truth maintained ſtill more expreſsly. One of the ſeven brethren, who ſuffered death under *Antiochus Epiphanes*, tells that tyrant, *Thou, like a fury, takeſt us out of this preſent life; but the king of the world ſhall raiſe us up, who have died for his laws, unto everlaſting life.* Their mother encouraged them, by the ſame hope of the *reſurrection:* and they were ſo intirely perſuaded of it, that they deſpiſed death, tortures, and all the menaces of the king, 2 Mac. vii. 9, 14, 23, 29. Heb. xi. 35.

When our Saviour appeared in *Judea*, the *reſurrection from the dead* was received as a principal article of religion, by the whole *Jewiſh* nation, except the *Sadducees*, who denied it. The *Jews* then tolerated them; and ſome of them held principal employments in the republic, *Acts* v. 17. *Joſeph. Antiq.* lib. xviii. cap. 2, but at this day they look on them as heretics, *Epicureans*, and deny them a ſhare in the life to come. Our Saviour, in his Goſpel, has effectually confuted the error of the *Sadducees:* he has promiſed his faithful ſervants, a complete ſtate of happineſs, after the *general reſurrection*. He aroſe himſelf from the dead, to give us, in his own perſon, a proof, a pledge, a pattern of our future *reſurrection*. St. *Paul*, in almoſt all his epiſtles, ſpeaks of a *general reſurrection;* refutes thoſe who denied or oppoſed it; proves it to thoſe who had difficulties about it; in ſome degree explains the myſtery, the manner, and ſeveral circumſtances of it: ſays, that to deny the *reſurrection* of the dead, is the ſame as to deny our Saviour's *reſurrection:* and that, if we were not to riſe again from the dead, we ſhould be of all men the moſt miſerable. 1 Cor. xv. 13, 15, 16, 17, 19.

Some *Jews* teach, that all men ſhall not riſe again, but only *Iſraelites*; but others are of opinion, that all men ſhall riſe again. Some among them maintain, that when men are once raiſed again, they ſhall be no more ſubject to death. But

others think they ſhall die again, and that their ſouls alone ſhall enjoy everlaſting happineſs. See *Manaſſeh-ben-Iſrael, on the Reſurrection of the Dead:* book III.

Leo of *Modena*, in part iv. chap. xi. of *The Ceremonies of the Jews*, expreſſes himſelf thus: "There are *Jews* who think, with *Pythagoras*, that ſouls paſs from one body to another; this they call *Gilgul*, or *circulation*. They endeavour to ſupport their opinion from ſeveral paſſages of Scripture, taken chiefly out of *Eccleſiaſtes* and *Job*. But this notion is not univerſal; and whether it be embraced or rejected, it makes no ſchiſm, or hereſy, among them. As to the *reſurrection* of the dead, it is one of their thirteen articles of faith, that at the end of the world, all the dead ſhall ariſe; and that God ſhall ſummon all mankind to his general judgment, whether in or out of the body: according to that of *Daniel*; *and many of them that ſleep in the duſt of the earth ſhall awake, ſome to everlaſting life, and ſome to ſhame and everlaſting contempt*, Dan. xii. 2.

It is alſo a common opinion among the *Jews*, that at leaſt all the *Iſraelites* ſhall ariſe in the land of *Iſrael*, *Bereſhith Rabba*, ſect. 96, from hence proceeds their ardent deſire to be buried in that country. They believe, thoſe who have this advantage, will ariſe before all others, to enjoy the happineſs of ſeeing the kingdom of the *Meſſiah*. But then, what ſhall become of the juſt who have died and are buried out of the land of *Iſrael?* They anſwer, that God will open them paſſages in the earth, and ſubterraneous conveyances, through which they ſhall roll into this country; and when they are come thither, God will give them the breath of life, and they ſhall revive. They think it was for this, that *Jacob* and *Joſeph* deſired to have their bodies carried into the land of *Canaan*. And we read in ſome of the books of the *Rabbins*, that often they carried the bodies of certain *Jews*, of more than ordinary devotion, from very diſtant countries, to be interred in the land of *Iſrael*. [We have lately heard of the ſame in *Britain*.]

We have alſo ſeen, in the *Chriſtian* church, a variety of opinions concerning the *reſurrection* of the dead. Several of the ancient fathers acknowledged a two-fold *reſurrection*. Firſt, that which is to precede the *Meſſiah*'s reign of a thouſand years upon earth. Secondly, that which is to follow the reign of a thouſand years, and to begin the reign of the ſaints in a ſtate of everlaſting happineſs. This ſentiment theſe fathers had borrowed from the *Jews*; it is found clear enough in the ſecond book of *Eſdras*, iv. 35. & vi. 18, *&c.* in the Teſtament of the twelve patriarchs; and in ſeveral of the *Rabbins*.

The ancient philoſophers who believed the immortality of the ſoul, admitted alſo of a *reſurrection*: whether they had received this opinion from the Eaſtern people, among whom they had travelled; or whether they inferred a *reſurrection*, from the immortality of the ſoul, as a neceſſary conſequence; perſuading themſelves, that a ſoul could not long continue, without being united to a body. But this *reſurrection* ſome explained after one manner, and others after another. *Pythagoras*, who firſt introduced the ſentiment of the ſoul's immortality among the *Greeks*, acknowledged a *metempſychoſis*, or a tranſmigration of the ſoul out of one body into another. *Thales*, *apud Ariſt.* 13. *de Animâ*, cap. 6. and *Democritus*, *apud Theopomp. Philippic.* VIII. *apud. Laert. in proem.* held alſo a kind of *reſurrection:* but the manner in which they explained it, is not known. *Plato, in Politico. vide Aug.* lib. xiii. *de Civit.* cap. 19. & lib. xxii. cap. 12. was pretty much of *Pythagoras*'s opinion: he maintained, that ſouls which had already animated bodies, paſſed from them into a ſtate of liberty, from whence they afterwards returned to animate other bodies.

This doctrine of *Plato* was eſpouſed by the *Phariſees* among the *Jews*. *Vide Joſeph. de Bell. Jud.* lib. iii. cap. 14. *& alibi.* and by *Philo*, *de Gigantib.* p. 222, 223. *& de Confuſ. Lingu.* p. 270. It appears alſo from the Goſpel, John ix. 2. Mat. xvi. 14. that many of the *Jews* admitted of a kind of *metempſychoſis*. But we find from the Book of *Wiſdom*, iii. 6, 13. & iv. 15. and the *Maccabees*, 2 Mac. vii. 9, 14, 23, 29. that the generality of the nation held the *reſurrection*, much as we do now. *Jeſus Chriſt*, in his Goſpel, ſuppoſes this doctrine, and teaches it without any contradiction, except from the *Sadducees*. The apoſtles urged it likewiſe: and, notwithſtanding the attempts of ſome heretics, who oppoſed it, the Catholic church has conſtantly embraced it, as a fundamental article of *Chriſtianity*.

But many opinions have been tolerated in the church, concerning the time, the manner, and other circumſtances of this *reſurrection*. When the apoſtles aſked of *Chriſt*, when the end of the world ſhould happen, and his coming? He only informs them, that the laſt day will come as a thief in the night, and ſhall ſurprize mankind, when they leaſt expect it, Mark xiii. 32. Matt. xxiv. 43, 44. St. *Paul* ſays, 1 Theſſ. v. 2, 3, 4, that at that time many ſhall paſs from life to death, and from death to the *reſurrection*, with ſuch

ſuch rapidity, that in the twinkling of an eye they ſhall be changed, and their bodies ſhall be inveſted with incorruptibility and immortality.

Some *Greek* fathers, and ſome *Rabbins* believe, that thoſe who ſhall then be found alive, ſhall not die, but undergo that happy change, of paſſing inſtantly from life to immortality. *Vid. Chryſoſt. Theodoret. Theophylact. in* 1 Cor. xv. 51. *Tertull. de Reſurrect.* cap. 41. *Hieronym. ad Marcellam.* But the opinion ſeems to be more general, that all men ſhall ſuffer the ſentence pronounced againſt the children of *Adam:* it is appointed for all men once to die; and after death, judgment. Heb. ix. 27.

St. *Jerom* aſſures us, in Matt. xxvi. 6. that the tradition of the *Jews* is, that the dead ſhall riſe in the night-time, or at break of day (the ſame time as *Jeſus Chriſt* came out of his tomb.) This tradition hath paſſed from the ſynagogue to the church, as may be ſeen by *Lactantius, Inſtitut. Epitome,* & lib. vii. *de divin. præm.* cap. 19. by St. *Chryſoſtom,* in Matth. xxv. and by ſuch *Greek* writers as generally follow him. This tradition is founded on thoſe words of St. *Peter; the day of the Lord will come as a thief in the night,* 2 Pet. iii. 10. And upon thoſe of *Jeſus Chriſt,* in the parable of the ten virgins; *at midnight there was a cry made, behold, the bridegroom cometh, go ye out to meet him,* Matth. xxv. 6. *Prudentius, hymn cathemer.* thinks that the world will end, and, conſequently, the *reſurrection* commence, in the morning. *Thomas Aquinas, Toſtatus,* and *Suarez,* on the contrary, are of opinion, that it will be performed at mid-day. St. *Paul* informs us, 1 *Cor.* xv. 52, 53, that it will begin at the firſt ſound of the trumpet. To reconcile this variety of opinions, about a matter of more curioſity than conſequence, why may we not ſay, that the general *reſurrection* will happen at all theſe times at once? For in different places of the earth all theſe times muſt coincide, and muſt be, at one and the ſame time.

Thoſe, among the *Jews,* who admit a tranſmigration of ſouls, are perplexed about the manner of the *reſurrection.* For how can the ſoul re-animate all the bodies which it has inhabited? If it can animate but one of them, what muſt become of the reſt? Muſt it have its own choice, and return to that it likes beſt? Some think it muſt re-animate its firſt body; others, its laſt; and that the other bodies will remain in the duſt, as barren trees are deſerted. I ſhould rather conclude, that almoſt all who held the *metempſychoſis,* did not admit of a general *reſurrection*; and that this revolution, or ſucceſſive paſſage of the ſame ſoul through ſeveral bodies, was what they underſtood by a *reſurrection.* This I take to have been the notion of thoſe *Phariſees* mentioned by *Joſephus.*

It is inquired, what will be the nature of bodies when raiſed, what their ſtature, their age, their ſex? *Jeſus Chriſt* tells us, Matt. xxii. 30. that after the *reſurrection* men ſhall be as the angels of God; *i. e.* according to the fathers, they ſhall be immortal, incorruptible, tranſparent, light, luminous, and, in ſome ſort, ſpiritual, yet without quitting the qualities of bodies, as we find our Saviour's body, after his *reſurrection,* was tangible, and had fleſh and bones, Luke xxiv. 39. But *Jeſus Chriſt* laid aſide the brightneſs of the glory of his body, and did not ſuffer it to ſhew itſelf to his diſciples; whereas, the glorious and bright emanations from the bodies of the bleſſed, ſhall ſhine as the ſun, as our Saviour expreſſes it, Matth. xiii. 43.

Some ancient *Hebrew* doctors, *Bereſchith Rabba, Paraſch.* 95. *Gemar. Sanhedrin.* and *Jalkut Rabati.* maintain, that men ſhall riſe of the ſame ſtature, with the ſame qualities, and the ſame corporal defects they had in their life-time. That the blind ſhall ariſe blind, the lame, lame, and ſo on. They confirm this conjecture by the appearance of *Samuel,* to the witch of *Endor,* in the ſame ſhape he had upon earth; and by *Eccleſiaſtes* i. 4. *One generation paſſeth away, and another generation cometh.* Some *Chriſtians* in St. *Auſtin*'s time maintained the ſame opinion, which they founded on *Jeſus Chriſt*'s appearance after his *reſurrection,* with all the marks of his wounds. But the holy father hath confuted this ſentiment; and undertakes to ſhew, that if our Saviour preſerved the marks of his wounds, it was by an effect of his power, and to convince the very eyes of his diſciples. See alſo what he ſays, *Enchirid. de Fide, Spe,* & *Charitate,* cap. 9.

The *reſurrection* of infants is attended with great difficulties. If they are to ariſe little, weak, and ſuch as they quitted this world; of what uſe can their *reſurrection* be to them? And if they are to ariſe full grown, comely, in mature age, they will not be the ſame as they were, and this will not properly be a *reſurrection.* St. *Auſtin* will not venture to determine whether children will ariſe ſmall or great, but he rather inclines to that opinion, which ſuppoſes them to ariſe in a perfect age. *Vide Aug. ſerm.* 242. c. 3. & *Epiſt.* 167. *nov. edit.* And ſpeaking of the *reſurrection* of children ſtill-born, he ſays, that the *reſurrection* will give them all the perfection they would have had, if they had had time to grow up; and that it would ſecure them from all ſuch imperfections, as they might have

have contracted had they lived longer. *Enchirid. de Fide, Spe, & Charit.* cap. 85, & lib. xxii. *de Civit.* cap. 13. Many, both ancients and moderns have thought, that men will ariſe at the age at which *Jeſus Chriſt* died, *i. e.* about the age of thirty-three or thirty-five years. So that both old and young will all appear to be about that age, to fulfil thoſe words of St. *Paul*; Epheſ. iv. 13. *Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the meaſure of the ſtature of the fulneſs of Chriſt. Vide Aug.* lib. xxii. *de Civit.* cap. 15. *Hieronym. Epitaph. Paulæ*, cap. 12. *Anſelm. ſeu D. Thom. & Eſt. in Epheſ.* iv. 13. But the more judicious explain St. *Paul*, as meaning the progreſs of the faithful in faith and virtue, till they arrive at *Chriſtian* perfection.

Many ancients, as *Origen, in Matth.* xxiii. 30. *Hilar. & Hieron. in eund. loc. Athanat. ſerm.* 3. *contra Arian. Baſil. ſeu alius in Pſal.* cxiv. *alii apud Aug.* lib. xxii. *de Civit.* cap. 17. doubted, whether women are to riſe in their proper ſex. They grounded their doubts on thoſe words of *Jeſus Chriſt*, Matt. xxii. 30. *In the* reſurrection *they neither marry, nor are given in marriage; but are as the angels of God in heaven.* And on what is ſaid by St. *Paul*, Rom. viii. 29. *to be conformed to the image of his ſon:* adding, that according to *Moſes*, man alone was created out of the earth, and woman was taken out of man, as an acceſſory. To this it is anſwered, that if diſtinction of ſex be unneceſſary after the *reſurrection*, it will be equally unneceſſary to men as to women: that woman is not leſs perfect in her kind than man; that the manner in which *Eve* was formed, is in ſome ſort more advantageous to the ſex, than the creation of man. He was created immediately from the earth, but ſhe from him. *Laſtly*, the ſex of the woman is no defect or imperfection, but an appointment of nature.

Resurrection of the ſaints, from their ſepulchres at the time of our Saviour's death; and who, after his *reſurrection* came into the holy city, and appeared to many, Matt. xxvii. 51, 52, 53. This ſubject deſerves a few words. The names of thoſe who aroſe on this occaſion are unknown. Some will have them to have been all the moſt ancient fathers and patriarchs: others, that they were the moſt modern ones, and ſuch as were beſt known to the *Jews* then living. Others, that this favour was granted only to thoſe buried at *Jeruſalem*, or thereabouts: [which ſeems to be the moſt probable opinion.]

They diſpute alſo about the hour of their *reſurrection*. Some maintain that they did not riſe till after our Saviour, who is called the firſt fruits of thoſe that ſlept. 1 Cor. xv. 20. *Origen*, St. *Jerom*, *Gregory* the Great, *Raban-Maur*, *Paſchaſius*, *Radbert*, *Bede*, *Drutmar*, *Liran*, the common gloſs, and ſeveral others, are of this opinion. But St. *Chryſoſtom*, and the *Greek* authors who generally follow him, *Hilary*, and many others, believe, that they aroſe at the moment of our Saviour's death; and that *Jeſus Chriſt* raiſed them before he raiſed himſelf, to diſplay his triumph over death more remarkably. It muſt be allowed, that the text of the evangeliſt St. *Matthew*, is not deciſive for either opinion.

But theſe ſaints being thus raiſed, did they die again, and re-enter their graves, after the aſcenſion of *Jeſus Chriſt*, or did they aſcend with him into heaven? Thoſe who think *Jeſus Chriſt* led them with him into heaven, as it were in triumph, quote thoſe words of *Hoſea*, xiii. 14. *I will ranſom them from the power of the grave, I will redeem them from death; O death, I will be thy plague; O grave, I will be thy deſtruction.* And thoſe of the *Pſalmiſt*, lxviii. 18. *Thou haſt aſcended on high, thou haſt led captivity captive.* And St. *Paul; When he aſcended up on high, he led captivity captive, and gave gifts unto men.* Eph. iv. 8. Is it probable, that after having reſtored life to theſe ſaints and illuſtrious dead, God ſhould think fit to ſubject them again to death and the grave? Would not this be to plunge them again into pain and bitterneſs, after giving them a taſte of happineſs? *Laſtly*, would it not be agreeable to the juſtice, the goodneſs, and the majeſty of their divine deliverer, to compleat his work, and to lead them with him into heaven, after he had reſtored them to life upon earth?

We might produce a great number of the fathers, who have been of this opinion. *Ignatius* the Martyr, to the *Magneſians*. *Origin*, on Matt. xxvii. and on the Canticles. The author of the Orthodox Queſtions, Queſt. 84. *Clemens Alexandrinus*, *Strom.* lib. vi. *Euſebius* of *Ceſaræa*, in his Goſpel-Demonſtration, cap. xii. *Hilary* on *Pſalm* ii. Venerable *Bede*, *Raban-Maurus*, *Drutmar*, *Paſchaſius*, *Radbertus*, and a multitude of modern interpreters, maintain poſitively, that the holy patriarchs raiſed with *Jeſus Chriſt*, enjoy with him the happineſs of heaven, and were the partners of his triumphant aſcenſion.

But the contrary opinion is maintained with not leſs authority, nor fewer proofs. St. *Paul* ſays expreſsly, Heb. xi. 39, 40. that the holy patriarchs, *having obtained a good report through faith, received not the promiſe: God having provided ſome better thing for us, that they without*

us ſhould not be made perfect. Therefore he did not think them yet raiſed, nor in poſſeſſion of the glory of heaven. He ſays elſewhere, that *Jeſus Chriſt is the firſt-fruits of thoſe that ſlept* the ſleep of death, and were to ariſe one day, not to ſleep any more. Beſides, if any one had been to riſe with our Saviour, doubtleſs it would have been the holy king *David*, *John* the Baptiſt, the patriarchs and the prophets buried at *Jeruſalem*, and in *Paleſtine*. But St. *Peter*, ſpeaking to the *Jews* of *Jeruſalem*, ſays expreſsly, Acts ii. 29. That *David*'s tomb was ſtill to be ſeen among them; that *David* had foretold the *reſurrection* of our Saviour, but ſays nothing at all of his own. What ſtrength has St. *Peter*'s reaſoning, if *David* had been raiſed, and had aſcended into heaven with *Jeſus Chriſt?*

The fathers that have treated this ſubject with the greateſt care, have declared for this opinion. *Tertullian, de Animâ*, cap. 55. purpoſely confutes thoſe who thought, that the patriarchs and prophets aſcended into heaven after the *reſurrection* of our Saviour. St. *Chryſoſtom* ſays, *Homil.* 40. *in* 1 *Cor.* that they who aroſe while *Jeſus Chriſt* was on the croſs, died again. And writing on the Epiſtle to the *Hebrews*, *Homil.* 28. *in Heb.* xi. he owns with the apoſtle, that the juſt men of the Old Teſtament have not yet received their reward. *Theodoret* expreſſes himſelf in the ſame manner. *Theophylact* and *Euthymius*, explaining *Matthew* xxvii. acknowledge, that the holy patriarchs aroſe as proofs of the *reſurrection* of *Chriſt*; but that they afterwards died again, to riſe a ſecond time at the end of the world. St. *Auſtin*, in his Epiſtle to *Evodius*, expreſsly treats this queſtion, and explains himſelf clearly enough for the temporary *reſurrection* of theſe ſaints. *Thomas Aquinas*, iii part, art. 53. art. 3. having produced the reaſons on which each of theſe opinions is founded, declares himſelf for thoſe who hold, that they died again; and this opinion ſeems to us to be beſt ſupported, by Scripture and by the fathers. [If *Lazarus* died again, why not theſe?]

REU, רעו, *his friend, his ſhepherd:* or *his misfortune*; from רעה *rehah*, or *roheh*, *ſociety*; or from רוע *ruah*, *evil*, or *bruiſing*.

REU, or *Ragau*, or *Retui*, ſon of *Peleg*, born A. M. 1787. His father was then thirty years old. He begat *Serug*, being thirty-two years old, A. M. 1819, and died at the age of two hundred and thirty-nine years, A. M. 2026, *ante* A. D. 1976. It is not impoſſible, that the city of *Ragæ*, and the plain of *Ragau*, might take their names from *Reu*, *Rehu*, or *Ragau*; for theſe are the ſame in the *Hebrew*. The difference depends on the pronunciation of the letter ע *ain* or *gnain*. Gen. xi. 18. 1 Chron. i. 25.

REUBEN, ראובן, *who ſees the ſon*, or *viſion of the ſon*; from ראה *rahah*, *to ſee*, and בן *ben*, *a ſon*.

REUBEN, or *Ruben*, eldeſt ſon of *Jacob* and *Leah*; born A. M. 2246, *ante* A. D. 1758. Gen. xxix. 32. One day *Reuben* went into the field, being yet young, and found a fruit called in *Hebrew*, *dudaim*, (generally interpreted by *mandrakes*) which he brought to his mother *Leah*. Gen. xxx. 14. *Rachel* was deſirous of having them, and aſked them of *Leah*, who bargained with her for *Jacob*'s company the night following. Long after this, *Jacob* being returned into the land of *Canaan*, *Reuben* defiled his father's concubine *Bilhah;* for which he loſt his birth-right, and all the privileges of primogeniture. Gen. xxxv. 22. *Vide* FRAGMENT, No. CLXXXVI, p. 181.

When *Joſeph*'s brethren had taken a reſolution to deſtroy him, *Reuben* endeavoured by all means to deliver him. He propoſed to them, to let him down into an old water-pit, which had now no water, that afterwards he might take him up again, and reſtore him to his father *Jacob*. His brethren took the advice; but while *Reuben* was at ſome diſtance from them, they ſold *Joſeph* to a party of *Iſhmaelites*. *Reuben* going to the pit, and not finding him there, tore his cloaths, and ſaid to his brethren; "The child is not to be found, and whither ſhall I go?"

Jacob, when dying, warmly reproaches *Reuben* with his crime committed with *Bilhah*; ſaying, *Reuben, thou art my firſt-born, my might,—but, unſtable as water, thou ſhalt not excel, becauſe thou wenteſt up to thy father's bed; then defiledſt thou it.* *Moſes*, before his death, ſaid of *Reuben*, Deut. xxxiii. 6. let *Reuben* live, and not die, yet let his *number be but ſmall*, ſays the *Vulgate:* [our *Engliſh* reads, "let *not* his men be few."] The tribe of *Reuben* was never very numerous, nor very conſiderable in *Iſrael*. They had their inheritance beyond *Jordan*, between the brooks *Arnon* ſouth, and *Jazer* north, having the mountains of *Gilead* eaſt, and *Jordan* weſt. The time of *Reuben*'s death is unknown.

We read in the apocryphal book, called, *The Teſtament of the Twelve Patriarchs*, a particular account of *Reuben*'s crime. But it is well known that this book is the work of an impoſtor, who would aſſert, as genuine, the ſpurious book of *Enoch*, and other *Jewiſh* traditions.

REUEL, רעואל, ῥαγαὴλ, *ſhepherd, or friend of God*; from

from רעה *rahah*, *ſhepherd*, *friend*: otherwiſe, *bruiſing of God*; from רוע *ruah*, and אל *el*, *God*. See RAGUEL.

REUEL, or *Rahuel*, ſon of *Eſau* and *Baſhemath*, the daughter of *Iſhmael*. *Reuel* was father of *Nahath*, of *Zerah*, of *Shammah*, and of *Mizzah*. Gen. xxxvi. 4, 17.

REVELATION, in *Greek*, *Apocalypſis*. See APOCALYPSE, for the book of the *Revelations*.

REVELATION, is when God, in an extraordinary and ſupernatural manner, diſcovers any thing to man; whether by dream, viſion, ecſtacy, or otherwiſe. St. *Paul* ſpeaking of his viſions and *revelations*, 2 Cor. xii. 1, 7. ſpeaks of them in the third perſon out of modeſty, and declares, that he could not tell whether he was in the body, or out of the body. Elſewhere he ſays, that he had received his goſpel by a particular *revelation* from God, Gal. i. 12; again, that he did not go to *Jeruſalem* after his converſion by the mere motion of his own mind, but in conſequence of a *revelation*. Gal ii. 2.

Revelation is uſed to expreſs the manifeſtation of *Jeſus Chriſt* to the *Jews* and *Gentiles*, Luke ii. 32. the manifeſtation of the glory with which God will glorify his elect, and faithful ſervants, at the laſt judgment, Rom. viii. 19. and the declaration of his juſt judgments, in his conduct both towards the elect, and towards the reprobate. Rom. ii. 5.

The *Latin* words *revelatio* and *revelare*, ſignify barely a diſcovering of what was before concealed.

REVENGE, as it includes a ſenſe of ſorrow and trouble for injuries ſuffered by us, cannot by any means belong to God. None of his creatures can diſturb his peace, or cauſe him any trouble, or reſentment. *Ultio doloris confeſſio eſt*, ſays *Seneca*, *de ira*. lib. iii. cap. 5. Man has recourſe to *revenge* only becauſe he is ſenſible of injuries. When therefore Scripture ſays, that God revenges himſelf, it ſpeaks after a popular manner: he vindicates the injuries done to his juſtice and his majeſty, and to the order eſtabliſhed by him in the world, yet without any emotion of pleaſure or diſpleaſure. He revenges the injuries done to his ſervants, becauſe he is juſt, and becauſe order and juſtice muſt be preſerved. Men *revenge* themſelves out of weakneſs; becauſe they are offended; becauſe they are too much influenced by ſelf-love. A great ſoul deſpiſes injuries; a gracious ſoul leaves the *revenge* of injuries to God.

In the Old Teſtament God tolerated *revenge* in certain caſes, to avoid greater evils: *an eye for an eye, a tooth for a tooth*, &c. Exod. xxi. 24. the relations of a man who had been killed might take *revenge* on the murderer. Numb. xxxv. 16, 17, 11, &c. The relations thought it their duty to purſue to vengeance ſuch murderers, and the *Hebrews* called *goel* or *revengers*, thoſe to whom this ſort of vengeance appertained.

God has ſufficiently declared, that vengeance belongs only to him; Deut. xxxii. 35. He forbids malice and *revenge* in expreſs terms; he will not allow us to keep any reſentment in our hearts againſt our brethren; Levit. xix. 17, 18. And when God ſeems to have eſtabliſhed the *lex talionis*, he does not thereby allow of *revenge*, but ſets limits to it. *Non fomes, ſed limes furoris eſt*, ſays St. *Auſtin*, *cont. Fauſt.* lib. xix. cap. 25. He does not intend to provoke to anger, but to ſtop the progreſs and conſequences of it. *Non ut id quod ſopitum erat, hinc accenderetur; ſed ne id quod ardebat, ultra extenderetur.*

The day of revenge, or of vengeance, ſometimes expreſſes the day of judgment, in which God will take vengeance on all his enemies; and ſometimes the day of vengeance ſtands for the puniſhment God exerciſes on his enemies, when their iniquities have attained their full meaſure. See Exod. xxxii. 34. Iſai. xxxiv. 8. lxi. 2. lxiii. 4. Luke xxi. 22.

Vengeance is often expreſſed in the *Hebrew* by the word conſolation; and though St *Jerom* has generally put the word *revenge*, yet he has ſometimes uſed the words *comfort* and *conſolation*, in the ſenſe of *revenge*.

In Scripture ſometimes *revenge* is taken for the mere action of aſſault, or for injury committed againſt another; yet not without a colour and pretence of juſt *revenge*. By theſe expreſſions we muſt underſtand their hatred, their ill-will.

When it is ſaid, that God grants his *revenge* to any one; Pſalm xviii. 47. *Deus qui dat vindictas mihi*; this intimates, either that God gives up his enemies into his hands, to take vengeance of them; or, that they having afflicted his ſervants, he puniſhes them himſelf, by ſome terrible effects of his juſtice.

REVENGER, or *Revenger of Blood*. This name is given in Scripture to the man who had the right, according to the *Jewiſh* polity, of taking revenge on him who had killed one of his near relations: *ultor ſanguinis*. If a man had been guilty of manſlaughter, involuntarily and without deſign, he fled to a city of refuge. *Vide* REFUGE: and FRAGMENT, No. X, page 23.

REUMAH, ראומה, ῥημὰν, *lofty*, *ſublime*; from רום *ramam*: otherwiſe, *rhinoceros*; from ראם *rehem*.

REUMAH, or *Roma*, concubine to *Nahor*, the brother of *Abraham:* mother to *Tebah*, *Gaham*, *Thahath*, and *Maachah*. Gen. xxii. 24.

REZEPH, *Reſeph*, *Reſiph*, *Reſapha*, or *Riſapha*, a city of *Syria*, 2 Kings xix. 12. Iſaiah xxxvii. 12. noted in *Ptolemy*, in the tables of *Peutinger*, and in the eaſtern *Notitia*. *Vide* RESEPH.

REZIA, רציא. See RESA.

REZIA, or *Reſia*, daughter of *Ulla*, of *Aſher*. 1 Chron. vii. 39.

REZIN, רצין, ῥασσὼν, *voluntary*, or *good-will;* from רצה *ratſa:* otherwiſe, *runner*; from רץ *rats*.

REZIN, or *Raſin*, king of *Syria*. He agreed with *Pekah*, ſon of *Remaliah*, king of *Iſrael*, to invade *Ahaz*, king of *Judah*, and to make an irruption into his kingdom. 2 Kings xv. 37, 38. xvi. 5, 6. A. M. 3262, *ante* A. D. 742. See alſo 2 Chron. xxviii. 5, 6, 7. The firſt year of his reign they beſieged *Jeruſalem:* but not being able to take it, they waſted the country round about, and went away. The year following they returned into *Judah*, and the Lord delivered up to them the army and the country of *Ahaz*. After this, they ſeparated their armies; and that of *Rezin* plundered every where, and carried away captives to *Damaſcus*.

About the ſame time, *Rezin* took *Elath*, or *Ailat*, on the *Red Sea*; he drove out the *Jews*, and ſettled the *Idumeans* in their room, who, probably, had engaged him to undertake this war. The *Hebrew* and the *Vulgate* ſeem to intimate, that *Rezin*, king of *Syria*, made a conqueſt of *Elath* for the *Syrians*. But the tenor of the diſcourſe ſufficiently ſhews, that it ought to be read, for the *Idumeans*; and that in the *Hebrew* it ſhould be read *Edom*, inſtead of *Aram*. The difference between theſe two words in the original, is hardly to be perceived. 2 Kings xvi. 6. את אילת לארם, read לאדם, *Leedom*, inſtead of *Learam*. [*Eng.* tranſ. *Syria.*]

Ahaz finding himſelf not ſtrong enough to withſtand *Rezin* and *Pekah*, applied to *Tiglath-pilneſer*, king of *Aſſyria*, and with a very large ſum of money bought his aſſiſtance. *Tiglath-pilneſer* marched againſt *Damaſcus*, took the city, and ſlew *Rezin:* he alſo carried away his people to *Kir*; probably the river *Cyrus* in *Iberia*. 2 Kings xvi. 9.

REZON, רזון, ῥεζὼν, *lean*, or *ſmall*; from רזה *razah*, *to grow lean:* otherwiſe *ſecret*; from רז *raz:* otherwiſe, *prince*; from רזן *razon*.

REZON, or *Razon*, ſon of *Eliadah:* he revolted from his maſter *Hadadezer*, king of *Zobah*, while *David* made war againſt him, and heading a band of robbers, he made excurſions into the country about *Damaſcus*. 1 Kings xi. 23. He at laſt became maſter of this city, and was acknowledged king. It ſhould ſeem that he could not ſettle here, till toward the end of *Solomon*'s reign; for *David* conquered *Damaſcus*, as well as the reſt of *Syria*; and *Solomon* maintained his command over all the provinces *David* had ſubjected. But if *Rezon* did not rule at *Damaſcus* till toward the end of *Solomon*'s reign, he muſt have lived very long: for, from *David*'s war with *Hadadezer*, about A. M. 2960, to the end of *Solomon*'s reign, who died A. M. 3029, muſt be ſixty-nine years. *Rezon* muſt at leaſt be five-and twenty or thirty years of age at the time of the firſt wars; ſince he was then a general of *Hadadezer*'s army, and preſently became head to a troop of freebooters: ſo that he muſt have been about ninety years of age when he began to govern at *Damaſcus*. If this ſeems hardly credible, it may be allowed, that *Rezon* might have reigned at *Damaſcus* under *David* and *Solomon*, as a tributary to theſe princes; and that he did not begin to revolt till towards the end of *Solomon*'s reign.

RHEGIUM, ῥήγιον, *rupture*, or *fracture*; from the *Greek* ῥηγὴ.

RHEGIUM, a city of *Italy*, in the kingdom of *Naples*. St. *Paul* landed here when he went to *Rome*, A. D. 61. Acts xxviii. 13, 14. St. *Luke* being then of his company, and having ſaid nothing of thoſe miracles that are pretended to have been performed by St. *Paul* in this place; his ſilence ought at leaſt to render them very much ſuſpected; or rather, to put a total negative upon them.

RHINOCEROS, an animal thus called, becauſe he has an horn on his ſnout. The name *rhinoceros* occurs in the *Vulgate*, Numb. xxiii. 22. & xxiv. 8. Deut. xxxiii. 17. Job xxxix. 9, 10. The *Hebrew* word ראם *reem* is rendered in the *Septuagint* by *monoceros*, *unicornis*, or *rhinoceros*.

The *Arabians* and *Perſians* name that animal *kerkhedan*, which the *Hebrews* call *rehem*, and we *rhinoceros*. *Vide* UNICORN.

Father *le Compte* ſays, that the *rhinoceros* is of the length of an elephant; but its legs are ſhorter, and its hoofs are cloven. It is ſomething like a boar, but is much larger; its feet are thicker, and its whole body more unwieldy: its legs appear as if they had boots on; and its head ſeems to be covered behind with a kind of hood, whence the *Portugueſe* name it, *the monk of the Indies*.

Its head is thick; its mouth not wide; its muzzle

long, and armed with a thick and long horn; which makes it terrible even to the very tygers, the buffaloes, and the elephants. Its tongue is covered with ſo hard a membrane, that it differs but little from a file: thus it fleas every thing it licks, and eats with great facility the rough branches of trees, though defended all round with ſharp thorns: it bends them eaſily upon its tongue, and breaks them in its mouth without any trouble. *Vide* FRAGMENT, No.

RHINOCOLURA, ῥινοκόλυρα, a city.

RHINOCOLURA, or *Rhinocorura*; but the firſt reading is the moſt correct. This word ſignifies *the cutting of the noſtrils*, becauſe the ancient inhabitants of this city were thus mutilated. *Strab.* lib. xvi. Ῥινοκόλυρα, ἀπὸ τῶν εἰτωκισμένων τὰς ῥῖνας ἄτω καλεμένη. *Diodorus Siculus* relates the matter thus, lib. i. cap. 60: *Actiſarus*, king of *Ethiopia*, being deſirous to clear his kingdom of robbers, yet unwilling to put them to death, he apprehended as many as he could, ſlit their noſes, and baniſhed them into a deſart and barren place, where they built a city, which, becauſe of their ſlit-noſes, was called *Rhinocolura*. *Seneca*, *de Ira*, lib. iii. cap. 20. ſays, it was a king of *Perſia*, probably *Cambyſes*, who made them undergo this ignominious puniſhment. *Vide* FRAGMENT, No. CXXI. p. 30.

Near the city of *Rhinocolura* is a river which ſeveral have taken to be the river of *Egypt*. But we take the river of *Egypt* to be the *Nile*; and the ſtream that runs near *Rhinoculara*, we think to be the brook *Beſor*, or *the river of the Wilderneſs*, of Scripture. This city of *Rhinocolura* is aſcribed ſometimes to *Syria*, and ſometimes to *Paleſtine*, and ſometimes to *Egypt*, on which it afterwards depended. Its biſhop was a ſuffragan of *Peluſium*. It is unknown what the ancient name of *Rhinocolura* was, I mean the *Hebrew* name of this place, before the *Grecians* named it *Rhinocolura*, and before the ſtory of the *ſlit-noſes* was invented.

RHODA, ῥόδη, *a roſe*.

RHODA, Acts xii. 13, 14. a young maid of the houſehold of *Mary*, the mother of *John-Mark*, who coming to open the door to a perſon that knocked at it, was ſo tranſported with joy, at hearing *Peter*'s voice, whom ſhe thought to be in priſon, and who had but juſt then been miraculouſly delivered from it by an angel, that, without ſtaying to open the door, ſhe ran back to acquaint the believers with it, who were then aſſembled in the houſe. They looked on her as viſionary or mad, but ſhe ſtill maintained ſhe heard *Peter*'s voice. The apoſtle continuing to knock, ſhe returned, and opened the door to him. We know no other circumſtance of the life of *Rhoda*; for, as to her exile and martyrdom, which, it is pretended, ſhe ſuffered in the Iſle of *Sardinia*, we place them in the number of apocryphal ſtories. One *Helcias*, biſhop of *Auſburg*, is quoted for this; but I do not find *Rhoda*'s name in any martyrology.

RHODES, ῥόδος, *roſe*; from ῥοδὴ.

RHODES, an iſland and famous city of the *Levant*: its ancient name was *Aſteria*, *Ophiuſa*, and *Etheria*. The name *Rhodes* is from the great quantity and beauty of the roſes that grew there. This city is chiefly famous for its brazen *Coloſſus*, which was one hundred and five feet high, and was made by *Chares* of *Lyndus*: it continued perfect only fifty-ſix years, being thrown down by an earthquake, under the reign of *Ptolemy* III. *Euergetes*, king of *Egypt*, who began to reign A. M. 3758, *ante* A. D. 244. When St. *Paul* went to *Jeruſalem*, A. D. 58, he went from *Miletus* to *Coos*, from *Coos* to the Iſle of *Rhodes*, and from thence to *Patara* in *Lycia*. Acts xxi. 1.

The *Septuagint*, Gen. x. 4. put the *Rhodians* among the children of *Javan*. They, probably, read *Rhodanim*, inſtead of *Dodanim*, in the *Hebrew*. Gen. x. 4. דדנים, *Dodanim*. רדנים *Rhodanim*. LXX. Ῥοδίοι. 1 Chron. i. 7. The *Samaritan* reads alſo *Rhodanim* in *Geneſis*; *Euſebius*, St. *Jerom*, and *Iſidore*, follow the *Septuagint*, and think the Iſle of *Rhodes* to have been peopled by the *Rhodanim*, the poſterity of *Javan*. *Bochart* does not reject the reading *Rhodanim*; but maintains, that the *Rhodians* are too modern to have been planted there by any immediate ſon of *Javan*: he thinks that, in *Geneſis*, *Moſes* rather intended to mark the *Gauls*, on the *Mediterranean*, toward the mouth of the *Rhone*, near *Marſeilles*, where we find a diſtrict called *Rhodaniſia*, and a city of the ſame name.

The *Septuagint*, tranſlate *Ezekiel* xxvii. 15. בני דדן *Filii Dedan*, υἱοὶ Ῥοδίων, *the children of the Rhodians*, inſtead of *the children of Dedan*, as the *Hebrew*. Probably, they read *the children of Redan*, or *Rodan*; but in *Gen.* x. 7. they read *Dedan*, as the *Hebrew*. In the *Hebrew* nothing is eaſier than to confound ד *Daleth* and ר *Reſh*. If the text of *Geneſis* did not determine us to *Dedan*, we might admit the *Rhodians* in this paſſage of *Ezekiel*; for, in the time of this prophet, it is very probable that this iſland was well-peopled.

RHODOCUS, Ῥόδοχος, *a chariot of roſes*; from ῥοδὴ, *a roſe*, and ὄχος, *a chariot*.

RHODOCUS, a traitor in the army of *Judas Maccabæus*, who went to the camp of *Antiochus Eupator*,

Eupator, king of *Syria*, to betray the counſels of his party, 2 Mac. xiii. 21. He was afterwards diſcovered, convicted, and impriſoned, A. M. 3841, *ante* A. D. 163.

RIBAI, ריבי, *that multiplies*; from רבה *rabah*, or רבב *rabab*: otherwiſe, *that diſputes*, or *reproves*; from ריב *rub*.

RIBAI, father of *Ittai*, of *Benjamin*, one of the heroes of *David*'s army, 2 *Sam.* xxiii. 29.

RIBLAH, רבלה, or *Reblathah*, *quarrel*, *or greatneſs to him*; from רבב *rabab*, *greatneſs*, or ריב *rub*, *quarrel*, and the prepoſition ל *l*, *to*, and the pronoun ה *ah*, *him*: otherwiſe, *quarrel that increaſes*, or *that ſpreads*; from ריב *rub*, *quarrel*, and לויה *liviah*, *to increaſe*. This is no *Hebrew* word.

RIBLAH, *Rebla*, *Riblata*, or *Reblata*, a city of *Syria*, in the country of *Emath*. Its ſituation is unknown. St. *Jerom*, *in Iſai.* xiii. & *in Amos* vi. 2. *Item in locis*, *in Reblata*; & *in Ezek.* xlvii. has taken it for *Antiochia* of *Syria*, or for the country of *Emath*, or *Emmas*, which was ſtill in his time, the firſt ſtage of thoſe who travelled from *Syria* into *Meſopotamia*. We know not the ancient name of the city of *Antioch*; but we know, the name it bore after the reign of the *Seleucidæ*, and what it ſtill bears, is a new name. St. *Jerom* had, probably, ſome particular knowledge of this matter, ſince he aſſures us ſo poſitively, and in ſo many places, that the ancient *Riblah* was *Antioch*.

However, this lies under great difficulties. *Antioch* was at a diſtance from *Emeſa*, or *Emath*; it was not on the road from *Judea* to *Meſopotamia*. When *Moſes* deſcribes the eaſtern limits of the *Land of Promiſe*, Numb. xxxiv. 10. he ſays, *And ye ſhall point out your eaſt border from* Hazarenan *to* Shepham. *And the coaſt ſhall go down from* Shepham *to* Riblah, *on the eaſt-ſide of* (the fountain) Ain; *and the border ſhall deſcend*, *and ſhall reach unto the ſide of the ſea of* Chinnereth, (or, of *Tiberias*) *eaſtward*. *And the border ſhall go down to* Jordan; *and the goings out of it ſhall be at the Salt-ſea* (or, the *Dead-ſea*). The name of *Daphne* is not in the *Hebrew*: but the *Chaldee* paraphraſts and St. *Jerom* explain the fountain of *Riblah* by that of *Daphne*, near to *Antioch*. *Ezekiel* puts the northern bounds of the *Land of Promiſe* from the *Mediterranean Sea* to *Hazar-enan*, or *Atrium Enan*. He ſays, that *Emath* is the city that limits the *Holy Land* toward the north; and that its ſouthern limits go through the middle of *Auran*, *Damaſcus*, and the mountains of *Gilead*. He makes no mention of *Riblah*; but he marks out *Emath*, in the territory of which *Riblah* was ſituate.

Riblah, as a reſidence, was one of the moſt agreeable of all *Syria*; whence it was a favourite abode of the kings of *Babylon*. *Pharaoh Necho*, king of *Egypt*, made a ſtop here, at his return from the expedition of *Carchemiſh*, 2 Kings xxiii. 33; and having ſent for *Jehoahaz*, king of *Judah* hither, he deprived him of the royal dignity, and put *Jehoiakim* in his place. *Nebuchadnezzar*, king of *Babylon*, continued at *Riblah*, while his general *Nebuzaradan* beſieged *Jeruſalem*; and after the reduction of this place, king *Zedekiah*, and the reſt of the priſoners were brought to *Nebuchadnezzar* at *Riblah*, where *Nebuchadnezzar* cauſed *Zedekiah*'s eyes to be put out, &c. 2 Kings xxv. 6, 20, 21. Jer. xxix. 5. & lii. 9.

RIGHT HAND The *right*-hand denotes power, ſtrength. Scripture generally imputes to God's *right-hand*, the effects of his omnipotence, Exod. xv. 6. See *Pſal.* xxi. 8. xliv. 4, & *alibi paſſim*.

To ſit down at the right-hand of God, is generally put for obtaining an equality of glory and power. The Son of God is often repreſented as ſitting at the *right hand* of his heavenly father, Pſal. cx. 1. And *hereafter ſhall ye ſee the Son of Man ſitting on the* right-hand *of power*, *and coming in the clouds of heaven*, Matt. xxvi. 64. Coloſ. iii. 1. Hebr. i. 3. x. 12, &c.

The *right-hand* commonly denotes the ſouth, as the left hand denotes the north. For the *Hebrews* ſpeak of the quarters of the world in reſpect of a perſon, having his face turned to the eaſt, his back to the weſt, his *right hand* to the ſouth, and his left-hand to the north. Thus *Kedem*, which ſignifies, *before*, ſtands alſo for the eaſt; and *Achor*, which ſignifies, *behind*, marks the weſt; *Jamin*, the *right-hand*, is the ſouth; and *Shemol*, the left-hand, is the north. For example; *doth not* David *hide himſelf with us in ſtrong holds in the wood*, *in the hill of* Hachilah, *which is on the ſouth of* Jeſhimen? *Heb.* on the *right-hand* of *Jeſhimen*. 1 Samuel xxiii. 19, 24.

The accuſer was commonly at the *right-hand* of the accuſed; Pſalm cix. 6. And in *Zechariah*, the devil was at the *right-hand* of the high-prieſt *Jeſhua* to accuſe him, Zech. iii. 1.

Often, in a quite contrary ſenſe, to be at any one's *right-hand*, ſignifies to defend, to protect, to ſupport him, Pſal. xvi. 8. *I have ſet the Lord always before me: becauſe he is at my* right-hand, *I ſhall not be moved*. And Pſal. cix. 31. *For he ſhall ſtand at the* right-hand *of the poor*, *to ſave him from thoſe that condemn his ſoul*. Pſalm cviii. 6.

To depart from the law of God, *neither to the* right-hand, *nor to the left*, is a frequent Scripture expreſſion, meaning that we muſt not quit it, neither by attempting to go beyond it, and doing

more than it requires, nor by doing leſs: we muſt obſerve it cloſely, conſtantly, invariably, as a traveller, who does not quit his way, either to the right, or left, leſt he ſhould loſe it intirely.

Our Saviour, in the Goſpel, to ſhew with what privacy we ſhould do good works, ſays, Matt. vi. 3. That our left-hand ſhould not know what our *right-hand* does. Above all things we ſhould avoid vanity and oſtentation in doing good.

Dextralia, or *Dextraliola*, are bracelets which men, as well as women, uſed as ornaments. Of theſe bracelets *Moſes* ſpoke, Exodus xxxv. 22. Numbers xxxi. 50. when he enjoined the *Iſraelites* to have always the law of God in their minds; and that it ſhould be *for a ſign unto thee upon thine hand*, as a ſeal faſtened to their ring or bracelet. Compare this paſſage with *Ecclus.* xlix. 13. *Quomodo amplificemus Zerobabel? Nam & ipſe quaſi ſignum in dextra manu.*

To give the hand, *dare dexteram*, is a mark of ſociety and friendſhip. St. *Paul* ſays, that *James*, *Cephas*, and *John*, gave him the *right-hand* of fellowſhip, Gal. ii. 9. In the Books of the *Maccabees* this expreſſion occurs very often.

In taking an oath they lifted up their *right-hand*, Iſaiah lxii. 8. Gen. xiv. 22. Deut. xxxii. 40.

RIMMON, רימון, See *Remmon. Exalted, pomegranate.*

RIMMON, *Remmon*, or *Remmona*, a city of *Zebulun*, 1 *Chron.* vi. 77. Perhaps the *Dimnah*, or *Dimona*, or *Damna*, *Joſh.* xxi. 35.

II. RIMMON, a rock to which the children of *Benjamin* retreated. *Judg.* xx, 45. xxi. 13.

III. RIMMON, an idol of the people of *Damaſcus*. *Naaman* the *Syrian*, confeſſes to *Eliſha*, that he had often been in the temple of *Rimmon* with the king of *Damaſcus* his maſter, who leaned on his arm, while he paid his adorations to *Rimmon*, 2 Kings v. 18. It is thought this god was the ſun, and that the name of *Rimmon*, or high, was given to him, becauſe of his elevation. *Grotius*, *in loc.* takes it for *Saturn*, becauſe this planet is the moſt elevated. *Selden de Diis Syris*, *Syntag.* 2. cap. 10. will have it to be the God moſt-high, the god *Elion* of the *Phœnicians*. *Serrarius* believes it to be the goddeſs *Venus*. We know no other god, in all antiquity, but this, by the name *Rimmon* [*q. Baal* with the pomgranate?

RIMMON-PAREZ, or *Remmon-phares*, an encampment of *Iſrael* in the wilderneſs; from *Rithmah* they went to *Rimmon-parez*, and from hence to *Libnah*, Numb. xxxiii. 19.

RIMMON of *Beroth*; the father of *Baanah* and *Rechab*, the murderers of king *Iſhboſheth*. 2 *Sam.* iv. 5, 9.

RINGS. The antiquity of *rings* appears from Scripture and from profane authors. *Judah* left his *ring* with *Tamar*, Gen. xxxviii. 18. When *Pharaoh* committed the government of *Egypt* to *Joſeph*, he took his *ring* from his finger, and gave it to *Joſeph*, Gen xli. 42. After the victory of the *Iſraelites* over the *Midianites*, they offered to the Lord the *rings*, the bracelets, and the golden necklaces, taken from the enemy, Numb. xxxi. 50. The *Iſraelitiſh* women wore *rings*, not only on their fingers, but alſo in their noſtrils and their ears. St. *James* diſtinguiſhes a man of wealth and dignity by the *ring* of gold on his finger, James ii. 2. At the return of the prodigal ſon, his father orders him to be dreſſed in a new ſuit of cloaths, and to have a *ring* put on his finger, Luke xv. 22. When the Lord threatened king *Jeconiah* with the utmoſt effects of his anger, he tells him, that though he were the ſignet or *ring* upon his finger, yet he ſhould be torn off, Jer. xxii. 24.

The *ring* was uſed chiefly to ſeal with, and the Scripture generally puts it in the hands of princes and great perſons; as the king of *Egypt*, *Joſeph*, *Ahaz*, *Jezabel*, king *Ahaſuerus*, his favourite *Haman*, *Mordecai*, who ſucceeded *Haman* in his dignity, king *Darius*, 1 Kings xxi. 8. Eſther iii. 10, &c. Dan. vi. 17. The patents and orders of theſe princes were ſealed with their *rings* or ſignets, and this ſecured their authority.

The *ring* was one mark of ſovereign authority. So *Pharaoh* gave his *ring* to *Joſeph*, as a token of authority. When *Alexander the Great* gave his *ring* to *Perdiccas*, this was underſtood as nominating him his ſucceſſor, *Quint. Curt.* lib. x. cap. 5. When *Antiochus Epiphanes* was at the point of death, he committed to *Philip*, one of his friends, his diadem, his royal cloak, and his *ring*, that he might give them to his ſon and ſucceſſor young *Antiochus*, 1 Macc. vi. 15. *Auguſtus* being very ſick of a diſtemper which he thought mortal, he gave his *ring* to *Agrippa*, as to a friend of the greateſt integrity. *Xiphilin. in Aug.*

We read of certain magical *rings*, to which ſeveral extraordinary effects were aſcribed, either as preſervatives againſt certain evils, or for procuring certain advantages and good fortune.

The rings and pendants for the ears, ſo frequent in *Paleſtine* and *Africa*, were alſo probably ſuperſtitious rings, or taliſmans. When *Jacob* arrived at the land of *Canaan*, on his return from *Meſopotamia*, he ordered his people to deliver to him, *all the ſtrange gods which were in their hand, and all their ear-rings which were in their ears.* Gen. xxxv. 4. This ſeems to inſinuate, that thoſe ſtrange gods were ſuperſtitious or magical figures,

figures, engraven upon their *rings*, their bracelets, and the pendants in their ears. Or, according to ſome commentators, that theſe *rings* and pendants were upon the hands, and in the ears of theſe falſe gods. St. *Auſtin*, qu. cxi. in Gen. inveighs very pathetically againſt theſe phylacteries of falſe gods, which his countrymen the *Africans* faſtened to their ears, and to which they imputed a thouſand ſupernatural and ſuperſtitious virtues; intending by this kind of ornament, not ſo much to dreſs themſelves out to pleaſe men, as to pleaſe and ſerve dæmons. *Execranda ſuperſtitio ligaturarum, in quibus etiam in aures virorum in ſummis ex una parte auriculis ſuſpenſæ deputantur; non ad placendum hominibus, ſed ad ſerviendum dæmonibus, adhibetur, Aug. Ep. ad Poſſidium.* 73. *Vide* FRAGMENT "Of SEALS," No. , p.

RINNAH, רנה, ῥενὰ, *ſong*; from רנן *ranan*.

RINNAH, or *Rinna*, ſon of *Shimon*, of *Judah*. 1 *Chron.* iv. 20.

RIPATH, ריפת, *remedy*, or *medicine*, or *releaſe*, or *pardon*; from רפא, or רפה *raphah*: otherwiſe, *ſtable*; from רפת *raphath*.

RIPHATH, or *Riphat*, ſecond ſon of *Gomer*, and grandſon of *Japhet*, Gen. x. 3. ריפת. He is called *Diphath*, 1 Chron. i. 6. דיפת. The reſemblance of the two *Hebrew* letters ר *Reſh* and ד *Daleth* is ſo cloſe, that they are very often confounded. The learned are not agreed what country was peopled by the deſcendants of *Riphath*. The *Chaldee* and *Arabic* take it for *France*; *Euſebius* for the country of the *Sauromatæ*; the *Chronicon Alexandrinum* for that of the *Garamantæ*; *Joſephus* for *Paphlagonia*. *Mela*, lib. i. aſſures us, that anciently the people of this province were called *Riphatæi*, or *Riphaces*: and in *Bithynia*, bordering on *Paphlagonia*, is the river *Rhebeus*, a people called *Rhebantes*, and a diſtrict of the ſame name. For theſe reaſons *Bochart* believed, that *Riphath* peopled *Paphlagonia*. Others think he peopled the *Montes Riphei*, and this opinion ſeems the moſt reaſonable; becauſe the other ſons of *Gomer* peopled the northern countries towards *Scythia*, and beyond the *Euxine* ſea.

RISSAH, רסה, *watering*, *diſtillation*, or *dew*; from רסס *raſas*.

RISSAH, or *Reſſa*, an encampment of *Iſrael* in the wilderneſs. They came from *Libnah* to *Riſſah*, and from *Riſſah* they went to *Kehelathah*. *Numb.* xxxiii. 22.

RITHMAH, רתמה, *juniper*; from רתם *rothem*: otherwiſe, *ſound*, *noiſe*, according to ſome.

RITHMAH, or *Rethma*, an encampment of *Iſrael* in the deſart. From *Hazeroth* they arrived at *Rithmah*, from whence they went to *Rimmon-parez*. This ſtation muſt be in the wilderneſs of *Paran*, not far from *Kadeſh-barnea*. Numb. xxxiii. 18.

RIVER. The *Hebrews* give the name of *the river*, without addition, ſometimes to the *Nile*, ſometimes to the *Euphrates*, and ſometimes to the *Jordan*. The tenor of the diſcourſe muſt determine the ſenſe of this uncertain and indeterminate way of ſpeaking. They give alſo the name of *river* to brooks and rivulets that are not very conſiderable.

The principal *rivers* or brooks of *Paleſtine*, were the following:

The *Jordan*.
The *Arnon*, } beyond *Jordan*.
The *Jabok*, }
The *Karith*, }
The *Sorek*.
The *Beſor*.
The *Kiſhon*.
The *Belus*.
The brook of *Jezreel*, which falls into the *Jordan*, near *Scythopolis*.
The *Eleutherus*.
The *Sabbation*.
The brook of reeds, or of *Kanah*.
The *Barrady*, otherwiſe *Abanah* and *Pharphar*, *rivers of Damaſcus*.

See their proper articles.

The name of *river* is ſometimes given to the ſea; *Jonah* ſays, ii. 5. he was ſurrounded by the *rivers*, *i. e.* by the waters of the ſea. And *Habakkuk* iii. 8, 9. ſpeaking of the paſſage through the Red Sea, ſays, the Lord divided the waters of the *rivers*. And the *Pſalmiſt*, lxxiv. 15. that the Lord dried up the rapid *rivers*, or the *rivers* of ſtrength. And Pſal. xxiv. 2. that the Lord had founded the earth upon the ſea, and eſtabliſhed it upon the *rivers*: which ſignifies the ſame in both places. *Herodotus* relates, that when king *Xerxes* caſt bonds into the *Helleſpont*, and ordered it to be whipped, he ſaid to it: *It is with good reaſon that no body offers ſacrifices to thee, O thou deceitful and turbulent* river. *Herodot.* lib. vii. ὡς ἔοντι καὶ δολερῷ τε καὶ ἀλμυρῷ ποταμῳ. *Vide* SEA.

RIZPAH, רצפה, *bed*, or *extenſion*, or *coal*, or *fire-ſtone*; from רצף *ratzaph*.

RIZPAH, or *Reſpha*, the daughter of *Aiah*, concubine to king *Saul*.

Saul having put to death a great number of the *Gibeonites*, on what occaſion is not known; God, to puniſh this maſſacre, ſent a famine into the land of *Iſrael*, which laſted three years: 2 Sam. xxi. 1, 3, *&c.* from A. M. 2983, to 2986, *ante* A. D. 1011. *Saul* had been now dead 34 years, having been killed in

2949. To expiate this *David* gave up to the *Gibeonites Armoni* and *Mephiboſheth*, two ſons of *Saul* by *Rizpah*, the daughter of *Aiah*; alſo five ſons of *Michal*, the daughter of *Saul*, by *Adriel*, the ſon of *Barzillai*; or rather by *Phaltiel*, *vide* 1 Sam. xxv. 44. Theſe they hanged on the mountain near *Gibeah*, at the beginning of barley-harveſt.

Rizpah, the daughter of *Aiah*, took a ſackcloth and ſpread it upon the rock; and continued there from the beginning of harveſt, till water from heaven fell on them; or till the Lord ſent his rain on the earth, and reſtored its former fertility. She hindered the birds from tearing the bodies by day, and the ravenous beaſts from devouring them by night. When this action of *Rizpah* was related to *David*, he was moved with compaſſion, and ſent to fetch the bones of *Saul* and *Jonathan*, which were at *Jabeſh-gilead*, brought them to *Gibeah*, and put them in the tomb of *Kiſh*, the father of *Saul*; together with the bones of the ſeven men who had been executed by the *Gibeonites*.

On this occaſion they acted contrary to the law of *Deuteronomy* xxi. 23. which orders that they ſhould take the bodies down from the croſs or gibbet, before the ſetting of the ſun. But theſe unhappy remains of the family of *Saul* were left there, probably from the beginning of the ſpring to autumn: whether becauſe the crime of their father deſerved this ſevere treatment, or becauſe the *Gibeonites*, being only proſelytes of habitation, were not obliged to the obſervation of this law of *Moſes*. *Laſtly*, whereas God had ordered *David* to give ſatisfaction to the *Gibeonites*, this prince thought fit to leave the management of it to themſelves.

[I think this ſtatement may be doubted; and that it might not be long before their bodies were wetted by rain; if the phraſe "waters from heaven" may not ſignify copious dews.]

Soon after the death of *Saul*, *Abner*, the general of his army, fell in love with *Rizpah*, and took her. *Iſhboſheth*, ſon of *Saul*, who reigned at *Mahanaim* beyond *Jordan*, and who was ſupported in his regal ſtate, only by the credit of *Abner*'s valour, reſented this; and upbraided him with it. *Abner* was ſo nettled at this reproach, that he vowed the ruin of *Iſhboſheth*, and leagued with *David*, to bring over to his intereſt all the adherents of *Iſhboſheth*. 2 Sam. iii. 7, 11.

ROCK. *Paleſtine* being a mountainous country, had many *rocks*; which *rocks* were part of the ſtrength of the country, for in times of danger the people retired to them, where they found refuge againſt ſudden irruptions of their enemies. When the *Benjamites* were overcome and almoſt exterminated by the other tribes, they ſecured themſelves in the *rock* of *Rimmon*, Judg. xx. 47. *Samſon* kept garriſon in the *rock Etam*, Jud. xv. 8. When *David* was perſecuted by *Saul*, he often concealed himſelf in caverns, in *rocks*; *Joſhua* ſhut up five kings of the *Canaanites* in the cave of *Makkedah*, Joſh. x. 16, 17, &c. During the oppreſſion of *Iſrael* by the *Midianites*, they were forced to hide themſelves in cavities of the *rocks*, Judg. vi. 2. St. *Jerom* ſays, that the ſouthern parts of *Judah* are full of caves under ground, and of caverns in the mountains, to which people retired in time of danger. The *Kenites* dwelt in the hollow places of the *rocks*, Numb. xxiv. 21. Even at this day, the villages of this country are ſubterraneous, or in the *rocks*. *Bellon. Obſervat.* lib. ii. cap. 61. *Joſephus* in ſeveral places ſpeaks of hollow *rocks*, where thieves and robbers had their haunts; and travellers find a great number of them in *Paleſtine*, and in the adjoining provinces.

The name of *rock* is alſo given to God, metaphorically becauſe God is the ſtrength, the refuge, and the *aſylum* of *Iſrael*; as the *rocks* were, of thoſe who retired thither in caſe of attack or irruption of the enemy. This way of ſpeaking is very common in the *Hebrew*.

The *Hebrews* alſo give in general the name of *rock* to all places of retreat and ſecurity, to which they might retire.

Moſes ſays, that the Lord had ſettled his people in a high country, *and made him to ſuck honey out of the* rock, *and oil out of the flinty* rock, Deut. xxxii. 13. *i. e.* he brought them out of *Egypt*, which was a flat country, ſubject to inundations, and placed them in *Paleſtine*, which was a mountainous country, of great fertility, whoſe hills were loaded with vines and olive-trees; and the very *rocks* with ſwarms of bees, whoſe honey added not a little to the plenty of the land.

Rock is alſo uſed for a quarry; and figuratively, for the patriarch of a nation, or the firſt father, who is the original from whom the men of that nation have proceeded, as ſtones from a quarry. For example, Iſai. li. 1. *Look unto the* rock *whence ye are hewn, and to the hole of the pit whence ye are digged. Look unto* Abraham *your father, and unto* Sarah *that bare you.* And *Moſes*, ſpeaking to the *Jews*, ſays, Deut. xxxii. 18. *Of the* rock *that begat thee thou art unmindful*; *i. e.* of the quarry from whence thou waſt taken.

Scripture mentions ſeveral *rocks*. As,

The *rocks* of *Arnon*: Numb. xxi. 14, 15. probably theſe were *rocks* on the banks of the river or brook

brook *Arnon*, eſpecially at the place where *Iſrael* paſſed over it. They uſed to ſay, as it were, proverbially, that the Lord had broke down or made plain the *rocks* of *Arnon*, to make a paſſage for his people. *Scopuli torrentium inclinati ſunt.*

The *rocks Bozez* and *Seneh*, 1 Sam. xiv. 4. between *Michmaſh* and *Gibeah*.

Sela-hammah-lekoth, or the *rock* of diviſions. 1 Sam. xxiii. 2. This was in the deſart of *Maon*, and was ſo named, becauſe *Saul* was here obliged to quit his purſuit after *David*, to return to the aſſiſtance of his country, then invaded by the *Philiſtines*.

The *rock* of *Horeb*. There are three *rocks* denoted by this name in Scripture.

1. That from whence *Moſes* cauſed the waters to guſh out, to ſupply the people, when they were encamped at *Rephidim*. Exod. xvii. 6.
2. That on the top of mount *Horeb*, where God manifeſted a part of his glory to *Moſes*, and afterwards to *Elijah*. Exod. xxxiii. 21, 22, 23. xxxiv. 6, 7. 1 Kings xix. 10, 11, 12, *&c.*
3. *Oreb*, where the prince of the *Midianites* was put to death. Judg. vii. 25. Iſa. x. 26. But this is rather written *Oreb*, whereas the other two are written *Horeb*.

The *rock Adullam*, in the neighbourhood of the city *Adullam*, in *Judah*.

The *rock Etam*; Judg. xv. 8, 11, 13. probably near the city of this name, in the *Greek*. Joſh. xv. 60. 1 Chron. iv. 32. 2 Chron. xi. 6. They were in *Judah*, ſouth of *Jeruſalem*. See ETAM.

The *rock Jekticl*. This, according to ſeveral interpreters, is *Petra*, the capital of *Arabia Petrea*. See PETRA.

The *rock* or ſtone of *Zoheleth*, 1 Kings i. 9. See ZOHELETH.

The rock of the waters of Meribah, *or ſtrife*. Here the faith of *Moſes* failed; and Scripture reproaches him with having heſitated in his heart, and not honouring God as he ought to have done, before *Iſrael*. Numb. xx, 10, 11. It was named the *rock of ſtrife*; and the waters, the *waters of ſtrife*, becauſe of the murmurings of the children of *Iſrael*, and their ſedition againſt *Moſes*. For other rocks ſee their articles; or that of cities adjacent to them.

ROD, *Virga*. This word is uſed variouſly,

(1) For the branches of a tree: Gen. xxx. 37. *And* Jacob *took him* rods *of green poplar, and of the haſel and cheſnut-tree.*

2. For a ſtaff or wand: Exod. iv. 17, 20. *And thou ſhalt take this* rod *in thine hand, wherewith thou ſhalt do ſigns. And* Moſes *took the* rod *of God in his hand.*

3. For a ſhepherd's crook: Levit. xxvii. 32. *And concerning the tythe of the herd, or of the flock, even of whatſoever paſſeth under the* rod; *the tenth ſhall be holy unto the Lord.*

4. For a *rod*, properly ſo called, which God uſes to correct men. 2 Sam. vii. 14. *If he commit iniquity, I will chaſten him with the* rod *of men, and with the ſtripes of the children of men.* Job ix. 34. *Let him take his* rod *away from me.*

5. For a royal ſceptre: Eſth. iv. 11. Pſalm xlv. 6. Heb. i. 8. The empire of the *Meſſiah* is repreſented by a *rod* of iron, to ſhew its power and its might. *Thou ſhalt break them with a* rod *of iron.* Pſalm ii. 9 Rev. ii 27. xii. 5. xix. 15.

6. For a young ſprout, or branch, to point out the miraculous birth of the *Meſſiah*, from a virgin mother. Numb. xxiv. 17. *There ſhall come a ſtar out of* Jacob, *and a ſceptre (or* rod) *ſhall riſe out of* Iſrael. And *Iſaiah* ſays, xi. *There ſhall come forth a* rod *out of the ſtem of* Jeſſe, *and a branch ſhall grow out of his roots.* In *Jeremiah*, the watchful *rod (Virgam vigilantem ego video.* Jerem. i. 11. *Vulgat.*) according to the *Hebrew*, is a branch, or *rod*, of an almond-tree. This tree flouriſhes the earlieſt of any; and the Lord intended to denote by it *Nebuchadnezzar*, who was juſt then ready to pour his forces upon *Judea*. *Vide* ALMOND.

7. *Rod* is ſometimes put to ſignify a tribe, or people; Pſalm lxxiv. 2. *Remember thy congregation which thou haſt purchaſed of old, the* rod *of thine inheritance which thou haſt redeemed.* Jer. x. 16. Iſrael *is the* rod *of his inheritance.*

The rod *of Moſes* was the ſtaff or wand that *Moſes* generally uſed for driving his flock, and which God commanded him to take with him, for working of miracles before *Pharaoh*, and his people. Exod. iv. 2, 3, &c. This rod *Moſes* kept while he lived, and it became the inſtrument of performing many miracles. Scripture does not inform us what became of it after his death; probably it devolved to *Joſhua*, as *Moſes's* ſucceſſor. The *Muſſulmen* ſay, it was laid up in the ark of the covenant; but they confound this rod with that of *Aaron*.

The rabbins relate many wonderful things of this famous *rod*. As that it was firſt created by God for the uſe of *Adam*; that it came by ſucceſſion to *Abraham*, then to the patriarch *Joſeph*, who left it to the kings of *Egypt*, as a pledge of his acknowledgment. *Jethro* coming into *Egypt*, ſtole it from thence, and carried it into his own country. He there planted it, in a garden, where it took ſuch root, that no one could pluck it up. *Jethro*, who knew the virtue of it, promiſed his daughter in marriage to whoſoever could pull it up. Many young men offered themſelves,

themſelves, and attempted the taſk; but no one could accompliſh it, till *Moſes* undertook it, and plucked up the rod without difficulty: *Zipporah* was the reward of his ſucceſs. The name of God was written on this *rod*, and this communicated all its virtue and merit. [I ſuſpect, the rabbins mean by this myſtical deſcent, the true religion; or perhaps the power of government; *Vide* the deſcription which *Achilles* gives of the deſcent of his ſceptre in *Homer*, *Iliad*, book i. If they mean the true religion, they do great honour to *Jethro*, which N.B.]

The rod *of Aaron*, is the ſtaff that high-prieſt commonly uſed. In the conſpiracy of *Corah*, *Dathan*, and *Abiram*, againſt *Moſes* and *Aaron*, God directed *Moſes*, to receive a *rod* from each of the heads of the twelve tribes, and to add that of *Aaron* to the number, that the Lord might ſhew by a miracle which tribe he choſe, for the exerciſe of the prieſt's office. They wrote on each of theſe *rods* the name of its tribe; and put them in the tabernacle of the congregation; the day following, they obſerved, that in the interval the *rod* of *Aaron* had put forth buds, had bloſſomed, and that the bloſſoms were thoſe of the almond-tree. Numb. xvii. 1, 2, 3.

There was no room for any ſuſpicion, that the *rods* had been changed. Every one had wrote his name on his own, and that of *Aaron* was very well known; and no human induſtry could produce ſo great a change. Thus the prieſthood was confirmed to *Aaron* and his poſterity. To preſerve the memory of this miraculous event, God commanded *Moſes* to lay up this *rod* in the tabernacle of the congregation. Some think it preſerved its leaves and fruits ſo long as it continued in this holy place. And indeed it was neceſſary, that it ſhould preſerve *ſome* marks of the miracle, for the conviction of poſterity.

It is inquired, whether this rod was put within the ark of the covenant, or only by the ſide of it. God commands *Moſes* only to put it in the tabernacle to be preſerved there. Numb. xvii. 20. But St. *Paul* ſays, Heb. ix. 4. it was within the ark, with the urn full of manna, and the tables of the law. Others affirm, it was not put within, but only at the ſide of, the ark. They alledge for this opinion, 1 Kings viii. 9. which intimates, that there was nothing in the ark but the tables of the law; others contend, that this paſſage of St. *Paul* ſhould be underſtood literally; that there could be no hindrance to the putting of *Aaron*'s *rod* into the ark, ſince the ark was five feet long. This *rod* was ſanctified by the miracle; and when Scripture ſays, that there was nothing in the ark, but the tables of the law, it may be underſtood that nothing elſe was originally there, the ark being only intended for this uſe. But this need not hinder its containing, afterwards, ſome other things.

Artapanus in *Euſebius*, lib. ix. informs us, that the *rod* of *Moſes*, which *Aaron* uſed in performing ſo many prodigies, before *Pharaoh*, became in after ages the object of idolatrous worſhip to the *Egyptians*; who kept it in the temple of *Iſis*, and paid adoration to it.

Some learned men have thought, that the *Thyrſus*, carried by *Bacchus*, and the *Bacchanals*, (which was a rod incircled with vine-branches) was an imitation of *Aaron*'s *rod* that flouriſhed. *Gerard Voſſ. de Idolat.* cap. 12. p. 86. *Bochart. Phaleg.* lib. i. p. 2. cap. 16. p. 431. *Euripides* relates, that one of the prieſteſſes of *Bacchus* ſtruck one of the rocks of Mount *Cytheron* with her *Thyrſus*, and that a ſpring of water immediately guſhed out; another imitation, ſay they, of the miracle at *Horeb*.

ROGELIM, רגלים. See EN-ROGEL.

ROGELIM, a place in *Gilead* beyond *Jordan*, where lived *Barzillai* the friend of *David*. 2 *Sam.* xvii. 27.

ROHGAH, רהגה, *drunk*, or *glutted with diſcourſes, meditations*, &c. from רוה *ravah*, *to be drunk*, and הגה *hagah*, *to ſpeak*, *to meditate*.

ROHGAH, or *Roaga*, ſon of *Shamer*, of *Aſher*. 1 Chron. vii. 34.

[ROLL, upon this ſubject, *Vide* the article BOOKS: and the FRAGMENTS, No. LXXIII. p. 127, "On Ancient Books." ROLL is taken for RECORD Ezra vi. 2. "Search was made in the houſe of the Rolls"—(ſo we have among ourſelves the Office of the Rolls): and a roll was found, containing *Cyrus*'s decree in favour of the *Jews*. *Ezekiel* was commanded to eat "a roll," or ſmall volume of a book; to ſignify the information about to be communicated to his mind:—but it muſt be owned that foreknowledge in general, is like the roll of this prophet in the foregoing chapter, "written within and without: full of lamentation, and mourning, and woe"—which makes the author of the Revelations ſay, the book which he ate, was in his mouth ſweet as honey, *i. e.* in its firſt taſte, or knowledge communicated; but in his belly, bitter as gall, *i. e.* in digeſtion and rumination, foreknowledge is little but the anticipation of evils.

The prophet *Zechariah* chap. v. 1. ſaw a flying roll, in length twenty cubits, or thirty feet, in breadth ten cubits, or fifteen feet; it appears alſo

alſo to have been written on both ſides: "for every one that ſtealeth ſhall be cut off according to the curſe,—or penalty of the law,—written on this ſide: and every one that ſweareth according to the curſe, or penalty, written on that ſide." That curſes, when written, &c. were metaphorically very efficacious, ſee the inſtances of the curſes waſhed into water and drank by the woman under the ordeal on account of jealouſy. Numb. v. 14, &c.]

ROMAMTI-EZER, רממתיעזר, *elevation of help*; from רמם *ramam*, *to lift up*, and עזר *hezer*, *help*.

ROMANS, כתים, κήτίοι, *Heb. Chittim. That break or bruize*; from כתת *cathath*, *to bruiſe*: otherwiſe, *breaking of the ſea*; from *cathath*, *to break*, and ים *jam*, *the ſea*: otherwiſe, *of the fineſt gold, or diadem*, or *ſtaining*; from כתם *cethem*. The *Latin* word *Romani* ſignifies *ſtrong*, *powerful*, the *Greek* ῥωμὴ, *ſtrength*.

ROMANS. St. *Jerom* ſeems to have thought, that *Chittim* was put for *Italy*, Numb. xxiv. 24. *Balaam* ſays, *And ſhips ſhall come from the coaſts of* Chittim, *and ſhall afflict* Aſhur, *and* Eber. St. *Jerom* tranſlates, *ſhips ſhall come from* Italy. But this ought rather to be referred to the *Greeks*, who under *Alexander the Great*, invaded the *Hebrews*, then under the *Perſian* government. They overthrew the *Perſian* empire, but were afterwards themſelves overthrown by the *Romans*. St. *Jerom* ſays, in *Ezekiel* xxvii. 6. that the workmen of *Tyre* uſed what came from the iſles of *Italy*, to make lodgings (or cabins) for the captains of the *Tyrian* ſhips. *Prætoriola de inſulis Italiæ*. (Vulgate) But what rarities could there be in theſe iſlands of *Italy*, that were not in *Phœnicia* and the neighbouring provinces? *Vide* IVORY and CHITTIM.

St. *Jerom* alſo tranſlates the *Hebrew Tubal* by *Italy*, *Iſaiah* lxvi. 19. which according to ſome ſignifies *Spain*, according to others the *Tibarenians*. See TUBAL.

He has alſo rendered the *Hebrew Chittim* by *Romans*, which elſewhere he has tranſlated by *Italy*, and which, as far as we can judge, ſignifies *Macedonia*. See *Gen.* x. 4. and the commentators on *Dan.* xi. 30. True it is, in this place the prophet ſpeaks of the *Romans*; but it is becauſe the *Romans* he alludes to ſailed from *Delos* in a *Macedonian* fleet, which they found in the harbour of *Delos*. *Vide Liv.* lib. xliv. xlv. *Bochart*, *Phaleg.* lib. iii. cap. 5. has diſplayed all his learning to ſupport the opinion of the *Rabbins*, who by *Chittim* underſtand *Rome* and *Italy*. He ſhews, that in this country are found cities named *Cethim* and *Echetia*, and a river called *Cethus*; but he alſo brings very good proofs that *Chittim* imports *Macedonia*.

The *Jews* generally call the *Romans*, *Idumeans*; and the *Roman* empire, the cruel empire of *Edom*. It is difficult to gueſs their reaſon, ſince *Italy* and *Rome* are far from *Idumea*, and have never had any communication with the *Idumeans*. When the more learned *Rabbins* are aſked their reaſons, they maintain with great aſſurance and obſtinacy, that the *Idumeans* embraced *Chriſtianity*, ſettled themſelves in *Italy*, and there extended their dominions.

Abravanel, who paſſes among them for a man of ſenſe, pretends that the *Romans*, and all *Chriſtians*, may be called *Idumeans*, in the ſame ſenſe as *Iſaiah* called the wicked *Jews* of his time by the name of *Sodom* and *Gomorrah*, becauſe they followed their manner, and eſpouſed their ſentiments. As *Eſau* brought many ſtrangers into the family of *Jacob*; ſo in the *Roman* empire, and in the *Chriſtian* church, are to be found a confuſion of all ſorts of nations that provoke God. *Eſau* hated *Jacob*, and endeavoured to rob him of his birth-right and other privileges; the *Chriſtians* do the ſame thing by the people of *Iſrael*, &c. *Vide* ESAU, EDOM.

Joſeph the ſon of *Gorion* relates this affair in a more hiſtorical, or rather more fabulous manner. *Tſepho* the grandſon of *Eſau*, being impriſoned by *Joſeph* in *Egypt*, eſcaped to *Æneas*, then king of *Carthage*, who made him commander of his forces. *Æneas* went from *Africa* into *Italy*, where he twice defeated *Turnus* king of *Beneventum*, and took *Lavinia* for his own wife.

The *Africans* under the command of *Tſepho*, often made incurſions into *Italy*, and committed great havoc. In one of theſe expeditions, loſing a young heifer, he found it again in a cave, where it was devoured by a monſtrous beaſt, half a goat and half a man, whom he killed. The inhabitants being delivered from this monſter, honoured *Tſepho* as an hero, and made offerings and libations to him. They gave him the name *Janus*, which was the name of the monſter ſlain by him, and alſo that of *Saturn*, which was the name of a ſtar that was then worſhipped. Such therefore was *Tſepho*, the grandſon of *Eſau*.

Latinus ſucceeded him, then *Æneas* the *Trojan*; and a long time after, *Romulus*, the founder of *Rome*. At this time *David* made war with the *Idumeans*; then *Adarezer*, and his grandſon *Zir*, officers of king *David*, revolted from him, and fled into *Italy*, where they built old *Alba*. Here they reigned, and their poſterity, down to the times of *Joſeph* ſon of *Gorion*, the contriver of all

theſe whimſies. I paſs over a great many circumſtances, that I may not treſpaſs too much on the patience of the reader. And thus he ſhews, how the *Idumeans* by means of *Tſepho*, and the *Jews* by means of *Adarezer*, and *Zir*, ſettled in *Italy*. It is not amiſs now and then to ſhew ſomething of the genius of the *Jews*, by the traditions and hiſtories of their invention. See *Baſnages*'s Hiſt. *Jews*, tom. 1. lib. ii. cap. 5.

But this tradition is not peculiar to the *Jews*; it has paſſed from them to the *Arabians*, and we read in almoſt all the *Muſſulman* authors, ſays *D'Herbelot. Bibl. Orient.* p. 80. that *Eſau* had a ſon called *Roum*, from whom deſcended all the *Grecian* and *Roman* emperors. Laſtly, a tradition is common to almoſt all the nations of the *Levant*, who have any knowledge of the ſacred writings; that in the time of *Abdon*, judge of the *Hebrews*, a colony of *Idumeans* paſſed into *Italy*, and ſettled there. That *Latinus* reigned among them, and that *Romulus* the founder of *Rome* derived his original from them. There is great probability, that theſe fables were firſt invented with deſign to give a pretence to the *Jews*, among themſelves, to apply to the *Chriſtians* all thoſe curſes which they find in their holy writings againſt *Edom*, and the *Idumeans*. And when theſe ſtories once got footing, they became the common belief of the *Jews*, and Orientals.

The *Roman* empire is denoted in *Daniel* ii. 40. by the kingdom of iron, which bruiſes and breaks in pieces all other kingdoms: this is the explication of almoſt all interpreters. But we think it is rather the empire of the *Lagidæ* in *Egypt*, and of the *Seleucidæ* in *Syria*.

In the books of the *Old Teſtament* written in *Hebrew*, I find no mention of the names *Rome*, *Romans*, or *Italy*. But in the books of the *Maccabees*, and in the *New Teſtament*, they are often mentioned. So 1 *Macc.* viii. 1, 2. we read, that Judas *had heard of the fame of the* Romans, *that they were mighty and valiant men, and ſuch as would lovingly accept all that joined themſelves unto them, and make a league of amity with all that came unto them. And that they were men of great valour. It was told him alſo of their wars and noble acts, which they had done among the* Galatians, *and how they had conquered them, and brought them under tribute. Judas* had alſo been informed of their conqueſts in *Spain*, &c. that they had conquered *Philip* and *Perſeus*, kings of *Macedonia*, or of the *Chittim*, and *Antiochus* the great king of *Syria*; that they had deprived him of a great part of his provinces; that they had alſo reduced the *Greeks*, who had attempted to reſiſt them; and in a word, that they confirmed in their kingdoms all whom they deſired ſhould reign, or deprived thoſe of their crowns whom they diſliked. Nevertheleſs, that none of them wore the diadem or the purple, but that they had a ſenate, conſiſting of three hundred and twenty ſenators, who conſulted every day about the affairs of the republic; that they committed every year the ſovereign magiſtracy to one perſon, who had the whole command through all their territories, and thus all were obedient to one, without envy or jealouſy.

This is what fame reported in *Judea* concerning the *Romans*; and what inclined *Judas Maccabeus* to ſend two ambaſſadors to *Rome*, to make friendſhip and alliance with them, &c.

The firſt alliance of the *Jews* was made with the *Romans*, A. M. 3842, *ante* A. D. 162. Some years after this, A. M. 3860, *ante* A. D. 144, *Jonathan*, the brother of *Judas Maccabeus*, finding the opportunity favourable, ſent a deputation to *Rome*, to renew their alliance with the ſenate. Laſtly, *Simon Maccabeus*, brother to *Judas* and *Jonathan*, ſent to *Rome* upon the ſame errand, an ambaſſador called *Numenius*, with a preſent of a great golden buckler. 1 *Macc.* xiv. 24, *ante* A. D. 149.

Before this, A. M. 3841, *ante* A. D. 163, 2 Macc. xi. 34, 35, 36. *Quintus Memmius* and *Titus Manilius*, the *Roman* legates, being ſent into *Syria* to ſettle ſome affairs with king *Antiochus Eupator*, intereſted themſelves in promoting the tranquillity of the *Jews*.

The *Romans* took the city of *Jeruſalem* three times: firſt by the arms of *Pompey*, A. M. 3941, *ante* A. D. 63. Secondly by *Soſius*, A. M. 3967, *ante* A. D. 37. The third and laſt time was under *Titus*, A. M. 4070, A. D. 70; when both the city and the temple were deſtroyed.

They reduced *Judea* into a province; that is, they took from it the privilege of being a kingdom, and of having kingly government. Firſt, after the baniſhment of king *Archelaus*, ſon of *Herod the Great*, A. D. 16. and this ſtate continued to A. D. 37. It was again reduced to a province after the death of king *Agrippa*, A. D. 43; and it remained in this condition till it was intirely overthrown.

Roman governors. See GOVERNORS.

Epiſtle to the *Romans*. This was placed before the other epiſtles of St. *Paul*, not becauſe it was firſt in order of time, but, becauſe of the dignity of the imperial city, to which it is directed, or becauſe of the excellence of the matter which it contains;

contains; or, becauſe of the magnificence and ſublimity of the myſteries, which are herein treated of, and explained. It paſſes for the moſt exalted, and the moſt difficult, of all St. *Paul*'s epiſtles. St. *Jerom*, *Epiſt.* 151, cap. 8. was of opinion, that not one book only, but many volumes were neceſſary, for a full explanation of it. And ſome have thought, that St. *Peter* had chiefly this epiſtle in his eye, when he ſaid, 2 Pet. iii. 15, 16, *As our beloved brother* Paul *alſo, according to the wiſdom given unto him, hath written unto you. As alſo in all his epiſtles, ſpeaking in them of theſe things; in which are ſome things hard to be underſtood, which they that are unlearned and unſtable, wreſt, as they do alſo the other Scriptures, unto their own deſtruction.* But others with good reaſon think, St. *Peter* rather refers to St. *Paul*'s epiſtle to the *Hebrews*,

St. *Paul*'s deſign, in his Epiſtle to the *Romans*, is to heal certain domeſtic diſputes, which then prevailed among the believers at *Rome*, and divided the converted *Jews* and Gentiles. The *Jews* were opinionated concerning their birthright, and the promiſes made to their fathers; and becauſe of this, they pretended to a certain priority or preference over the converted Gentiles, whom they looked on as foreigners and interlopers, out of pure favour admitted into the ſociety of the faithful; and to the participation of the prerogatives of *Chriſtianity*. The Gentiles on the other hand, irritated by theſe reproaches of the *Jews*, maintained the merit of their ſages and philoſophers, the prudence of their legiſlators, the purity of their morality, their exactneſs in following the law of nature. They accuſed the *Jews* with infidelity toward God, and with violation of his laws. They aggravated their faults, and thoſe of their fathers, which had excluded the greater part of them from the inheritance of the ſaints, and from the faith, &c.

To end theſe contentions, St. *Paul* applies himſelf to reſtrain the preſumption of both parties. He ſhews that neither of them could pretend to any merits, or had any reaſon to glory, or boaſt, of their vocation; which proceeded from the mere grace and mercy of God. He proves, that even if the *Jews* had obſerved the law of *Moſes*, and the Gentiles the law of nature, this could not have merited for them the grace of their vocation, nor of juſtification. That nothing but faith in *Jeſus Chriſt*, enlivened by charity, and good works, can juſtify us: without which, all ſignifies nothing. He anſwers ſome objections in his way, by arguments taken from theſe principles. *E. gr.* The gratuitous vocation, and abſolute reprobation, of both *Jews* and Gentiles; the inſufficiency of the works of the law, without faith; the ſuperiority of the *Jews* above the Gentiles; the infallibility of the promiſes of God. This leads him into a diſcuſſion of predeſtination and reprobation, which makes a principal part of this epiſtle, and contains ſome of the greateſt difficulties in it.

In chapters xii. xiii. xiv. xv. he gives excellent rules of morality, concerning mutual harmony; mutual forbearance; and condeſcenſion for one another's infirmities, for fear of ſcandalizing or offending one another, by indiſcreet liberties. He deſcribes the falſe apoſtles, and exhorts the faithful to avoid them. Chap. xvi. contains civilities and recommendations, which he addreſſes to particular perſons.

This letter was writ A. D. 58, in the city of *Corinth*, from whence St. *Paul* was immediately to depart, to carry to *Jeruſalem* ſome collections made for the ſaints. *Phœbe*, a deaconeſs of the church of *Cenchrea*, near *Corinth*, was bearer of this letter. No doubt has ever been made of its being authentic, and though it was addreſſed to the *Romans*, yet it was written in *Greek*. *Tertius* was St. *Paul*'s ſecretary on this occaſion.

The *Marcionites* made great defalcations in the epiſtles of St. *Paul*, eſpecially in this to the *Romans*, of which they ſuppreſſed the two laſt chapters. There is ſome likelihood that St. *Paul*'s firſt deſign was to finiſh this epiſtle at the end of the fourteenth chapter; but afterwards, he added the two laſt chapters. At the end of the fifteenth chapter, we find this concluſion. *Now the God of peace be with you all. Amen*; which ſeems to ſhew that the letter was then finiſhed. We ſee the ſame concluſion no leſs than three times in the ſixteenth chapter, verſes 20, 24, 27. which leads us to imagine that it was compoſed at ſeveral intervals of time.

ROME, Ῥωμη, *ſtrength, power*; from ῥώμη.

ROME. The city of *Rome* was founded by *Remus* and *Romulus*, according to *Uſher*, A. M. 3966 of the *Julian* period, in A. M. 3256, *ante* A. D. 748, towards the cloſe of the reign of *Hezekiah*, king of *Judah*. This city is ſo well known, that it is needleſs to give any account of it here. The ſacred authors of the *Old Teſtament* have never mentioned it, that we know of; but it is well known in the Books of the *Maccabees*, and in the *New Teſtament*. St. *Peter*, 1 Epiſt. v. 13. has denoted it by the figurative name of *Babylon*. *The church that is at* Babylon *elected together with you, ſaluteth you.* St. *John* in his *Revelation*, xiv. 8. xvi. 19. xvii. 5, xviii. 2, 10, 21. points it out by the ſame name, and deſcribes it in

ſuch a manner, as can only agree to *Rome*; 1. by its command over all nations, 2. by its cruelty towards the ſaints, and 3. by its ſituation upon ſeven hills. *Rev.* xvii. 9.

Some proteſtants have denied, that St. *Peter* ever was at *Rome*. They pretend that *Babylon*, mentioned by him, is the *Babylon* of *Chaldea*, or that of *Egypt*. They reject as ſo many fables, the voyages of St. *Peter* to *Rome*, his oppoſition to *Simon Magus*, and his martyrdom in this city. But we have all antiquity to atteſt this fact; we have monuments, tombs, ſtatues, paintings, public places, which witneſs the impriſonment and martyrdom of St. *Peter* at *Rome*.

St. *Paul* came twice to *Rome*. Firſt, A.D. 61, when he appealed to *Cæſar*. And, ſecondly, A.D. 65, a year before his martyrdom, which happened in A.D. 66.

St. *Peter* was alſo at *Rome* more than once. It has been thought he went thither A.D. 42; he might return thither again about A.D. 45, 58, and 65. He ſuffered martyrdom there A.D. 66.

St. *John the Evangeliſt* was baniſhed from *Epheſus*, and ſent to *Rome*, during the perſecution of *Domitian*, A.D. 95. He was there plunged into boiling oil, without receiving any hurt, but on the contrary, came out more hale and vigorous than before. *Tertull.* lib. *de præſcription.* cap. 36. *Hieronym. in Jovin.* lib. i. cap. 14.

[ROMAN is uſed, 1. as denoting a perſon native or inhabitant of the city of *Rome*: or, at leaſt, of the country around that metropolis: as in the Epiſtle to the *Romans*.

2. For the power of the *Roman* government: John xi. 48. "The *Romans* ſhall come and take away both our place and nation." Acts xxv. 16. "It is not the manner of the *Romans* to deliver any man to die, till we have heard his defence." *Vide* chap. xxviii. 17, &c.

3. For a perſon who poſſeſſed the privileges attached to the citizenſhip of *Rome*: Acts xxii. 25. "Is it lawful for you to ſcourge as man who is a *Roman*, he being as yet uncondemned?" Now, St. *Paul* who pleads this privilege, was not actually a *Roman*, by having been born at *Rome*, or in *Italy*; but ſome think, that being born in a city which had been favoured with the communication of the privileges of the imperial city, St. *Paul* was competent to claim *Roman* exemptions by his birth-right: he being born in a *municipium* — a city thus favored, and of parents thus entitled. But others think, that St. *Paul*'s father had been rewarded with this privilege, for ſome ſervices he had rendered to the *Romans*; whether of a military or other nature, which would render it ſo much the more diſgraceful, to degrade by the treatment of a ſlave, a man entitled to eſpecial marks of honour. And this might be the fact, as ſuch a reward was received by many *Jews*, about this time.

The *Valerian* law forbad that a *Roman* citizen ſhould be bound: the *Sempronian* law forbad that he ſhould be *ſcourged*, or *beat with rods*.—If any man falſely claimed the privileges of a *Roman* citizen, he was ſeverely puniſhed. By the emperor *Claudius* with death. *Suet. Claud.* cap. 25.]

ROOB, or *Rooba*, a city of *Syria*. See ROHOB.

II. ROOB, a village four miles from *Scythopolis*. *Euſeb.*

[ROOF. See the FRAGMENT "On Eaſtern Houſes." The roof of a houſe was ordered to be made flat, and to be well ſecured all around its edge, that no perſon might fall from it, "to bring blood upon that houſe," Deut. xxii. 8. The roof was the place for walking on, Joſh. ii. 6. Judg. xvi. 27. Idolaters burned incenſe on the roofs of their houſes, Jer. xix. 13. In fine weather the roof of the houſe was ſlept upon. It is uſed for the whole habitation—reſidence, Gen. xix. 8. "do no injury to theſe men, for therefore came they under the ſhadow of my roof"—under my protection; under my hoſpitality: under the ſecurity of my reſidence. *Vide* Matt. viii. 8.]

ROOT. Covetouſneſs is the *root* of all the evils, and of all ſins; 1 Tim. vi. 10. The *root*, i. e. the fountain, the cauſe, the occaſion. Leſt any *root* of bitterneſs trouble you, Heb. xii. 15. Let there not be ſeen among you peſtilential men, who draw down upon you the effects of the anger of God. Deut. xxxix. 18. *Roots* of gall and bitterneſs. Job xix. 28. *Radicem verbi inveniamus contra eum.* Let us ſeek againſt him occaſions of diſcourſe and reproof; or let us find opportunities to accuſe him. The *Hebrew* ſays, [and *Eng.* tranſ.] the *root* of the word is in me. I am always in a condition of defending myſelf ſufficiently. [Rather my integrity the principle of rectitude, grace, &c.] *Deus evellet radicem tuam de terra viventium.* God will pluck up thy *root* out of the land of the living. He will ſnatch you out of the world, and deſtroy you.

The *root* may alſo denote the race, the poſterity, Prov. xii. 3. The *root* of the juſt ſhall not be diſturbed, ſhall not fail. And *Jeremiah*, xii. 2. Whence do the wicked proſper in all things? Thou haſt planted them, and they have taken *root*. In *Daniel*, and in the *Maccabees*, *Antiochus Epiphanes*, the perſecutor of the *Jews*, is repreſented

preſented as a young ſprout or ſucker, or *root* of iniquity, proceeding from the kings, the ſucceſſors of *Alexander the Great*. And *Jeſus Chriſt*, in his paſſion, is deſcribed as a *root* ill-nouriſhed, planted in a dry and barren ſoil, Iſaiah liii. 2. And Iſaiah xi. 1, 10. he is called a *root* of *Jeſſe*. *Vide* Rom. xv. 2.

In a contrary ſenſe St. *Paul* ſays, Rom. xi. 16, 17, 18. that the *Jews* are, as it were, the *root* that bears the tree, on which the Gentiles are ingrafted. And that the patriarchs are the pure and holy *root*, of which the *Jews* are, as it were, the branches. And, that *Jeſus Chriſt* is the *root*, on which *Chriſtians* depend, and from whence they derive their life, and ſubſiſtence. Col. ii. 7.

ROSH, ראש, *the head*, or *the top*, or *the beginning*; from ראש *roſh*, *the head*.

ROSH, or *Ros*, ſon of *Benjamin*, Gen. xlvi. 21.

We find in the *Hebrew* of *Ezekiel* xxxviii. 2, 3. a people called *Roſh*, which is not in the Vulgate. St. *Jerom* has taken it in an appellative ſenſe, as the head, or the prince. The *Engliſh* verſion takes it in the ſame ſenſe. *Principem capitis Moſoch & Thubal*. Whereas the *Hebrew* reads, נשיא ראש משך ותובל *principem Roſh*, *Meſech & Thubal*. In Gen. x. 2. תבל משך ותירס where mention is made of *Tubal* and *Meſhech*, we find alſo *Tiras*, which has ſome relation to *Roſh*. The *Septuagint* have followed the *Hebrew* in *Ezekiel*, and the beſt interpreters make no queſtion, but that *Roſh* is the name of a people. But they are not agreed about the country they inhabited, nor their preſent name.

The Orientals hold, ſays *D'Herbelot*, *Bibl. Orient.* p. 722, that *Japheth* had an eighth ſon called *Rous*, who is not mentioned in *Moſes*, and who peopled the *Ruſſia* we now call *Moſcovy*. They add, that *Rous* was of a very uneaſy and turbulent diſpoſition. He poſſeſſed the country beyond the *Eſel*, or the *Volga*, and often made inroads into his brother's territories, called *Khozar*, who, to live in peace with him, was forced to make a ceſſion of all the iſlands of this great river, which empties itſelf into the *Caſpian* Sea. In all theſe iſlands *Rous* cauſed to be ſown *Turkey* wheat, which the *Turks* to this day, in their own tongue, call *wheat of Rous*, or of *Bulgaria*. He cauſed very unjuſt laws to be proclaimed, to which he forced all his ſubjects to ſubmit. One amongſt others there was, which excluded the male heirs from ſucceeding to their father's eſtates, and made them devolve intirely to the females. He likewiſe introduced the cuſtom, of putting a ſword into the hands of the boys, as ſoon as they were able to manage it, with theſe words; *This is your inheritance*.

The ſame authors relate, that *Japheth* had a ſon called *Seclab*, who chiefly turned his mind to building of houſes and cities, becauſe of the number of his children. When theſe were increaſed to a great multitude, they deſired lands for cultivation, of their brethren the children of *Rous*, but they would not grant their requeſt. They afterwards addreſſed themſelves to the deſcendants of *Khozar* and *Gomari*, their brethren alſo, but not with better ſucceſs; ſo that they thought themſelves obliged to take poſſeſſion by force. But then all their neighbours entered into a confederacy againſt them, ſo that they were obliged to deſiſt from their enterprize, and to retire into a very cold country, beyond the ſeventh climate. *Mirkond* ſays, that the *Seclabs* inhabit the country of the *Hyperboreans* even to this day, where they are forced to live under ground during the winter ſeaſon. M. *D'Herbelot* thinks, that theſe are the *Samoiedes*, or the *Laplanders*.

The ſame *Mirkond* ſays, that *Seclab* had a ſon, whoſe mother died when ſhe brought him into the world; ſo that they were obliged to feed him with the milk of a hare. And this was the reaſon, that when the child grew up, he could leap and run with an incredible nimbleneſs and ſwiftneſs, which qualities continued hereditary in the whole family. The name of *Seclab* has ſo much relation to that of *Sclaves*, or *Sclavonians*, and to what M. *D'Herbelot* ſays elſewhere of the *Sclaves*, that I am much inclined to think it is of theſe that *Mirkond* ſpeaks. See *Bibl. Orient.* p. 470.

To return: we queſtion not but *Roſh*, or *Ros*, ſignifies *Ruſſia*, or the people that dwell on the *Araxes*, called *Roſch* by the inhabitants; which is the ancient habitation of the *Scythians*.

RUE, *Rutha*; a well-known garden herb. *Jeſus Chriſt* reproaches the *Phariſees* with their ſuperſtitious affectation of paying the tythe of *rue*, which was not in reality ſubject to the law of tythe. He did not blame, however, this ſcrupulous exactneſs, but their neglect of the more eſſential parts of the law. Luke xi. 42.

Joſephus, *de Bello*, lib. vii. relates, there was in the caſtle of *Macheron*, beyond *Jordan*, a plant of *rue* of ſuch extraordinary magnitude, that no fig-tree was equal to it, either in height or extent. It was ſaid to have been in that place ever ſince the time of *Herod the Great*; *i. e.* at leaſt ſeventy-three years before the end of the *Jewiſh* war, when it periſhed.

RUFUS, ſon of *Simon* the *Cyrenean*, which *Simon* aſſiſted

assisted our Saviour in carrying his cross, Mark xv. 21. *Rufus* probably was famous among the first *Christians*, since St. *Mark* names him with distinction. Is this the *Rufus* whom St. *Paul* salutes with his mother? Rom. xvi. 13. St. *Polycarp* in his letter to the *Philippians*, written A. D. 107, proposes St. *Ignatius*, and St. *Rufus*, as models and patterns of patience. *Usuard*, *Ado*, and other ancient martyrologists, place St. *Rufus* the martyr, *December* 18, and insinuate, that he was the son of *Simon* the *Cyrenean*; since they say he was one of the ancient disciples, by whom the first churches were founded. The *Chronicon* of *Lucius Dexter*, a work of no credit, speaks of St. *Rufus*, bishop of *Tortosa*, in *Catalonia*, honoured *November* 11, and of St. *Alexander*, his brother, martyred at *Carthagena March* 11.

II. RUFUS, of whom St. *Paul* speaks, Rom. xvi. 13. is, perhaps, the same as *Rufus*, son of *Simon*, the *Cyrenean*. The ancient martyrologies of *Bede*, *Usuard*, *Ado*, and the *Roman*, put his feast *November* 21. The false *Dorotheus* makes him bishop of *Thebes*. We have seen, in the foregoing article, what the *Spaniards* say of him.

III. RUFUS *(Annius)* was made governor of *Judea*, about A. D. 13. He succeeded *Ambivius*, and was succeeded by *Valerius Gratus*, A. D. 15 or 16.

IV. RUFUS *(Terentius)* or, as the *Jews* call him, *Turnus Rufus*; was left by *Titus* at *Jerusalem* with the tenth legion, after the destruction of that city. *Joseph. de Bello*, lib. vii. cap. 17. A. D. 70. The *Jews* assure us, that *Rufus* caused the plough to go over it. He sent prisoner to *Titus* a chief *Jew* called *Simon Gioras*, who had hid himself in one of the common sewers of the temple. [N. B. It is thought *Rufus* passed the ploughshare rather over the area of the temple, than over the city, at least, generally speaking.]

[RULE, and RULERS. These words are applied to different stations of authority: God ruleth over all, and the proud *Nebuchadnezzar* is degraded from his throne till he acknowledges this truth, Dan. iv. 26. The Messiah rules among the sons of men, and even rules, in power, over his enemies, Psalm cx. 2. but in goodness over his people. *Adam* ruled over the creatures, in paradise, as being their superior: over his wife, after the fall, as being the guardian sex, and the regulator of propriety, and restraint. He reigned also over his posterity, as their king and judge, governing their social conduct as their common father.

Husbands rule their wives; and their own families. Pastors rule the churches, whom they teach. Princes and nobles rule to wherever their power extends; and sovereign rule is supreme for the benefit and advantage of those who are under its authority. In proportion as the sphere of regulating authority is enlarged, it requires greater energy of mind, greater capability of apprehension, greater fortitude, and greater rectitude, to discharge the duties attached to its importance, its dignity, and its influence.

Nothing can be greater unhappiness than to be subject to the rule and caprice of babes, Isaiah iii. 4. of servants, Lam. v. 8. of women, Isaiah iii. 12. of the wicked, Prov. xxviii. 15. xxix. 2.

The ruler of *Joseph*'s house, Gen. xliii. 16. is his house steward: his domestic inspector and regulator: the ruler of the people is the civil the judiciary magistrate, Exod. xxii. 28. thou shalt not revile the ruler of thy people: especially in the discharge of his office. For the ruler of the synagogue *vide* ARCHISYNAGOGUS.]

RUMA, רומה, a city, Judg. ix. 41. *exalted*, *sublime*, or *rejected*; from רום *rum*, *elevated*, &c. and from רמה *ramah*, *rejected*. *Heb.* has דמה *dumah*, Josh. xv. 52. [*Arumah. Eng.* transl.]

RUMA. *Josephus* speaks of *Ruma* a village of *Galilee*. *De Bello*, lib. iii. cap. 9. In 2 Kings xxiii. 36. there is mention of *Ruma*; but *Josephus* there reads *Abuma*.

RUMP *of the sacrifices*. *Moses* ordained, that the rump and fat of the sheep, offered for peace-offerings, should be put on the fire of the altar. *Vide* Exod. xxix. 22. Levit. iii. 9. vii. 3. viii. 25. ix. 19. The *rump* was esteemed the most delicate part of the animal, as being the fattest. Travellers, both ancient and modern, speak of the *rumps* of some breeds of sheep in *Syria* and *Arabia*, as weighing some, twenty or thirty pounds. *Herodotus* says, lib. iii. cap. 113. that some may be seen three cubits long, or four foot and an half: they drag upon the ground; and for fear they should be hurt, or the skin torn, the shepherds put under the tails of these sheep certain little carriages, which these animals draw after them. The *Pagans* had also this regard for the *rumps* or *tails*, that they always made them a part of their sacrifices. *Aristophan*, *in pace*, & *Acharnes*, act. 3. scen. 3. *Vide* FRAGMENT, No. CXLVIII. p. 110, and Plate of SYRIAN ANIMALS.

[To RUN is to pass very swiftly, to make rapid progress. It is used metaphorically not only for rapidity, but for perseverance; "So run that ye may obtain" the crown of rewards. "I therefore

fore ſo run, as not incorrectly"—not paſſing over the boundaries, the limits, of the courſe. Heb. xii. 1. "let us run with patience"—perſeveringly—ſteadily—the race ſet before us." To run to exceſs of riot, 1 Peter iv. 4. is to purſue with avidity, and to follow with prolonged attention ſenſual gratifications and indulgencies, &c.

As men when running, eſpecially when running for a prize, labour with great diligence, earneſtneſs, intention, and intenſity, the apoſtle uſes this word to run to expreſs the courſe of his conduct among his *Chriſtian* converts; his continued behaviour towards them, Gal. ii. 2. "leſt by any means I had run, or ſhould hereafter run in vain"—leſt my miniſterial labours ſhould ſuffer under the imputation of improper motives, conduct, or management. The ſame apoſtle alſo tells his *Galatian* converts, chap. v. 7. "Ye did run well; who did hinder you?" Ye did run with ſpeed and vigour, who came acroſs your courſe, and ſo drove you back in your *Chriſtian* race, your profeſſion of godlineſs?]

RUTH, רות, *drunk, ſatisfied.*

RUTH, a *Moabiteſs*, who having married *Chilion* the ſon of *Elimelech* and *Naomi*, who had ſettled in *Moab*, dwelt ſome time with him, without having children. *Naomi* having loſt her huſband and two ſons, and deſiring to return to *Bethlehem*, her own country, her two daughters-in-law being now widows, offered to attend her. But ſhe aſſuring them of her inability to provide for them there, *Orpah* was perſuaded to continue in the land of *Moab*, but *Ruth* would accompany *Naomi* to *Bethlehem*. This happened at the cloſe of the time of the *Judges*, and under the government of *Eli*, if we may believe *Joſephus*, *Antiq.* lib. v. cap. 11. The rabbins pretend that *Boaz*, who married *Ruth*, was the ſame as *Ibzan* judge of *Iſrael*, who governed ſeven years, about A. M. 2823, between *Jephthah* and *Elon*. The greater chronology of the *Hebrews* places this hiſtory in the time of *Ehud*, and of the ſervitude of the *Iſraelites* under *Eglon*, king of *Moab*. Others place it under *Barak* and *Deborah*; others, under *Gideon*; others, under *Abimelech*. *Uſher*, whom we follow, places it under *Shamgar*, about one hundred and twenty years after *Joſhua*.

When *Naomi* came to *Bethlehem*, *Ruth* went to gleaning for their ſupport. By chance ſhe entered the field of a rich citizen of *Bethlehem*, named *Boaz*, who was related to *Elimelech* her father-in-law. When *Boaz* came to ſee his harveſters, he found *Ruth*, commended her, and favoured her. *Ruth* returned home at evening, told *Naomi* of the civilities of *Boaz*, who had alſo bid her glean only in his field. *Naomi* bleſſed God, who had put ſuch ſentiments of humanity in *Boaz*'s heart, and acquainted *Ruth* that this was their kinſman.

At the end of harveſt *Naomi* ſaid to *Ruth*, go this night, and lie at the feet of *Boaz*, who winnows his corn; and do what he adviſes you. *Ruth* went accordingly, in the night, and lay down at his feet. *Boaz* awaking, was alarmed. But *Ruth* ſaid, *I am* Ruth *thine handmaid*; *ſpread therefore thy ſkirt over thy thine handmaid, for thou art a near kinſman.* *Boaz* acknowledged, that indeed he was a near kinſman, yet there was another nearer than himſelf; but if he ſhould refuſe to marry her, he himſelf would take her to wife. Riſing very early, before it was daylight, he filled *Ruth*'s kerchief with corn, and ſent her to *Naomi*.

Boaz went to the gate of *Bethlehem*, and before the elders of the city, cited him to appear, who was the neareſt kinſman to *Elimelech*; that he might marry *Ruth*, the widow of *Chilion*, his ſon. This perſon declining it, *Boaz* then inſiſted, that he ſhould renounce his right to it: this he willingly did; and then *Boaz* declared, that he intended to marry her himſelf. Thus *Ruth* became the wife of *Boaz*, by whom ſhe had a ſon called *Obed*, who was father to *Jeſſe*, and grandfather to king *David*.

The book of *Ruth*, which contains this hiſtory, is placed, in our *Bibles*, between the book of *Judges* and the books of *Samuel*, as being the ſequel of the former, and an introduction to the latter. St. *Jerom* inform us, *Prolog. Galat.* that the *Jews* added it to the book of *Judges*, becauſe the tranſactions it relates happened in the time of the judges of *Iſrael:* Judg. i. 1. And ſeveral of the ancient fathers make but one book of the *Judges* and *Ruth*. But the modern *Jews* commonly place in their *Bibles*, after the *Pentateuch*, the five *Megilloth*; 1. *The Song of Songs*; 2. *Ruth*; 3. *The Lamentations of Jeremiah*; 4. *Eccleſiaſtes*; 5. *Eſther*. Sometimes *Ruth* is placed the firſt of the five, ſometimes the ſecond, and ſometimes the fifth.

The ſcope of the author of this book, is to relate the genealogy of *David*; and, in all probability, he was the ſame author as compoſed the firſt book of *Samuel*; in which, becauſe he could not conveniently place this genealogy of *David*, he choſe rather to give it by itſelf. The writer obſerves, at the be-

ginning of his work, that the hiſtory he was going to relate, happened when the judges governed *Iſrael*; therefore they ceaſed to govern it when he wrote. Alſo, he ſpeaks of *David* at the end of his book; which ſhews, that, at ſooneſt, it muſt have been written in the time of *David*. Beſides, I have obſerved two ways of ſpeaking in it, or particular phraſes, which are only found in the books of *Samuel* and of the *Kings*: the firſt is, *The Lord do ſo to me, and more alſo*: Ruth i. 17. *Compare* 1 Sam. iii. 17. xiv. 44. xx. 23. 2 Sam. iii. 9. 35. xix. 13. 1 Kings ii. 23. xix. 2. xx. 10. 2 Kings vi. 31. the ſecond, *I have diſcovered to your ear*; for *I have told you*; Ruth iv. 4. *Compare* 1 Sam. xx. 2. 2 Sam. vii. 27.

The canonicalneſs of this book was never diſputed. *Ruth* the *Moabiteſs* is in the genealogy of our Saviour, Matt. i. 5.

RYDDA, a city which the *Jews* conquered from from the *Arabians*, under *Alexander Jannæus*. *Joſeph. Antiq.* lib. xiv. cap. 2.

S.

SABACON, king of *Egypt*. *Herodotus* relates, lib. ii. that *Sabacus*, or *Sabacon*, king of *Ethiopia*, having made an incurſion into *Egypt*, *Anyſis*, who then reigned, being blind, eſcaped into the marſhes, and abandoned his kingdom to *Sabacon*, who reigned there fifty years. *Vide* FRAGMENT, No. , page . His maxim was, never to put any perſon to death, but to condemn all offenders to work upon the banks of the *Nile*. He withdrew into his kingdom of *Ethiopia*, having had a dream, which commanded him to cut aſunder in the middle all the prieſts of *Egypt*. He choſe rather to quit the country; and this the readier, becauſe the number of years was compleated, which the oracle had told him he ſhould reign in *Egypt*. After he was withdrawn, *Anyſis* came out of his retreat, and reſumed the government. He had *Sethon* for his ſucceſſor, who lived under *Sennacherib*.

It is probable, that *Sabacon* is the ſame whom the Scripture calls *So*. 2 Kings xvii. 4. After this uſurper had, in a ſhort time, rendered himſelf very powerful, *Hoſhea*, king of *Iſrael*, made an alliance with him; thinking, by his aſſiſtance, to ſhake off the yoke of the *Aſſyrians*; and he refuſed to pay the *Aſſyrians* their tribute. 2 Kings xviii. 9. To revenge this, *Shalmaneſar* marched againſt him, and beſieged *Hoſhea* in *Samaria*. He was forced to ſurrender, after a ſiege of three years, A. M. 3283, *ante* A. D. 721.

SABACHTHANI, שבקתני, *thou haſt forſaken me*; from שבק *ſhabac*, The *Hebrew*, *Pſalm* xxii. 1. reads עזבתני, *aſabtani*, *thou haſt forſaken me*; but it might be read זבחתני, *Zabachthani*, *thou haſt ſacrificed me*. [It appears to be a *Chaldee-iſm*.]

SABACHTHANI, or *Sabactani*. We read in the goſpel, that *Jeſus Chriſt* upon the croſs, cried out, *Eli*, *Eli*, *lama ſabachthani? My God, my God, why haſt thou forſaken me?* Mat. xxvii. 46. Mark xv. 34. This is a corrupt reading of the word *Azabthani*, or *Gnazabthani*; thou haſt forſaken me, Pſal. xxii. 1.

SABAOTH, צבאות, *armies*, *flocks*, *fights*; from צבא *tſaba*. Jer. xi. 20.

SABAOTH, or rather *Zabaoth*, an *Hebrew* word, ſignifying hoſts or armies, יהוה צבאות *Jehovah Sabaoth*, *The Lord of Hoſts*. Whether we underſtand the hoſt of heaven, or the angels and miniſters of the Lord; or the ſtars and planets, which as an army ranged in battle array, perform the will of God; or, laſtly, the people of the Lord, both of the old and new covenant, which is truly a great army, of which God is the general and commander.

The *Hebrew* word *Zaba* is often uſed alſo, to ſignify the ſervice his ſacred miniſters perform to God in the temple; becauſe they are there, as it were, ſoldiers, or guards, attending the court of their prince, Numb. iv. 3, 23, 30, &c. This word is alſo uſed, to expreſs the duty of the women who watched at the door of the tabernacle, and kept guard there in the night-time, Exodus xxxviii. 8. במראות הצבאות.

SABEANS, שבא, *captivity*; from שבה *ſhabah*: otherwiſe, *converſion*, *reſt*, *old-age*; from שוב *ſhub*.

SABEANS, *Iſai.* xlv. 14. *The* Sabeans, *men of ſtature*. Probably the *Sabeans* of *Arabia Fœlix*, or of *Aſia*. They ſubmitted to *Cyrus*.

The *Sabeans* of *Arabia*, were deſcended from *Saba*: but as there are ſeveral of this name, who were all heads of peoples, or of tribes; we muſt diſtinguiſh ſeveral kinds of *Sabeans*.

(1) Thoſe *Sabeans* who ſeized the flocks of *Job*, i. 15, were, probably, a people of *Arabia Deſerta*, about *Bozra*; or, perhaps, a flying troop of *Sabeans* which infeſted that country. We ſhall hereafter mention *Saba*, or *Sheba*, the ſon of *Jockſhan*, who might be the father of theſe *Sabeans*.

(2) *Sabeans*, deſcendants from *Sheba*, ſon of *Cuſh*, Gen. x. 7. are probably of *Arabia Fœlix*: they are famous for ſpices; the poets give them the epithet of ſoft and effeminate, and ſay they were governed by women.

Medis, levibuſque Sabæis
Imperat hic Sexus.

CLAUD. IN EUTROP. lib. ii.

Several are of opinion, that from hence came the queen of *Sheba*, 1 Kings x. 1, 2. and that of theſe *Sabeans* the Pſalmiſt ſpeaks, lxxii. 10. The kings of *Arabia* and *Sheba* ſhall give gifts. And *Jeremiah* vi. 20. What are the perfumes of *Sheba* to me? And *Iſaiah* lx. 6. All who come from *Sheba* ſhall offer gold and perfumes.

(3) *Sabeans*, ſons of *Shebah*, ſon of *Rheumah*, probably alſo dwelt in *Arabia Fœlix*. I imagine it is of theſe *Ezekiel* ſpeaks, xxvii. 22, who came with their merchandiſe to the fairs of *Tyre:* and *Joel* iii. 8. I will deliver up your children to the tribe of *Judah*, who ſhall ſell them to the *Sabeans*, a very diſtant nation.

(4) *Sabeans*, deſcendants from *Joktan*, may very well be thoſe mentioned by *Ezekiel* xxvii. 23. *Saba*, *Aſſur*, and *Chelmad*, thy dealers. We believe they inhabited beyond the *Euphrates;* from whence they are connected with *Aſſur* and *Chelmad*.

(5) *Sabeans* are alſo placed in *Africa*, in the iſle of *Meroe*. *Joſephus*, *Antiq.* lib. ii. cap. 5. brings the queen of *Sheba* from hence, and pretends that it had the name of *Shebah*, or *Saba*, before that of *Meroe*. [Mr. BRUCE is of this opinion.]

Sabeans, or *Sabians*, or *Zabians*, is a name of the ancient idolaters, or image-worſhippers, in *Perſia*. See ZABIANS.

SABBATH, שבת, *σάββατον*, *ſabbatum*, or *ſabbathum*, *Vulgat. ceſſation from labour*, *reſt*, *repoſe*.

SABBATH. This word, in *Hebrew*, ſignifies *reſt*. God having created the world in ſix days, reſted on the ſeventh; Geneſ. ii. 2, 3. *i. e.* he ceaſed from producing new beings, in this creation; and becauſe he had reſted upon it, he bleſſed this day, *i. e.* ſanctified it, and appointed it in a peculiar manner for his worſhip. The *Hebrews*, afterwards, in conſequence of this deſignation, and to preſerve the memory of the creation, ſanctified, by his order, the *Sabbath-day*, or the ſeventh day of the week, abſtaining from all work, labour, and ſervile employments, and applying themſelves to the ſervice of the Lord, to the ſtudy of his law, and to prayer.

Sabbath (or *ſabathum*) is ſometimes taken merely for reſt; ſometimes, for eternal reſt and felicity in heaven. See *Hebrews* iv. 4, *&c.*

The days of *Sabbath* (*ſabbatha*) are taken, ſometimes, for all the *Jewiſh* feſtivals. *Keep my ſabbaths*, Lev. xix. 3, 30. *i. e.* my feaſts; as, the *Paſſover*, *Pentecoſt*, *Feaſt of Tabernacles*, &c.

Sabbathum is alſo taken for the whole week. *Jejuno bis in ſabbatho*, *Luke* xviii. 12. *Vulgate.* I faſt twice a week. *Una ſabbathi* the firſt day of the week, *John* xx. 1, 19, *Luke* xxiv. 1. *Acts* xx. 7. 1 *Cor.* xvi. 2.

On occaſion of the *ſabbath*, it is diſputed, whether God created the whole world by one ſingle *fiat*, all at once, by a ſimultaneous action, and by a ſimple act; or at ſix diſtinct operations, and in ſix days ſucceſſively, ſo that the ſeventh day was really and truly a day of reſt to the Lord, at the end of his ſucceſſive creation. *Philo*, *Alleg.* lib. i. *& de Mundi Opificio.* *Origen*, lib. vi. *cont. Celſ.* St. *Auſtin*, lib. iv. *de Geneſ. ad Litter*, cap. 18, *&c.* lib. xi. *de Civit.* lib. vii. lib. xii. *Conf.* cap. 29. *Procopius*, *Cajet.* *Canus*, and ſome moderns, maintain, that God not only created all matter in the ſame inſtant, but, that at the ſame time he diſpoſed it in order, and gave every thing its proper form, without waiting for a courſe of ſix days. That the account *Moſes* gives, and the diſtribution of the works of the Creator into ſix days, is not a ſucceſſion of time, but only a ſucceſſion of order and reaſon, propoſed by way of accommodation to the comprehenſion of the people, and to impart a diſtinct notion of the material creation, by diſtributing it into parts, and into a certain diſpoſition or order.

But the greater part of the fathers and commentators maintain a ſucceſſive creation, agreeably to the account of *Moſes*. And indeed, there is no neceſſity of departing from the literal ſenſe of Scripture in this place. The reiterated acts, and the different operations mentioned by *Moſes*, ought indeed to be explained conſiſtently with the infinite power, and perfect ſimplicity of the acts of the Creator, and ſo as to exclude the notion of any weakneſs, wearineſs, or imperfection in him. But all this may be done, without denying a ſucceſſive creation. God, by his infinite power, drew forth, out of nothing, all the matter of the univerſe; by his wiſdom, he gave every part all the motions neceſſary to arrange the *Chaos*, whoſe parts being diſentangled from one another, and re-united with others more appropriate, might compoſe what we call the world, in its preſent condition. This motion, conducted by the Spirit and wiſdom of God, might continue ſix days; after which, God reſted; *i. e.* he ceaſed from producing any new being; but he continued ſtill to act by his Providence, and his concurrence, and to preſerve his work, in the ſtate of beauty and perfection to which he had brought it.

As to thoſe particular beings, that could not be produced by a continuation of the general laws of motion communicated by God to matter, as men, plants, and animals, it muſt neceſſarily be acknowledged, that God formed them ſucceſſively, as *Moſes* acquaints us, by applying, forming, animating matter, agreeably to the deſigns of

of his wiſdom; by inſpiring into man a reaſonable ſoul; by giving to animals their ſeveral inſtincts, for their preſervation and re-production; by communicating to plants thoſe qualities that diſtinguiſh them from each other, and their ſeeds and grains proper for their renovation.

Another great queſtion, about the *Sabbath*, is, Whether, from the beginning of the world, God gave the law of the *Sabbath?* and, whether this day was always obſerved, at leaſt among the more pious of the firſt men, as the patriarchs, before the promulgation of the law? Whether this be the ſenſe of thoſe words, Gen. ii. 2. *And God bleſſed the ſeventh day, and ſanctified it.* Some fathers, *Clem. Alex.* lib. v. *Strom. Euſeb. Præpar.* lib. xiii. cap. 12. and ſome *Jewiſh* doctors, *de Creat. Prob.* 8. have aſſerted the affirmative; and *Menaſſeh Ben-Iſrael, apud Selden de Jure Nat. & Gent.* lib. iii. cap. 13, &c. aſſures us, that, according to the tradition of the ancients, *Abraham* and his poſterity having preſerved the memory of the creation, obſerved the *Sabbath* alſo, in conſequence of the natural law to that purpoſe. Some alſo believe, that the religion of the ſeventh day is preſerved among the *Pagans*, and that the obſervation of this day is as old as the world itſelf. *Vide* FRAGMENT, No. XX. page 42.

Philo ſays, *de Mundi Opificio*, that the *Sabbath* is not a feſtival peculiar to any one people or country, but is common to the whole world; and that it may be named the general and public feſtival, and that of the nativity of the world. *Joſephus, contr. Appion*, lib. ii. advances, that there is no city, *Greek* or *Barbarian*, nor any nation, where the religion of the *Sabbath* was not known. *Ariſtobulus*, in *Euſebius*, lib. xiii. cap. 12. *Præp.* quotes *Homer* and *Heſiod*, who ſpeak of the ſeventh day as of a day ſacred and venerable. *Clemens Alexandrinus, Strom.* lib. v. ſpeaks of the *Sabbath* in the ſame terms as *Ariſtobulus*, and he adds ſome paſſages from the ancients, which celebrate the ſeventh day.

Some believe, that *Job* obſerved the *ſabbath-day*; becauſe at the end of ſeven days he offered a ſacrifice to the Lord on account of his children, *Abenezra apud Boulduc. in Job* i. 2, 5. Some *Rabbins* inform us, that *Joſeph* alſo obſerved the *ſabbath* in *Egypt*, *Bechai ad Bereſith. fol.* 37.

But the contrary opinion is not without its proofs. The greater part of the fathers and commentators hold, that the benediction and ſanctification of the *ſabbath*, mentioned by *Moſes* in the beginning of *Geneſis*, ſignifies only that appointment then made of the ſeventh day, to be afterwards ſolemnized and ſanctified by the *Jews*. It does not appear from any paſſage of Scripture, that the ancient patriarchs obſerved the *ſabbath*; or that God deſigned to oblige them thereto, before the law. *Philo* ſays, *Vit. Moſ.* lib. i. that the *Hebrews* having forgotten the day of the creation of the world, were again reminded of it, when God having cauſed it to rain manna all the other days of the week, withheld it on the *Sabbath-day*. The ſeventh day, which was honoured by ſome *Pagans*, and of which they have ſpoken, as of an holy day, was either dedicated to *Apollo*; or, it was an imitation of the *Jewiſh Sabbath*, which ſome *Pagans* held in honour heretofore, either out of ſuperſtition or devotion.

Ezekiel xx. 12, 20. ſays expreſsly, that the *Sabbath*, and the other feaſts of the *Jews*, are ſigns given by God to his people, to diſtinguiſh them from other nations. *I gave them my* Sabbaths, *to be a ſign between me and them, that they might know that I am the Lord that ſanctify them.* And again, *Hallow my* Sabbaths, *and they ſhall be a ſign between me and you, that ye may know that I am the Lord your God.* And *Moſes, Deut.* v. 15. The Lord hath brought thee out of *Egypt, therefore the Lord thy God commanded thee to keep the* Sabbath-day, *Vide* FRAGMENT, No. CXXIX. page 51. *Juſtin Martyr, Dial. cum Tryph. Tertullian*, lib. iv. *cont. Jud.* cap. 4. *Euſebius, Hiſt. Eccl.* lib. i. cap. 4. *Præp.* lib. vii. cap. 3. *Dem.* lib. i. cap. 6. *in Pſalm.* xci. 1. St. *Bernard, in Cantic. ſerm.* 50. advance, as a matter not to be doubted, that neither the patriarchs before the deluge, nor thoſe after, obſerved the *Sabbath. Irenæus, adv. hær.* lib. iv. cap. 30. ſays expreſsly, that *Abraham* had faith, and was called the friend of God; yet neither was circumciſed, nor obſerved the *Sabbath. Abraham ipſe ſine circumciſione, & ſine obſervatione Sabbathorum, Deo credidit, & amicus Dei appellatus eſt.* On this ſubject ſee *Selden de jure nat. & gent.* lib. iii. cap. 13, 14, 15. Spencer *de legibus Heb.* lib. i. cap. 4. ſect. 7, &c.

God gave the precept of the *Sabbath* to the *Hebrews*, at *Marah*, one month after their coming out of *Egypt*, *Abib* 15, which anſwers to our *March*, A. M. 2513, *ante* A. D. 1491. Manna began to fall, according to ſeveral of the fathers, on the *Sunday*, ſix days before the *Sabbath. Origen. homil.* 7. *in Exod. Synod. Cæſar. apud. Bed. Ambroſiaſter in* 1 *Cor.* x. 5. *Athanaſ. ſerm.* 25. *de temp. apud Aug.* According to others, it fell on the very eve of the *Sabbath.* However this be, it was probably on occaſion of the manna, that God commanded the *Hebrews* to obſerve the ſeventh day; and not to go out to gather

any on that day, for none would fall. The ſame command of celebrating the *Sabbath* occurs ſeveral times in the law. Exod. xx. 8, 9, 10, 11. Levit. xxiii. 3. Deut. v. 12.

In Exod. xxxi. 13. xxxv. 2. it is ſaid, that God eſtabliſhed his *Sabbath* among the children of *Iſrael*, as a ſign to make them remember, that he is the Lord who ſanctifies them. Adding, that whoſoever ſhall prophane the *Sabbath* ſhall be puniſhed with death; and we ſee the execution of this law on the man, who having gathered wood on the *Sabbath* day, was ſtoned by the people. Numb. xv. 32, 35. On other holy days it was allowed to light a fire, and to dreſs victuals; but this was expreſsly forbid on the *Sabbath* day. Exod. xxxv. 2, 3. The rabbins confine this prohibition to ſervile works only; as to bake bread, to dreſs meat, to forge metals, &c. They ſuppoſe that for ſuch ſort of works it is forbid to light a fire, but not for one to warm himſelf. On the *Sabbath* days the miniſters of the temple entered on their week; and thoſe who had attended the foregoing week went out. They placed on the golden table new loaves of ſhew-bread, and took away the old ones. Levit. xxiv. 8. Alſo, on this day were offered particular ſacrifices, of two lambs for a burnt-offering, with the wine and the meal. The *Sabbath* was celebrated, as the other feſtivals, from evening to evening.

Let us inquire what has been the practice of the *Jews*, in conſequence of this inſtitution.

The firſt obligation of the *Sabbath* expreſſed in the law, is, to ſanctify it. Numb. xxviii. 9, 10. Exod. xx. 8. *Remember to ſanctify the* Sabbath *day*. It is ſanctified by doing good works in it; by prayer, by praiſes and thankſgivings, by public and private worſhip of God, by the ſtudy of his law, by juſtice, innocence, and tranquillity of mind.

The ſecond obligation is that of reſt. *Thou ſhalt do no work on the* Sabbath. Meaning any ſervile or laborious work, that might fix the mind, and interrupt that attention which was due to God, and which is neceſſary when we pay acceptable worſhip to him. The *Jews* have varied about the manner, in which they ought to obſerve the reſt of the *Sabbath*. In the time of the *Maccabees*, they durſt not ſo much as defend themſelves from an enemy on this day, even in the moſt preſſing neceſſity. 1 Mac. ii. 32, 33, &c. Since that time they have not ſcrupled to take arms, and ſtand on their neceſſary defence. But it may be ſeen by *Joſephus*, that they would not attack their enemies, nor hinder them from advancing their works; nor would they march with their armies, even in time of war, or in the enemies country, on the *Sabbath* day. *Antiq.* lib. xii. cap. 3. xiii. cap. 1, 16.

In the time of our Saviour, they would water their cattle, or take out of a ditch a beaſt that had happened to fall in, on the *Sabbath* day: but by a falſe delicacy they could not bear with our Saviour's healing the ſick on that day. Matt. xii. 11, 12. Since that time they have determined, that a man might give food to a beaſt, that ſhould happen to fall into a pit, but muſt not take him out on that day. The *Jews* complained of our Saviour's diſciples, who paſſing through the corn-fields on the *Sabbath* day, gathered ſome ears of corn, and rubbed them between their hands, in order to eat the grains. This action of his apoſtles, our Saviour excuſed from the neceſſity of the thing, and becauſe they had need of nouriſhment; adding, that the prieſts themſelves in the temple do work, which every where elſe would be eſteemed violation of the *Sabbath*; that the ſon of man was Lord of the *Sabbath*; and, that the *Sabbath* was made for man, not man for the *Sabbath*.

The rabbins reckon thirty-nine primary prohibitions, which ought to be obſerved on the *Sabbath*, and ſeveral other ſecondary ones dependant on them. Their number is ſo great, that it is almoſt impoſſible to keep them all; and the rabbins affirm, that if the people of *Iſrael* could keep but two *Sabbaths* as they ought to be kept, they ſhould ſoon ſee themſelves delivered from the evils under which they groan. *Vide Buxtorf. Syn. Jud.* cap. 11. Their ſcrupuloſity even forbids to peel, or to roaſt, an apple, to kill a flea, a fly, or any other inſect, if it is ſo big, that the ſex may be diſtinguiſhed; to ſing, or to play on an inſtrument, ſo loud as to awaken a child. Yet notwithſtanding all this, the *Samaritans* pretend, that the *Jews* are not religious enough in their obſervation of the *Sabbath*. As for them, they will not light a fire on this day, they abſtain from the uſe of marriage, they do not ſtir from their places, ſave only to go to the houſe of the Lord. They employ themſelves wholly on that day in reading the law, in prayers, and thankſgivings. (Letter of the *Samaritans* to Mr. *Huntington*.)

Of all the feſtivals God has enjoined, there are none of which the *Jews* are ſo jealous, or of which they ſpeak ſo magnificently, as of the *Sabbath*. They call it their *Spouſe*, becauſe God has given it to them alone, excluſive of all other nations. *Leo* of *Modena*, who alone is equivalent to all the modern *Jews*, ſays, the rabbins have reduced all that is forbid on the *Sabbath* day, to theſe thirty-nine heads, each of which

which have their circumſtances, and dependences: —— to till the ground; to ſow; to reap; to make hay; to bind ſheaves of corn; to threſh; to winnow; to grind; to ſift meal; to knead dough; to bake; to ſhear; to whiten, comb, or card wool; to ſpin; to twine, or twiſt; to warp; to dye; to tye; to untye; to ſew; to tear, or pull in pieces; to build; to pull down; to knock with a hammer; to hunt, or fiſh; to kill a beaſt; to flay it; to dreſs it; to ſcrape the ſkin; to tan it; to cut leather; to write; to ſcratch out; to rule paper for writing; to light a fire, to extinguiſh a fire; to carry any thing from place to place; to expoſe any ing to ſale.

Other things are forbidden, as conſequences from theſe. *E. gr.* to file, is comprehended under grinding; to curdle milk, under boiling, and ſo of others. They muſt neither light, nor put out, a fire or a lamp; and, commonly, they keep *Chriſtian* ſervants in their houſes, to do ſuch offices for them on the *Sabbath* day. They not only forbear from carrying burdens, but on this day they will not dreſs themſelves; and carry their exactneſs ſo far, as to inſpect the ornaments and cloaths of their women, children, and ſervants. They ſpeak of no buſineſs, or ſecular affairs; they neither give nor receive; neither ſell, nor buy, or make any bargain. They handle no tool, nor any thing heavy; they touch no money, neither go on horſe-back, nor in a boat. They neither bathe, nor uſe any chirurgical operations, but in caſes of great neceſſity. They may walk as much as they pleaſe within the city, or ſuburbs, where they inhabit; but they muſt not go out of the city or ſuburbs, above the diſtance of two thouſand cubits.

They undertake no work on the *Friday*, but ſuch as may eaſily be finiſhed before the evening. About an hour before ſun-ſet, they put into a warm place what they have prepared to eat the day following; and about half an hour before ſun-ſet all work is quitted, and the *Sabbath* is ſuppoſed to be begun. Then the women light a lamp in their chambers; which lamp commonly has ſix wicks, or, at leaſt, four, and it burns during great part of the night. They alſo ſet out a table covered with a fair table-cloth, whereon they put bread, which they cover with another long, narrow cloth. Some, to begin the *Sabbath* well, put on clean linen, and waſh their hands and face. They all go to the ſynagogue, where they rehearſe certain prayers, from their books; after which they return to their houſes, and ſalute one another by wiſhing a good *Sabbath*.

Being come home, the fathers bleſs their children, and the maſters their diſciples; then ſitting down to table, the maſter of the family pronounces certain bleſſings on the bread and wine, and makes mention of the inſtitution of the *Sabbath*. He drinks a little of the wine he hath bleſſed, and gives it round to all at table. He does the ſame by the bread; and then they entertain themſelves. On the *Sabbath* day morning they riſe later than on other days. At the ſynagogue, they rehearſe ſeveral pſalms and prayers, in commendation of the *Sabbath*, intermingled with ſinging, and the ordinary prayers. Then they bring out the Pentateuch, and ſeven perſons read the ſection that ſtands next in order. Then they read out of the prophets a ſection, which has ſome relation to what was read out of the law. Laſtly, he who holds the book in his hands, lifts it up on high; and gives his bleſſing to all preſent. They pray afterwards for thoſe princes under whoſe juriſdiction and protection they live; and they make a ſermon, or exhortation, in the morning or afternoon, according to the cuſtom of the place.

When night comes, and they can diſcern in the heaven three ſtars of moderate magnitude, then the *Sabbath* is ended, and they may return to their ordinary employments. Thoſe who go to the ſynagogue, add to the common evening prayers, certain leſſons and benedictions, in relation to the *Sabbath*; and as they think, that the puniſhment of the ſouls in purgatory is ſuſpended on this day, they prolong its continuance as much as they can. When each is returned home, they light a taper or a lamp, which has, at leaſt, two wicks, the maſter of the houſe takes in a cup wine and ſweet-ſcented ſpices, and after pronouncing ſome benedictions, he bleſſes the wine and the ſpices; then he flavours the ſpices, and throws the wine upon the ground, in token of chearfulneſs, and pronounces ſome bleſſings. Thus the ceremony of the *Sabbath* is ended. Thoſe who meet compliment one another, by wiſhing each other a happy week.

Some ancient fathers quote the law which enjoins the reſt of the *Sabbath*, with this exception; you ſhall do nothing on this day, except what is for the health of the ſoul, or the ſupport of life; or except in ſuch things wherein life is in danger. *Omne opus ſervile non facietis in eo, præterquam quod ad animam pertinet*, as *Tertullian* reads it; *adv. Judæo*, cap. 4. or, as he ſays, *cont. Marcion.* lib. iv. cap. 12. *niſi quod fiat omnis animæ.* Or laſtly, as St. *Jerom* reads it, *in Iſ.*

xxviii. *lege præceptum eſt, ne in Sabbatho opus ſervile faciamus—ut illa tantum faciamus, quæ ad animæ ſalutem pertinent.* A very ancient gloſs this, and authoriſed by the practice of the primitive *Jews*, who uſed to allow the taking of a beaſt out of a ditch, that ſhould happen to fall in on the *Sabbath*, and was in danger of loſing its life.

Such prophane authors as have ventured to ſpeak of the origin of the *Sabbath*, have only ſhewed their ignorance of *Jewiſh* affairs. *Tacitus, Hiſt.* lib. v. thought they obſerved the *Sabbath* in honour of *Saturn*, to whom *Saturday* was conſecrated in the pagan religion. But *Plutarch* aſſerts, *Sym.* lib. iv. it was kept in honour of *Bacchus*, who is called *Sabbos*; and becauſe in the feſtivals of this falſe deity they uſed to cry *Saboi*. *Appion* the grammarian maintained, that the *Jews* celebrated the *Sabbath* in memory of their being cured of a ſhameful diſeaſe, which in the *Egyptian* language was called *Sabboſis*. Pagan authors ſpeak pretty frequently of the faſt of the *Sabbath*; as if the *Jews* had ordinarily faſted on this day. *Recutitaque Sabbatha palles*, ſays *Perſius, Sat.* 5. And *Petronius, Et non jejuna Sabbatha lege premet.* They were not aware, that faſting was utterly forbid the *Jews* on the *Sabbath*; but they either very groſsly miſtook the *Sabbath* for the whole week, in which ſome of the *Jews* faſted two days; or they took it in too general a ſenſe, for all ſorts of feaſts; and becauſe they uſed to faſt on the day of ſolemn expiation, they very improperly concluded that they faſted on all *Sabbath* days.

A Sabbath Day's Journey. We have explained from *Joſephus, Antiq.* lib. xiii. cap. 16. that *John Hircanus*, in an expedition he made beyond *Euphrates*, with the king of *Syria*, was the occaſion that the whole army halted on a *Sabbath* day; which proves that long journeys were forbidden the *Jews* on that day. We ſee the ſame thing 2 Macc. viii. 25, 27. where *Judas* could not purſue his victory over *Nicanor*, becauſe of the interpoſition of the *Sabbath*. *Pray ye that your flight be not in the winter, neither on the Sabbath day*, ſays our Saviour, Matt. xxiv. 20. And *Ovid* ſays, fear not the rain, and let not the *Jewiſh Sabbath* hinder you.

Nec pluvias vites, nec te peregrina morentur Sabbatha.
OVID. DE REMED. AMOR.

However, it is evident the *Jews* were allowed to walk a certain ſpace on the *Sabbath* day, ſince we know they went, at leaſt, to the temple or tabernacle, from the remote parts of the city or camp. And St. *Luke* informs us, Acts i. 12. that the Mount of *Olives* was diſtant from *Jeruſalem* about a *Sabbath* day's journey. The rabbins generally fix this diſtance at two thouſand cubits. *Joſephus* ſays, *Antiq.* lib. xx. cap. 6. that the Mount of *Olives* was five *ſtadia* from *Jeruſalem*, which make ſix hundred and twenty-five paces. Thus the journey that was allowable on a *Sabbath* day, was about ſix or ſeven hundred paces, or ſomething more: for the ſame *Joſephus, de Bello*, lib. vi. cap. 3. puts the Mount of *Olives* at ſix *ſtadia* from *Jeruſalem*. *Origen*, quoted by *Oecumenius* on the Acts, ſays, that the journey of a *Sabbath* day is one mile, or two thouſand cubits. The *Jews* alſo uſed to make a mile conſiſt of two thouſand cubits: *Reland. Palæſt.* lib. ii. cap. 1. p. 397. ſo that their cubit muſt be two feet and a half, ſince their mile contains a thouſand paces, or five thouſand feet, taking their paces at five feet each. *Maimonides, in Hilcoth. Sab.* cap. 27. §. 4. will have it, that he who does not know exactly the diſtance of a place, may walk on the *Sabbath* day two thouſand moderate paces, which makes a thouſand geometrical paces of five foot each. *Epiphanius* ſays, *hæreſ.* 66. that the *Jews* believe they are forbid from walking on the *Sabbath* day above ſix *ſtadia*, or ſeven hundred and fifty paces. The *Syriac* tranſlator of the *Acts of the Apoſtles*, puts *about ſeven ſtadia* for a *Sabbath* day's journey; which is according to what ſome rabbins ſay, that a mile is ſeven *ſtadia* and an half. See *Selden de Jur. Nat. & Gent.* lib. iii. cap. 9.

The ſecond Sabbath after the firſt. Luke vi. 1. This expreſſion has much divided commentators. Some (*Iſidor. Peluſ.* lib. iii. *Ep.* 110. *Euthym.*) have taken it for the ſecond, others (*Epiphan. hæreſ.* 51. *n.* 31. *Oſiand. not. ad Harmon. Evang. Vat. Priſc. Druſ. Bez.*) for the laſt day of unleavened bread; and ſome, as *Maldon. Mercat.* for the day of *Pentecoſt*. The paſſover was the firſt *Sabbath*, according to them, and *Pentecoſt* the ſecond. Others have thought, that the firſt grand *Sabbath* was the firſt *Sabbath* of the civil year, in the month *Tizri*; and that the ſecond grand *Sabbath* was the firſt of the holy year, or of the month *Niſan*. But *Joſeph Scaliger, de emend. Temp.* lib. vi. who is followed in this by a great number of able writers (*Lightfoot in Luc. Caſaubon. Exercit.* 13. *in Baron. alii paſſim.*) thinks that to have been the firſt *Sabbath*, which followed the ſecond day of unleavened bread.

The *Jews* thus reckoned their *Sabbaths* from the paſſover to *Pentecoſt*; the *firſt* was called the ſecond after the firſt; *i. e.* the firſt (*Sabbath*) after the ſecond day of unleavened bread. The *ſecond* was called the ſecond *Sabbath* day after the

the ſecond day of unleavened bread. The *third* was called the third *Sabbath* day after the ſecond day of unleavened bread. And ſo of the reſt, as far as *ſecundo-ſeptimum*, *i. e.* the ſeventh *Sabbath* day after the ſecond day of unleavened bread. This ſeventh *Sabbath* immediately preceded *Pentecoſt*, which was celebrated the fiftieth day after the ſecond day of unleavened bread. [Our Rubic has ſomething like this, "*the firſt*, &c. *Sunday after Eaſter—Trinity*," &c.]

The preparation for the Sabbath, is the *Friday* before; for, as it was forbid to make a fire, to bake bread, or to dreſs victuals, on the *Sabbath* day, they provided on the *Friday*, every thing needful for their ſuſtenance on the *Sabbath*.

The Sabbath transferred to Sunday. The obligation of devoting a portion of our time to God to be employed in his worſhip and ſervice, is founded on natural right and reaſon. The law had fixed this to the ſeventh day, *i. e.* the *Sabbath*, for the nation of the *Jews*. The apoſtles of *Jeſus Chriſt*, to honour the day of his reſurrection, alſo determined it to every ſeventh day, and fixed it on the *Sunday*, *i. e.* the firſt day of the week among the *Hebrews*; and the day dedicated to the ſun among the pagans. This day, among *Chriſtians*, is known by the name of the *Lord's-Day*.

[The change of the day of public devotion from the *Sabbath* day of the *Jews* (*Saturday*) to the Lord's day of the *Chriſtians* (*Sunday*) is rather to be gathered from the practice of apoſtolic times, than is clearly enjoined in the *New Teſtament*. It appears, that believers came together on this day to break bread, that collections for the poor were made on this day, and put into the general treaſury of the church (as I underſtand 1 *Cor.* xvi. 2.); that on this day exhortations, and diſcourſes, were made to the people; and, in ſhort, we have the various parts of public worſhip noted, as being performed on this day. It will follow, that we may ſafely imitate thoſe examples which the apoſtles and primitive *Chriſtians* have left us: and whatever obligations the *Jews* might lie under to the obſervance of the *Saturday Sabbath*, they do not bind *Chriſtians*; becauſe, thoſe obligations were *national*, not general; and were commemorative in ſome degree of *Iſraelitiſh* events, in which others have no intereſt: whereas the reſurrection *Sabbath* commemorates an event in which all *Chriſtians* throughout the world are intereſted, and for which no equal mode of commemoration can be deviſed. We have then good example and ſtrong propriety in behalf of our obſervation of the Lord's day, and the ſame principles influenced the *Chriſtians* of early ages, as we learn from what follows.]

It is mentioned Rev. i. 10. *I was in the ſpirit on the Lord's day*. From the very beginning the day of the reſurrection of our Saviour, *i. e.* the day after the Sabbath, was honoured by *Chriſtians* very particularly. To preſerve the remembrance of this day, ſo glorious to *Jeſus Chriſt*, and ſo beneficial to his church, the apoſtles thought fit to transfer to the Lord's day, that reſt which had been obſerved by the *Jews* on their Sabbath. *Barnabas* in his Epiſtle ſays, p. 56. that we joyfully celebrate the eighth day, in memory of the reſurrection of our Saviour, becauſe it was on this day he roſe again, and aſcended into heaven. *Ignatius* the martyr, in his letter to the *Magneſians*, would have us honour this day of the Lord, this day of the reſurrection, as the firſt and moſt excellent of days. *Juſtin Martyr*, *Apolog.* 2. *ad finem*, ſays, that the *Chriſtians* aſſemble together on this day, becauſe it was the day of the creation of the world, and of the reſurrection of *Jeſus Chriſt*. The ſame thing may be ſeen in *Irenæus*, *apud Author. Reſp. ad Orthodox*, *Tertullian*, *Apologet. & de Anima*, *Origen*, *Homil.* 6. *in Exod.* and in the conſtitutions aſcribed to the apoſtles.

[Beſide this, it is thought the *Jews* at the giving of the law miſſed the true Sabbath day, and that the true day, from the creation, is now recovered by the reſurrection of *Chriſt*: ſo that we now keep the correct creation Sabbath as well as the reſurrection Sabbath: but the arguments in ſupport of this opinion are too long for this place; and the reaſons already given are ſufficient: and leſs liable to controverſy.]

Sabbatical year was to be celebrated among the *Jews* from ſeven years to ſeven years, when the land was to reſt, and be left without culture. Exod. xxiii. 10. Levit. xxv. 2, 3, &c. They were to ſet ſlaves at liberty, and each was to re-enter into his inheritance that had been alienated.

God appointed the obſervation of the *Sabbatical year*, to preſerve the remembrance of the creation of the world; to enforce the acknowledgment of his ſovereign authority over all things, particularly over the land of *Canaan*, which he had given to the *Hebrews*, by delivering up the fruits of their fields to the poor and the ſtranger. It was a kind of tribute which they paid to the Lord for it. Beſides, he intended to inculcate humanity to his people, by commanding that they ſhould reſign to the ſlaves, to the poor, to ſtrangers, and to brutes, the produce of their fields, of their vineyards, and of their gardens. Levit. xxv. 2, 3, 4, &c.

It has been much diſputed, at what ſeaſon of the year the *Sabbatical year* began. Some have been of opinion, that it began on the firſt month of the ſacred year, *i. e. Niſan*, or in the ſpring. Others think it began at the firſt month of the civil year, or *Tizri* (*September.*) *Moſes* does not explain himſelf on this matter very clearly. He ſays only, that the land ſhall not be cultivated, and that there ſhall be no harveſt that year. In *Paleſtine*, the time of ſowing wheat and barley was in autumn; barley-harveſt began at the paſſover, and wheat-harveſt at *Pentecoſt*. Therefore, to enter into the ſpirit of the law for obſerving the reſt of the *Sabbatical year*, that the land may not remain two years without cultivation, we muſt neceſſarily begin it at autumn, after the crops were gathered in: they did not till the land in autumn, and they had no harveſt after the winter; but the autumn following they began again to cultivate the land, that they might reap their harveſts in the ſpring and ſummer following.

In the *Sabbatical year* all debts were remitted, and ſlaves were ſet at liberty. Deut xv. 12. Exod. xxi. 2. But were debts abſolutely forgiven, or was the payment of them only ſuſpended? Several think, that this remiſſion was abſolute, and that all debts were totally extinguiſhed in the *Sabbatical year*. *Hebr. Druſius. Eſtius, alii.* The caution of rich men, noticed by *Moſes*, Deut. xv. 9. who would not lend to their brethren at the approach of the *Sabbatical year*, ſeems to prove, that after this year nothing was to be hoped for from their debtors. For if the payment of debts was only ſuſpended till this year was over and paſt, it would not have been a ſufficient motive to hinder them from lending. As there was no lending for intereſt in the caſe, which was forbid to the *Hebrews* toward their brethren, as it could be only a ſimple loan, the creditor might require it again either before, or after, the *Sabbatical year*, on the ſuppoſition of thoſe who think that the remiſſion was not abſolute. *Cajet. Burg. Piſcat. in Deut.* xv. *Baſnage Antiquities of the Jews*, tom. i. p. 29.

Others, as the rabbins, and *Grotius*, diſtinguiſh between debts mortgaged on ſecurity, (the contracts of which included a clauſe of perpetual debts) and ſimple contracts: theſe laſt were for ever acquitted on the *Sabbatical year*, but not the others. *Menochius* alſo thinks, that the remiſſion of debts was general and abſolute, but not of loans or depoſits. This regarded only the natural *Hebrews*, or proſelytes to *Judaiſm*, but not ſtrangers.

It is alſo inquired, whether debts were remitted, and ſlaves ſet at liberty, at the beginning, or at the end, of the *Sabbatical year*. The *Hebrew* ſays literally, Deut. xv. 1. מקץ שבע שנים LXX. Δι ἑπτὰ ἐτων, *At the end of every ſeven years thou ſhalt make a releaſe.* This has given occaſion to ſome to think, that debts were not remitted, nor ſlaves ſet at liberty, till the end of the *Sabbatical year*. But moſt are of the contrary opinion, that it was at the beginning of the *Sabbatical year*. The original text explains it very naturally of the end of the week of the year; after which came the *Sabbatical year*, with which it concludes.

SABBATISMUS, Σαββατισμὸς, Heb. iv. 9. *complete reſt, ceſſation from work.*

SABEC. In *Geneſis* xxii. 13. האיל נאחז בסבך LXX. κατεχόμενος ἐν Φυτῷ σαβὲχ, inſtead of what we read in the *Vulgate*, and in the *Engliſh* verſion, "*Abraham* ſaw a ram intangled by its horns in a thicket," the *Septuagint* and *Theodotion* read, he ſaw a ram caught by its horns in the buſh *Sabec*. *Philo, Eucherius, Diodorus*, as well as the *Septuagint* and *Theodotion*, have taken the *Hebrew* word *Sabec* for a particular ſpecies of ſhrub. *Euſebius* of *Emeſa* thinks, that *Sabec* ſignifies a goat, becauſe of its upright horns. But the beſt interpreters tranſlate this word by, branches of thorns and briars entangled in one another.

SABINUS, *Auguſtus*'s procurator in *Syria*. After the death of *Herod the Great*, and the departure of *Archelaus* from *Rome*, he attempted to ſeize the fortreſs of *Jeruſalem*, and the treaſure that *Herod* had left: but he found a vigorous reſiſtance from the people. After a great ſtruggle with the *Jews*, wherein they ſuffered much, he cauſed fire to be put to the doors of the ſacred treaſure, and took away four hundred talents, for his own ſhare; permitting his officers and ſoldiers to diſtribute the reſt among themſelves. This ſo provoked the people, that they beſieged *Sabinus* in the royal palace, and preſſed him ſo hard, that if he had not ſpeedily ſent for ſuccour from *Varus*, governor of *Syria*, neither he, nor his ſoldiers, would have eſcaped out of their hands. *Varus*, with his troops, came to *Jeruſalem*; but *Sabinus* knowing himſelf guilty, durſt not appear in his preſence, but retired toward the ſea-ſide, to avoid puniſhment. This happened A. M. 4001, *ante* A. D. 3. *Joſeph. Antiq.* lib. xvii. cap. 12.

SABTAH, סבתה, *windings*; from סבב *ſabab*, or סבה *ſibah*.

SABTAH, or *Sabatha*, third ſon of *Cuſh*. Gen. x. 7.

x. 7. He peopled part of *Arabia Fœlix*, where is found a city called *Sabta*, and a people called *Sabtheans*.

SABTECHA, סבתכא, *that ſurrounds*, or *cauſes wounding*; from סבב *ſabab*, *to ſurround*: otherwiſe, from סבה *ſubah*, *to cauſe*, and נכה *nacah*, or כאה *caah*, *to ſtrike*, *to wound*: or, according to the *Syriac* and *Hebrew*, *wounding of old-age*, or *old-age beaten*.

SABTECHA, or *Sabathaca*, fifth ſon of *Cuſh*. He alſo peopled, as is thought, part of *Arabia*, or ſome country toward *Aſſyria*, or *Armenia*, or *Carmania*. For in all theſe regions are found traces of the name *Sabtecha*. Gen. x. 7.

SACÆ. The *Sacæ* are a people of *Aſia*; and the *Sacean* feaſts are known in *Perſia*. *Athenæus*, lib. xiv. cap. 10. *Strabo*, lib. xi. *Herodotus* ſays, lib. iii. that the *Perſians* gave the name of *Sacæ* to all the *Scythians*. We believe *Sheſhach*, Jer. xxv. 26. li. 41. ſtands for *Babylon*, and that the *Sacean* feaſts were celebrated in honour to the moon. See SHESHACH.

SACAR, שכר, ζαχὰρ, *drunkenneſs*: otherwiſe, *inebriating liquor*, *ſalaries*, *wages*; from שכר *ſhakar*, or *ſhecar*, by different readings.

SACAR, or *Sachar*, father of *Ahiam*, one of the heroes of *David*'s army. 1 Chron. xi. 35.

SACK. *Sack-cloth*. This is a pure *Hebrew* word, and has ſpread into almoſt all languages. Beſide the common ſignification of it, which is well known, it imports alſo a ſuit of mourning, worn at the death of a friend or relation. In great calamities, in penitence, in trouble, they wore *ſack-cloth* about their bodies. 2 Sam. iii. 31. Gird yourſelves with *ſack-cloth*, and mourn for *Abner*. Let us gird ourſelves with *ſack-cloth*; and let us go and implore the clemency of the king of *Iſrael*. 1 Kings xx. 31. *Ahab* tore his cloaths, put on a ſhirt of hair-cloth next to his ſkin, faſted, and lay upon *ſack-cloth*. 1 Kings xxi. 27.

When *Mordecai* was informed of the misfortune threatened to his nation, he put on *ſack-cloth*, and covered his head with aſhes. Eſth. iv. 1, 2, 3. *Job* ſays, that he ſewed a *ſack* over his fleſh. Job xvi. 15.

On the contrary, in the time of joy, or on the hearing good news, thoſe who were clad in *ſack-cloth*, tore it from their bodies, and caſt it from them. Pſalm xxx. 11.

The prophets were often cloathed in *ſack-cloth*: [and generally in coarſe clothing.] The Lord bids *Iſaiah* to put off the *ſack-cloth* from about his body, and to go naked. Iſaiah xx. 2. *Zechariah* ſays, xiii. 4. that the falſe prophets ſhould no longer propheſy in *ſack-cloth*, to deceive the ſimple. St. *John*, Rev. xi. 3. ſays, that the two prophets of God ſhould propheſy 1260 years, cloathed in *ſack-cloth*. *Baruch* intimates, that this habit of *ſack-cloth*, was that in which good people cloathed themſelves when they went to prayers. *Baruch* iv. 20.

SACKBUT, *Sambuca*. *Vide* MUSIC.

SACRAMENT, *Sacramentum*; in *Greek*, *Myſterion*. The word *ſacramentum*, is taken, in the *Latin* Vulgate, 1. for a *ſecret*: *ſacramentum regis abſcondere bonum eſt*; it is good to keep the king's ſecret. Tob. xii. 7. And, *neſcierunt ſacramenta Dei*; the wicked know not the ſecrets of God: Wiſ. ii. 22. 2. For a *myſtery*; *Nebuchadnezzar*'s myſterious dream, which he had forgot, was revealed to *Daniel*, with its interpretation: *Ut quærerent miſericordiam Dei ſuper ſacramento iſto. Tunc Danieli myſterium per viſionem nocte revelatum eſt*, &c. 3. For a *ſacrament* of the new law, and for the myſteries of our holy religion. All this agrees with the general ſenſe of *myſtery* and *ſecret*. *Vide* MYSTERY.

Sacraments of the old law. Theſe, were all the ceremonies, ſacrifices, expiations, unctions, benedictions, conſecrations, &c. under the law of *Moſes*. All theſe were myſterious and figurative, of things to come, 1. in the *Chriſtian* diſpenſation; 2. in heaven, and the future world, of which St. *Paul* has diſcovered the myſtery, in his Epiſtle to the *Hebrews*, chap. ix, &c.

The ſacraments of the new law. Theſe have infinitely the preference before thoſe of the old law. St. *Paul* ſays, thoſe of the *Jews* were weak and beggarly elements, which of themſelves had no grace or efficacy: Gal. iv. 9. And that the prieſthood and ceremonies of the law were abrogated and annulled, becauſe of their weakneſs and inſufficiency: Hebr. vii. 18, 19. *For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof. For the law made nothing perfect.* But thoſe of the new law are much fewer in number, more excellent, and more eaſily practiſed, than thoſe of the law of *Moſes*. *Sacramentis numero pauciſſimis obſervatione facillimis, ſignificatione præſtantiſſimis, Chriſtus ſocietatem novi populi colligavit. Aug. Ep.* 54. They are more venerable and auguſt in what they repreſent; more excellent in what they operate; more uſeful in thoſe ſupernatural gifts they procure us; more eaſy in the practice. *Virtute majora, utilitate meliora, actu faciliora, numero pauciora, quàm antiqua. Aug.* lib. xix. *contra Fauſt.* cap. 12.

The *ſacraments* of the new law, are viſible ſigns of an inviſible grace; they were inſtituted by

It has been much diſputed, at what ſeaſon of the year the *Sabbatical year* began. Some have been of opinion, that it began on the firſt month of the ſacred year, *i. e. Niſan*, or in the ſpring. Others think it began at the firſt month of the civil year, or *Tizri* (*September.*) *Moſes* does not explain himſelf on this matter very clearly. He ſays only, that the land ſhall not be cultivated, and that there ſhall be no harveſt that year. In *Paleſtine*, the time of ſowing wheat and barley was in autumn; barley-harveſt began at the paſſover, and wheat-harveſt at *Penteceſt*. Therefore, to enter into the ſpirit of the law for obſerving the reſt of the *Sabbatical year*, that the land may not remain two years without cultivation, we muſt neceſſarily begin it at autumn, after the crops were gathered in: they did not till the land in autumn, and they had no harveſt after the winter; but the autumn following they began again to cultivate the land, that they might reap their harveſts in the ſpring and ſummer following.

In the *Sabbatical year* all debts were remitted, and ſlaves were ſet at liberty. Deut xv. 12. Exod. xxi. 2. But were debts abſolutely forgiven, or was the payment of them only ſuſpended? Several think, that this remiſſion was abſolute, and that all debts were totally extinguiſhed in the *Sabbatical year*. *Hebr. Druſius. Eſtius, alii.* The caution of rich men, noticed by *Moſes*, Deut. xv. 9. who would not lend to their brethren at the approach of the *Sabbatical year*, ſeems to prove, that after this year nothing was to be hoped for from their debtors. For if the payment of debts was only ſuſpended till this year was over and paſt, it would not have been a ſufficient motive to hinder them from lending. As there was no lending for intereſt in the caſe, which was forbid to the *Hebrews* toward their brethren, as it could be only a ſimple loan, the creditor might require it again either before, or after, the *Sabbatical year*, on the ſuppoſition of thoſe who think that the remiſſion was not abſolute. *Cajet. Burg. Piſcat. in Deut.* xv. *Baſnage Antiquities of the Jews*, tom. i. p. 29.

Others, as the rabbins, and *Grotius*, diſtinguiſh between debts mortgaged on ſecurity, (the contracts of which included a clauſe of perpetual debts) and ſimple contracts: theſe laſt were for ever acquitted on the *Sabbatical year*, but not the others. *Menochius* alſo thinks, that the remiſſion of debts was general and abſolute, but not of loans or depoſits. This regarded only the natural *Hebrews*, or proſelytes to *Judaiſm*, but not ſtrangers.

It is alſo inquired, whether debts were remitted, and ſlaves ſet at liberty, at the beginning, or at the end, of the *Sabbatical year*. The *Hebrew* ſays literally, Deut. xv. 1. מקץ שבע שנים LXX. Δι' ἑπτὰ ἐτῶν, *At the end of every ſeven years thou ſhalt make a releaſe.* This has given occaſion to ſome to think, that debts were not remitted, nor ſlaves ſet at liberty, till the end of the *Sabbatical year*. But moſt are of the contrary opinion, that it was at the beginning of the *Sabbatical year*. The original text explains it very naturally of the end of the week of the year; after which came the *Sabbatical year*, with which it concludes.

SABBATISMUS, Σαββατισμὸς, Heb. iv. 9. *complete reſt, ceſſation from work.*

SABEC. In *Geneſis* xxii. 13. ראיל נאחז בסבך LXX. κατεχόμενος ἐν Φυτῷ σαβὲχ, inſtead of what we read in the *Vulgate*, and in the *Engliſh* verſion, "*Abraham* ſaw a ram intangled by its horns in a thicket," the *Septuagint* and *Theodotion* read, he ſaw a ram caught by its horns in the buſh *Sabec*. *Philo, Eucherius, Diodorus*, as well as the *Septuagint* and *Theodotion*, have taken the *Hebrew* word *Sabec* for a particular ſpecies of ſhrub. *Euſebius* of *Emeſa* thinks, that *Sabec* ſignifies a goat, becauſe of its upright horns. But the beſt interpreters tranſlate this word by, branches of thorns and briars entangled in one another.

SABINUS, *Auguſtus*'s procurator in *Syria*. After the death of *Herod the Great*, and the departure of *Archelaus* from *Rome*, he attempted to ſeize the fortreſs of *Jeruſalem*, and the treaſure that *Herod* had left: but he found a vigorous reſiſtance from the people. After a great ſtruggle with the *Jews*, wherein they ſuffered much, he cauſed fire to be put to the doors of the ſacred treaſure, and took away four hundred talents, for his own ſhare; permitting his officers and ſoldiers to diſtribute the reſt among themſelves. This ſo provoked the people, that they beſieged *Sabinus* in the royal palace, and preſſed him ſo hard, that if he had not ſpeedily ſent for ſuccour from *Varus*, governor of *Syria*, neither he, nor his ſoldiers, would have eſcaped out of their hands. *Varus*, with his troops, came to *Jeruſalem*; but *Sabinus* knowing himſelf guilty, durſt not appear in his preſence, but retired toward the ſea-ſide, to avoid puniſhment. This happened A. M. 4001, *ante* A. D. 3. *Joſeph. Antiq.* lib. xvii. cap. 12.

SABTAH, סבתה, *windings*; from סבב *ſabab*, or סבה *ſibah*.

SABTAH, or *Sabatha*, third ſon of *Cuſh*. Gen. x. 7.

x. 7. He peopled part of *Arabia Fœlix*, where is found a city called *Sabta*, and a people called *Sabtheans*.

SABTECHA, סבתכא, *that ſurrounds*, or *cauſes wounding*; from סבב *ſabab*, *to ſurround*: otherwiſe, from סבה *ſubah*, *to cauſe*, and נכה *nacah*, or כאה *caah*, *to ſtrike*, *to wound*: or, according to the *Syriac* and *Hebrew*, *wounding of old-age*, or *old-age beaten*.

SABTECHA, or *Sabathaca*, fifth ſon of *Cuſh*. He alſo peopled, as is thought, part of *Arabia*, or ſome country toward *Aſſyria*, or *Armenia*, or *Carmania*. For in all theſe regions are found traces of the name *Sabtecha*. Gen. x. 7.

SACÆ. The *Sacæ* are a people of *Aſia*; and the *Sacean* feaſts are known in *Perſia*. *Athenæus*, lib. xiv. cap. 10. *Strabo*, lib. xi. *Herodotus* ſays, lib. iii. that the *Perſians* gave the name of *Sacæ* to all the *Scythians*. We believe *Sheſhach*, Jer. xxv. 26. li. 41. ſtands for *Babylon*, and that the *Sacean* feaſts were celebrated in honour to the moon. See SHESHACH.

SACAR, שכר, ζαχὰρ, *drunkenneſs*: otherwiſe, *inebriating liquor*, *ſalaries*, *wages*; from שכר *ſhakar*, or *ſhecar*, by different readings.

SACAR, or *Sachar*, father of *Ahiam*, one of the heroes of *David*'s army. 1 Chron. xi. 35.

SACK. *Sack-cloth*. This is a pure *Hebrew* word, and has ſpread into almoſt all languages. Beſide the common ſignification of it, which is well known, it imports alſo a ſuit of mourning, worn at the death of a friend or relation. In great calamities, in penitence, in trouble, they wore *ſack-cloth* about their bodies. 2 Sam. iii. 31. Gird yourſelves with *ſack-cloth*, and mourn for *Abner*. Let us gird ourſelves with *ſack-cloth*; and let us go and implore the clemency of the king of *Iſrael*. 1 Kings xx. 31. *Ahab* tore his cloaths, put on a ſhirt of hair-cloth next to his ſkin, faſted, and lay upon *ſack-cloth*. 1 Kings xxi. 27.

When *Mordecai* was informed of the misfortune threatened to his nation, he put on *ſack-cloth*, and covered his head with aſhes. Eſth. iv. 1, 2, 3. *Job* ſays, that he ſewed a *ſack* over his fleſh. Job xvi. 15.

On the contrary, in the time of joy, or on the hearing good news, thoſe who were clad in *ſack-cloth*, tore it from their bodies, and caſt it from them. Pſalm xxx. 11.

The prophets were often cloathed in *ſack-cloth*: [and generally in coarſe clothing.] The Lord bids *Iſaiah* to put off the *ſack-cloth* from about his body, and to go naked. Iſaiah xx. 2. *Zechariah* ſays, xiii. 4. that the falſe prophets ſhould no longer propheſy in *ſack-cloth*, to deceive the ſimple. St. *John*, Rev. xi. 3. ſays, that the two prophets of God ſhould propheſy 1260 years, cloathed in *ſack-cloth*. *Baruch* intimates, that this habit of *ſack-cloth*, was that in which good people cloathed themſelves when they went to prayers. *Baruch* iv. 20.

SACKBUT, *Sambuca*. *Vide* MUSIC.

SACRAMENT, *Sacramentum*; in *Greek*, *Myſterion*. The word *ſacramentum*, is taken, in the *Latin* Vulgate, 1. for a *ſecret*: *ſacramentum regis abſcondere bonum eſt*; it is good to keep the king's ſecret. Tob. xii. 7. And, *neſcierunt ſacramenta Dei*; the wicked know not the ſecrets of God. Wiſ. ii. 22. 2. For a *myſtery*; *Nebuchadnezzar*'s myſterious dream, which he had forgot, was revealed to *Daniel*, with its interpretation: *Ut quærerent miſericordiam Dei ſuper ſacramento iſto. Tunc Danieli myſterium per viſionem nocte revelatum eſt*, &c. 3. For a *ſacrament* of the new law, and for the myſteries of our holy religion. All this agrees with the general ſenſe of *myſtery* and *ſecret*. *Vide* MYSTERY.

Sacraments of the old law. Theſe, were all the ceremonies, ſacrifices, expiations, unctions, benedictions, conſecrations, &c. under the law of *Moſes*. All theſe were myſterious and figurative, of things to come, 1. in the *Chriſtian* diſpenſation; 2. in heaven, and the future world, of which St. *Paul* has diſcovered the myſtery, in his Epiſtle to the *Hebrews*, chap. ix, &c.

The ſacraments of the new law. Theſe have infinitely the preference before thoſe of the old law. St. *Paul* ſays, thoſe of the *Jews* were weak and beggarly elements, which of themſelves had no grace or efficacy: Gal. iv. 9. And that the prieſthood and ceremonies of the law were abrogated and annulled, becauſe of their weakneſs and inſufficiency: Hebr. vii. 18, 19. *For there is verily a diſannulling of the commandment going before, for the weakneſs and unprofitableneſs thereof. For the law made nothing perfect.* But thoſe of the new law are much fewer in number, more excellent, and more eaſily practiſed, than thoſe of the law of *Moſes*. *Sacramentis numero pauciſſimis obſervatione facillimis, ſignificatione præſtantiſſimis, Chriſtus ſocietatem novi populi colligavit. Aug. Ep.* 54. They are more venerable and auguſt in what they repreſent; more excellent in what they operate; more uſeful in thoſe ſupernatural gifts they procure us; more eaſy in the practice. *Virtute majora, utilitate meliora, actu faciliora, numero pauciora, quàm antiqua. Aug.* lib. xix. *contra Fauſt.* cap. 12.

The *ſacraments* of the new law, are viſible ſigns of an inviſible grace; they were inſtituted by

Jeſus Chriſt. The church of *Rome* reckons ſeven: 1. Baptiſm: 2. Confirmation: 3. Penance: 4. The Euchariſt: 5. Extreme Unction: 6. Orders: 7. Marriage: but Proteſtants reckon only two, Baptiſm, and the Euchariſt.

Baptiſm was inſtituted by *Jeſus Chriſt*, when he ſaid to his apoſtles, *Go, and teach all nations, baptiſing them in the name of the Father, and of the Son, and of the Holy Ghoſt*. Matt. xxviii. 19. The natural water, is the matter of this *ſacrament*; its form, are the words now recited; its effects, are the *Chriſtian* badge and character, which it communicates to thoſe who receive it: and its hopes are the remiſſion of ſins, and purification of the ſoul of him who receives it.

The *Euchariſt*, is the *ſacrament* of the body and blood of *Jeſus Chriſt*; repreſented under the elements of bread and wine. Our Saviour inſtituted this at his laſt ſupper, which he ate with his apoſtles, the evening before his paſſion, when, taking bread, he ſaid, *Take and eat, this is my body:* and taking the cup, he ſaid, *Take and drink, this is my blood*. Matt. xxvi. 26, 27, 28. Mark xiv. 22, 23, &c. Luke xxii. 17, 18.

SACRIFICE, an offering made to God on his altar, by the hand of a lawful miniſter. *Sacrifice* differs from oblation, in this, in a *ſacrifice* there muſt be a real change or deſtruction of the thing offered; whereas an oblation is but a ſimple offering, or a gift. As men have always been under an obligation of acknowledging the ſupreme dominion of God over them, and over whatever belongs to them, and as there have always been perſons who have conſcientiouſly acquitted themſelves of this duty; we may affirm, that there have always been *ſacrifices* in the world.

Adam and his ſons, *Noah* and his deſcendants, *Abraham* and his poſterity, *Job* and *Melchiſedech*, before the *Moſaic* law, offered to God real *ſacrifices*. The law did nothing more than aſcertain the quality, the number, and other circumſtances of *ſacrifices*. Before that, they offered the fruits of the earth, the fat, or the milk, of animals; the fleeces of ſheep; or the blood, and the fleſh, of victims. Every one purſued his own acknowledgment, his zeal, or his devotion: but among the *Jews*, the law appointed what they were to offer, and in what quantities. Before the law, every one was prieſt and miniſter of his own *ſacrifice*; at leaſt he was at liberty to chooſe what prieſt he pleaſed, ſhould offer his victim. Generally this honour belonged to the moſt ancient, or head of a family, to princes, or men of the greateſt virtue and integrity. But after *Moſes*, this was, among the *Jews*, confined to the family of *Aaron*.

It is diſputed, whether, at firſt, there were any other *ſacrifices* than burnt-offerings: no other appear in Scripture. The Talmudiſts aſſure us, that *Abel* offered only holocauſts, conſuming the fleſh of the victim by fire; becauſe it was not allowed to eat it. *Grotius* is of opinion, that this patriarch did not offer a bloody *ſacrifice*. The text of *Moſes* informs us, Gen. iv. 4. מבכורות עאנו ומחלבהו that he offered *of the firſtlings of his flocks, and of the fat thereof*. But *Grotius* thought the *Hebrew* might be tranſlated *of the firſt-fruits, and the milk*. We are told, that the ancients offered to God only fruits of the earth, herbs, flowers, honey, milk, wheat, wool:

> Lacte mero veteres uſi narrantur, & herbis,
> Sponte ſuâ ſi quas terra ferebat.
>
> OVID. FAST. lib. iv.

We are told alſo, by *Servius*, on *Æneid*, xii. *Vide & Solin. Polyhiſtor*. cap. 11. that the ancients put no fire to their ſacrifices, but obtained it by their prayers; and moſt of the fathers think, it was thus God accepted the ſacrifices of *Abel*: he conſumed them, ſay they, by fire from heaven; which favour was not vouchſafed to *Cain's ſacrifices*. In the ſame manner he ſet fire to the *ſacrifices* offered at *Aaron*'s conſecration, to thoſe offered by *Gideon*, to thoſe offered by *Solomon* at the dedication of his temple, to thoſe of *Elijah* on Mount *Carmel*, and to thoſe offered by the *Maccabees* at reſtoring the worſhip of the temple, after it had been prophaned by *Antiochus Epiphanes*.

The *Hebrews* had properly but three ſorts of *ſacrifices*, 1. *the burnt-offering*, or holocauſt; 2. *the ſacrifice for ſin*, or *ſacrifice* of expiation; 3. *the pacific ſacrifice*, or *ſacrifice* of thankſgiving. Beſide theſe, were ſeveral kinds of offerings, of corn, of meal, of cakes, of wine, of fruits; and one manner of ſacrificing, which has no relation to any now mentioned, *i. e.* the ſetting at liberty one of the two ſparrows offered for the purification of leprous perſons; Levit. xiv. 4, 5, 6, 7, 51, 52, 53. and the ſcape-goat, which was taken to a diſtant and ſteep place, from whence it was thrown: Levit. xvi. 10, 26. theſe animals, thus left to themſelves, were eſteemed as victims of expiation, loaded with the ſins of thoſe who offered them.

The holocauſt was offered and burnt up, on the altar of burnt-offerings, without any reſerve to the perſon who gave the victim, or to the prieſt who killed and ſacrificed it; only the prieſt had the ſkin: for, before the *ſacrifices* were offered

to the Lord, their ſkins were flayed off, and their feet and entrails were waſhed. *Philo de Præmiis Sacerdot.* & *Levit.* vii. 8. See HOLOCAUST, and *Lev.* i.

The *ſacrifice* for ſin, or for expiation, or the purification of a man who had fallen into any offence againſt the law, was not entirely conſumed on the fire of the altar. No part of it returned to him who had given it, but the ſacrificing prieſt had a ſhare of it. If it were the high-prieſt who had offended through ignorance, he offered a calf without blemiſh: he brought it to the door of the tabernacle, put his hand on the head of the ſacrifice, confeſſed his ſin, aſked pardon for it, killed the calf, &c. *Vide* Levit. chap. iv. v.

If it were the whole people which had offended, they were to offer a calf, in like manner. The elders ſhall bring it to the altar of the tabernacle, ſhall put their hands upon its head, and confeſs their offence, &c.

If it be a prince of the people, who had offended, he ſhall offer a goat, ſhall bring it to the door of the tabernacle, ſhall put his hands upon its head, and ſhall confeſs his ſin, &c. I believe, that though *Moſes* orders a goat, it is to be underſtood, that they might offer a ram. See Levit. vii. 1, 2, 3, 4. and compare Levit. v. 6, 7.

If it be a private perſon who has committed an offence, he ſhall offer a ſheep, or a ſhe-goat without blemiſh, ſhall preſent it to the prieſt at the door of the tabernacle, ſhall put his hands upon the head of the *ſacrifice*. The prieſt ſhall ſacrifice it, &c. See Levit. chap. iv. v.

But if he is not of ability to offer a ſheep, or a ſhe-goat, he ſhall offer two turtles, or two young pigeons; one for his ſin, the other for a burnt offering. That which is for the burnt-offering, ſhall be entirely conſumed on the fire of the altar. That which ſhall be offered for his ſin, ſhall be preſented to the prieſt, who ſhall kill it, &c.

If the perſon was extremely poor, he might offer the tenth part of an ephah of meal, *i. e.* a little more than a gallon of meal, without oil or ſpice. He preſented it to the prieſt, who took a handful of it, and threw it on the fire; the reſt was for himſelf. There are ſome other circumſtances belonging to this ſubject, which ſee *Leviticus*, v. 15, 16. and chap. vi. 1, 2, 3. concerning the faults in which, beſides the ſin-offering and ſacrifice of expiation, there is a kind of amends to be made, or obligation of reſtitution to the Lord, or to the perſons offended, according to the nature of the offence: for as to the reſt, the ceremonies were always the ſame.

As to the *ſacrifice for ſin*, when a ram was offered, his rump, or tail, was burnt alſo, which was very fat, along with the reſt of the fat. But if it was a goat, the fat only was burnt. Levit. vii. 2, 3. *Vide* FRAGMENT, No. CX. p. 111, and Plate

The *peace-offering* was offered, to return thanks to God for benefits; or to ſolicit favours from him; or to ſatisfy private devotion; or, laſtly, for the honour of God, only. The *Iſraelites* offered this when they pleaſed, and no law obliged them to it. They were free to preſent what animals they would, provided they were ſuch as were allowed to be ſacrificed. In theſe *ſacrifices* no diſtinction was obſerved, either of age, or ſex, of the victim, as was required in the *burnt ſacrifices*, and the *ſacrifices for ſin*. Lev. iii. The law only required, that the victim ſhould be without blemiſh. He who preſented them came to the door of the tabernacle, put his hand on the head of the victim, and killed it. The prieſt poured out the blood about the altar of *burnt ſacrifices*; he burnt on the fire of the altar the fat which is in the lower belly, that which covers the kidneys, the liver, and the bowels. And if it were a lamb, or a ram, he added to it the rump of the animal, which, in that country, is very fat.

Before theſe things were ſet in order on the fire of the altar, the prieſt put them into the hands of the perſon who provided the victim, then made him lift them up on high, and wave them toward the four quarters of the world, the prieſt ſupporting and directing his hands. The breaſt and the right ſhoulder of the *ſacrifices* belonged to the prieſt that performed the ſervice; and it appears, that each of them were put into the hands of him who offered them; though *Moſes* mentions only the breaſt of the animal. After this, all the reſt of the *ſacrifice* belonged to him who preſented it, and he might eat it with his family and friends, as any other meat. Levit. viii. 30, 31, &c.

The *ſacrifices* or offerings of meal, or liquors, which were offered for ſin, were in favour of the poorer ſort, who could not afford *ſacrifices* of oxen, of goats, or of ſheep, Levit. vi. 14, 15, &c. They contented themſelves with offering meal or flour, ſprinkled with oil, with ſpice (or frankincenſe) over it. And the prieſt taking a handful of this flour, with all the frankincenſe, ſprinkled them on the fire of the altar; and all the reſt of the flour was his own: he was to eat it without leaven in the tabernacle, and none but

the prieſts were to taſte of it. As to the other offerings wherein they preſented fruits, wine, meal, wafers, or any thing elſe, the prieſt always caſt a part of it on the altar, the reſt belonged to him, and the other prieſts. Theſe offerings were always accompanied with ſalt and wine, but without leaven. Levit. ii. 1, 2, 3, &c.

Thoſe *ſacrifices*, in which they ſet at liberty a bird or a goat, were not properly *ſacrifices*; becauſe there was no ſhedding of blood, and the victim remained alive. It was thus they ſet at liberty the ſparrow offered for the purification of a leper, or of a houſe ſpotted with leproſy, Levit. xiv. 4, 5, &c. They preſented to the prieſt a couple of ſparrows, or two clean birds, with a bundle of cedar-wood and hyſſop, tied with a ſcarlet ſtring. The prieſt killed one of the birds over running water, which was in a clean and new earthen veſſel; afterwards, tying the living ſparrow to the bundle of cedar and hyſſop, with the tail turned towards the handle of the veſſel, he plunged it in the water drenched with the blood of the firſt ſparrow, ſprinkled the leper, or the houſe, with it; and then ſet the living ſparrow at liberty, to go where it pleaſed.

The other animal ſet at liberty was a goat; and this was done on the day of ſolemn expiation. The multitude of the children of *Iſrael* preſented to the high-prieſt at the door of the tabernacle, two goats for a ſin-offering. The high-prieſt then caſt lots on the two goats, which of them ſhould be ſacrificed to the Lord, and which ſhould be ſet at liberty, or be the ſcape-goat, the *Azazel*, as the *Hebrews* call it. That which was determined by lot to be ſacrificed was ſlain, and offered for the ſins of the people. That which was to be ſet at liberty, was brought alive before the Lord. The high-prieſt ſaid over him certain prayers, laid both his hands on his head, confeſſed the ſins of the whole congregation, loaded therewith the head of the goat, with correſponding imprecations, then ſent him into the wilderneſs by a man appointed to that office. See AZAZEL, and SCAPE-GOAT.

The *ſacrifices* of birds, were offered on three occaſions. Firſt, for ſin, when the perſon offering was not rich enough to provide an animal for a victim, Levit. v. 7, 8, &c. Secondly, for the purification of a woman after her lying-in, Levit. xii. 6, 7. When ſhe could offer a lamb and a young pigeon, ſhe gave both; the lamb for a burnt-offering, and the pigeon for a ſin-offering. But if ſhe was not of ability to offer a lamb, ſhe gave a pair of turtles, or a pair of young pigeons, to be offered, one for a burnt-offering, and the other for a ſin-offering. Thirdly, they offered two ſparrows for thoſe who were purified from the leproſy; one as a burnt-offering, and the other was a ſcape-ſparrow, as we have ſaid. Levit. xiv. 4, &c. 49, 50, 51.

For the *ſacrifice* of the paſchal lamb, ſee PASSOVER.

The *perpetual ſacrifice*, called in *Hebrew*, *thamid*: the Lord had appointed, Exod. xxix. 38, 39, 40. Numb. xxviii. 3, that they ſhould offer every day two lambs on the altar of burnt-offerings; one in the morning, the other in the evening. They were burnt as holocauſts, but by a ſmall fire, that they might continue burning the longer. The lamb of the morning was offered about ſun-riſe; after the incenſe was burnt on the golden altar, and before any other *ſacrifice*. That in the evening was offered *between the two evenings*, *i. e.* at the decline of day, and before night. With each of theſe victims was offered half a pint of wine, half a pint of the pureſt oil, and an aſſaron, or about three pints, of the fineſt flour.

Such were the *ſacrifices* of the *Hebrews*: *ſacrifices*, indeed, very imperfect, and altogether incapable of themſelves to purify the ſoul! St. *Paul* has deſcribed the *ſacrifices*, and other ceremonies of the law, as *weak and beggarly elements*, Gal. iv. 9. They repreſented grace and purity, but they did not communicate it, ſays St. *Auſtin*. They convinced the ſinner of the neceſſity to purify himſelf, and make ſatisfaction to God; but they did not impart holineſs to him. *Sacrifices* were only prophecies and figures of the true *ſacrifice*, which eminently includes all their virtues and qualities; being, at the ſame time, an holocauſt, a *ſacrifice* for ſin, and a *ſacrifice* of thankſgiving; containing the whole ſubſtance and efficacy, of which the ancient *ſacrifices* were only repreſentations. The paſchal lamb, the daily burnt-offerings, the offerings of flour and wine, and all other oblations, of whatever nature, promiſed and repreſented the death of *Jeſus Chriſt*.

The *ſacrifice* of an humble and contrite heart, is that *ſacrifice*, which, on our part, conſtitutes the whole merit of all we can offer to God. Pſalm li. 17. *The* ſacrifices *of God are a broken ſpirit; a broken and a contrite heart, O God, thou wilt not deſpiſe.* The *Jews*, without theſe diſpoſitions, could not offer any offering agreeable to God; and God often explains himſelf on this matter in the prophets. Pſalm xl. 6; Iſai.

Iſai. i. 11, 12, 13, 14. *Jerem.* xxxv. 15. *Amos* v. 21, 22. *Hoſ.* xiv. 2, 3, 4. *Joel* ii. 12, 13, *&c. Pſal.* li. 16.

Human ſacrifices. The natural notion common to mankind, that we muſt offer to God whatever we moſt value, has prevailed on ſeveral nations ſo far, as to induce them to offer human *ſacrifices.* It is not agreed, who firſt introduced this cuſtom. Some aſcribe it to *Ilus*, or *Saturn*, who, they ſay, practiced it among the *Phœnicians.* He offered up to the gods his own ſon *Jehoud*, whom he had by the nymph *Anabreth. Sanchoniat. apud Euſeb. præparat.* lib. iv. cap. 16. *Philo* inſinuates, *lib. de Abraham*, that the cuſtom of offering ſuch *ſacrifices* was known in *Canaan* before *Abraham*; and ſome learned men think, that the example of theſe people took off much of that horror *Abraham* would otherwiſe have had, at the intention of ſacrificing his own ſon. *Marſham Canon Ægypti. chronol. Johan. le Clerc in Gen.* xxii. 2. *Vide* FRAGMENT, No. CLVI. page 146.

But it is much more probable, that *Abraham* was the firſt who attempted to *ſacrifice* his own ſon; and that his example miſunderſtood, and ill applied, gave riſe to this cuſtom. *Philo* does not deny indeed, that *human ſacrifices* might obtain in *Paleſtine* before *Abraham*'s time; but he maintains, that this patriarch had no intention to imitate theſe people; whoſe manners and idolatry he abhorred. What motive could prompt him to this action? Was it fear, hope, vanity, oſtentation, deſire of praiſe, or of riches? *Iſaac* was every thing to him.

Human ſacrifices were cuſtomary in *Paleſtine*, *Africa*, *Gaul*, and almoſt all the world over; it muſt be owned too, they were very ancient, and that men really were *ſacrificed* to their falſe gods. I know ſome learned men have thought, that among the *Canaanites* and *Moabites*, they contented themſelves with making the children to paſs through the flames, or between two fires, which they called, *luſtrare per ignem*; and I doubt not, but ſometimes they did ſo. But often they really conſumed them in the flames.

Moſes in *Leviticus* xviii. 21. forbids making children to paſs through the fire in honour of *Moloch:* this ſome underſtand of a luſtration only, like what is mentioned in prophane authors,

> Moxque per ardentes ſtipulæ crepitantis acervos,
> Trajicias coleri ſtrenua membra pede;
> Omnia purgat edax ignis.
>
> OVID. *Faſt.* lib. iv.

Beſides, the Scripture mentions a ſon of king *Ahaz*, who had been offered to *Moloch*, and yet reigned after his father. 2 *Kings* xvi. 3. compared with 2 *Kings* xviii. 1.

But there are many other evidences, that they burned their children in honour of falſe gods. Thus *Levit.* xx. 1, 2, 3. *Whoſoever he be of the children of* Iſrael, *or of the ſtrangers that ſojourn in* Iſrael, *that giveth any of his ſeed to* Moloch; *he ſhall ſurely be put to death, the people of the land ſhall ſtone him with ſtones. And I will ſet my face againſt that man, and will cut him off from among his people: becauſe he hath given of his ſeed unto* Moloch, *to defile my ſanctuary, and to prophane my holy name. And if the people of the land do any ways hide their eyes from the man, when he giveth of his ſeed unto* Moloch, *and kill him not, then I will ſet my face againſt that man, and againſt his family, and will cut him off, and all that go a whoring after him, to commit whoredom with* Moloch, *from among their people. Moſes* again repeats theſe prohibitions, *Deut.* xviii. 10. And it appears from *Amos* v. 26. that notwithſtanding theſe prohibitions, the people did not forbear even in the deſart, to carry with them a tent conſecrated to the god *Moloch.*

It is beyond all doubt, that the *Canaanites* put their children to death in honour of their gods, Pſal. cvi. 37. *Jeremiah* xix. 5. ſays, *They have built alſo the high places of* Baal, *to burn their ſons with fire, for burnt offerings unto* Baal. See alſo chap. xxxii. 35. For theſe crimes God drove out the *Canaanites.* See *Deut.* xviii 10, 12. and *Wiſdom* xii. 5.

The *Phœnicians*, who were a remnant of the *Canaanites*, continued this barbarous cuſtom, which they juſtified by the example of *Ilus* or *Saturn*, as above: they carried this cuſtom with their colonies into *Africa*, where it continued for a long time. When *Gelo*, king of *Sicily*, conquered the *Carthaginians*, by the treaty he made with them, he obliged them to renounce this cuſtom of ſacrificing their children to *Saturn. Plutarch Apophth. Juſtin*, lib. xviii. aſſures us, that *Darius* impoſed the ſame commands on them by an embaſſy; to leave off *human ſacrifices.* Notwithſtanding this, they continued theſe practices till the proconſulate of *Tiberius*, who cauſed the prieſts of *Saturn* to be hanged on trees around their temples. *Tertull. Apologet. Diodorus Siculus*, *apud Euſeb. præpar.* lib. iv. cap. 16. gives us a deſcription of *Saturn*, as adored by the *Carthaginians:* the figure was of braſs; the hands of which were turned backward, and bending toward the ground; ſo that when they put upon his arms a child, to be conſecrated to him, he immediately fell into a pan

of

of burning coals beneath; and died miſerably at the feet of the ſtatue.

It would be to little purpoſe to aſſemble examples of human victims. *Porphyry* aſſures us, that the book of *Sanchoniathon* was full of them. Theſe *ſacrifices* were frequent, not only in *Phœnicia*, in *Paleſtine*, in the countries of *Ammon* and *Moab*, in *Idumea*, in *Arabia*, and in *Egypt*, but alſo in *Gaul*, among the *Scythians*, the *Thracians*, in the iſlands of *Rhodes*, *Chios* and *Cyprus*, even among the *Athenians*; and finally, alſo in *America*. *Porphyr. de abſtin.* lib. ii. p. 202, *& ſeq.*

As to what is affirmed, that *Ahaz* had the ſame ſon for his ſucceſſor, whom he had made to paſs through the fire in honour to *Moloch*, no proof can be given of this. It is true, his ſucceſſor was *Hezekiah*; but he might have had ſeveral other ſons. We know another of his ſons, whoſe name was *Maaſiah*, who was put to death at the command of the king of *Iſrael*, 2 Chron. xxviii. 7. *Vide* FRAGMENT, No. LI. page 100.

SACRILEGE. The action of prophaning holy things, or committing outrage againſt holy things or perſons. Theft, or abuſe, or prophanation of ſacred things, is *ſacrilege*. Scripture gives the name of *ſacrilege* to idolatry, and to other crimes that more directly inſult the deity. And he is called *ſacrilegious*, who commits an impiety, a prophanation of holy things; who uſurps ſacred offices; who approaches the ſacraments unworthily; who plunders or pillages things dedicated to God, &c.

SADOC, Σαδὼκ. See ZADOK.

I. SADOC, ſon of *Azor*, and father of *Achim*, anceſtor of *Jeſus Chriſt*. *Matth.* i. 14.

II. SADOC, founder of the ſect of the *Sadducees*: this is what almoſt all have ſaid, who have treated of this ſect; but they inform us little concerning his perſon. It is ſaid, *Sadoc* ſucceeded *Antigonus Socchæus*, as a diſciple ſucceeds his maſter, in the tradition of his doctrine; which *Antigonus* had ſucceeded *Simon the Juſt*, the high-prieſt. *Vide Bartholocci Bibliot. Rabinnic.* tom. i. p. 376. *Alios in Thiſbi. Author Cozri, Pirke-avoch. Alios plures.* But *Simon the Juſt* died A. M. 3711, *ante* A. D. 293. So that *Sadoc* may have lived about A. M. 3740.

Antigonus, maſter to *Sadoc*, was, it is thought, the head of a ſect, who, from exceſs of ſpirituality, taught, that we muſt give to the Lord a pure and diſintereſted worſhip. His diſciple *Sadoc* unable to conform to ſuch diſintereſted morality, yet unwilling to abandon his maſter, gave his maxim a quite contrary turn: inferring, that there was no recompence to be hoped for, nor puniſhment to be feared, after this life; and that good was to be done, and evil to be avoided, without any view either to hope or fear.

Some *Rabbins* make *Sadoc* a diſciple of *Doſitheus*, and pretend that he withdrew to *Samaria*; that he made a ſchiſm from the other *Jews*, and worſhipped on mount *Gerizim*. *Vide Epiphan. hæreſ.* 14. But this ſentiment cannot be ſupported, ſince *Doſitheus* the *Samaritan* lived long after *Sadoc*, and after *Jeſus Chriſt*. Others ſay, that *Alexander* the Great having permitted the *Samaritans* to build a temple on mount *Gerizim*, *Sadoc*, *Boethus*, and ſeveral other prevaricating *Jews*, worſhipped on *Gerizim*, and thus ſeparated themſelves from *Simon the Juſt*, and *Antigonus Socchæus*, who continued ſtedfaſt to the temple at *Jeruſalem*. *Origen. in Matt. tract.* 27. *Rab. Abraham Levi, in Cabbala Hiſtorica.* Laſtly, ſome, without recurring to *Sadoc* at all, think that the word *Saducees* comes from the *Hebrew Sedec*, which ſignifies *juſtice*; and that they took this name to diſtinguiſh themſelves; being deſirous to paſs for great lovers of juſtice. *Epiphan. hæreſ.* 14. *Hieronym. in Mat.* xxii. *Toſtat. & Jun. ibidem. Joſephus* obſerves, *de Bello*, lib. ii. cap. 12. that they were very ſevere in puniſhing faults.

SADUCEES, Σαδδυκαῖοι, *juſt*, or *juſtified*.

SADUCEES, diſciples of *Sadoc*. They conſtituted one of the four principal ſects of the *Jews*. They were chiefly diſtinguiſhed from other *Jews*, by their opinion concerning angels, and the ſoul. They did not deny that we had reaſonable ſouls; but they maintained that this ſoul was mortal; *Joſeph.* lib. ii. *de Bello*, cap. 12. and, by a neceſſary conſequence, they denied the rewards and puniſhments of another life. They pretended alſo, that the exiſtence of angels, and a future reſurrection, are illuſions, *Acts* xxiii. 8. *Matth.* xxii. 23. *Mark* xii. 18. *Luke* xx. 27. *Epiphanius, hæreſ.* 14. and after him St. *Auſtin, ſerm.* 70. *de Verbis Domini*, cap. 3, n. 5. advanced, that they denied the Holy Ghoſt. But neither *Joſephus*, nor the evangeliſts accuſe them of this error. It has been alſo imputed to them, that they thought God to be corporeal; and that they received none of the prophecies.

It is difficult to conceive how they could deny the being of angels, and yet receive the books of *Moſes*, where frequent mention is made of angels, and of their appearances. The ancients do not acquaint us how they ſolved this difficulty. It is likely they conſidered angels, not as individual beings, and ſubſiſting of themſelves, but

but as powers, emanations, or qualities inſeparable from the Deity, much as the ſun-beams are inſeparable from the ſun. [This was the opinion of ſome *Jews* in the time of *Juſtin. Dialog. cum Tryphone.* p. 358. See *Grotius* on *Matth.* xxii. 23. and M. *Le Clerc* on *Acts* xxiii. 8.] Or perhaps they held angels to be mortal; juſt as they thought of human ſpirits.

As the *Saducees* acknowledged neither puniſhments nor recompences in another life, they were inexorable in chaſtiſing the wicked. *Joſeph. de Bell.* lib. ii. cap. 22. They obſerved the law themſelves, and cauſed it to be obſerved by others, with the utmoſt rigour. They admitted none of the traditions, explications, or modifications of the *Phariſees*; they kept only to the text of the law; and maintained, that only what was written was to be obſerved. *Joſeph. Antiq.* lib. xiii. cap. 18.

The *Saducees* are accuſed of rejecting all the books of Scripture, except thoſe of *Moſes; Vide Serrar. trihæreſ.* cap. 21. n. 1. *Elian. in Thiſbi. Origen. in Matth. tract.* 21. *Tertul. præſcript.* cap. 49. *Hieronym. in Matth.* cap. 22. and to ſupport this opinion it is obſerved, that our Saviour uſes no Scripture againſt them, but paſſages out of the Pentateuch. But *Scaliger*, *Elenchus trihæreſ.* cap. 16. produces good proofs to vindicate them from this. He obſerves, that they did not appear in *Iſrael* till after the number of the holy books were fixed, and that if they had been to chooſe out of the Canon, the Pentateuch was leſs favourable to them than any other book, ſince it often mentions angels and their appearances. Beſides, the *Saducees* were preſent in the temple, and at other religious aſſemblies, where the books of the prophets were read, as well as thoſe of *Moſes*. They were in the chief ſtations of the nation; many of them were even prieſts. Would the *Jews* have ſuffered in theſe employments perſons who rejected the greater part of their Scriptures? *Menaſſeh-ben-Iſrael* ſays expreſsly, *de Reſurrect. mort.* lib. i. cap. 6. that indeed they did not reject the prophets, but that they explained them in a ſenſe very different from that of the other *Jews*.

Joſephus aſſures us, *Antiq.* lib. xiii. cap. 9. that they denied deſtiny, or fate, alledging, that theſe were only ſounds void of ſenſe, and that all the good, or evil, that happens to us, is in conſequence of the good or evil ſide we have taken, by our free choice: that God was far from doing or from knowing evil; and that man was abſolute maſter of his own actions. This was roundly to deny a Providence, and on this footing I know not what could be the religion of the *Saducees*; or what influence over things below they could aſcribe to God. However, as it is certain they were not only tolerated, but were admitted to the high-prieſthood itſelf, this ſhews the then ſtate of religion among the *Jews*.

John Hyrcanus, high-prieſt of the nation, ſeparated himſelf in a ſignal manner from the ſect of the *Phariſees*, and went over to that of *Sadoc*. It is ſaid alſo, *Joſeph. Antiq.* lib. xiii. cap. 18. he ſtrictly commanded all *Jews*, on pain of death, to receive the maxims of this ſect. *Ariſtobulus* and *Alexander Jannæus*, ſon of *Hyrcanus*, continued to favour the *Saducees*, *Abraham ben dior. Cabbala.* and *Maimonides* aſſures us, *Halac. Sanhedrin*, cap. 11. that under the reign of *Alexander Jannæus*, they poſſeſſed all the offices of the *Sanhedrim*, and that there remained of the party of the *Phariſees*, only *Simon* the ſon of *Secra*. *Caiaphas*, who condemned *Jeſus Chriſt* to death, was a *Saducee*, Acts iv. 1. v. 17. as was *Ananus* the younger, who put to death St. *James*, the brother of our Lord. *Joſeph. Antiq.* lib. xx. cap. 88. p. 698. At this day, the *Jews* hold as heretics, that ſmall number of *Saducees* which are found among them. *Vide Serrar. Trihæreſ. Menaſſe ben-Iſrael*, lib. i. *de Reſurrectione mortuorum*; *Baſnage*'s Hiſtory of the *Jews*, lib. iii. cap. 5, 14, *&c.*

The ſect of the *Saducees* is not extinguiſhed; it was much reduced by the deſtruction of *Jeruſalem*, and by the diſperſion of the *Jews*; but it revived afterwards. At the beginning of the third century it was ſo formidable in *Egypt*, that *Ammonim*, *Origen*'s maſter, thought himſelf obliged to write againſt them; or rather againſt the *Jews* who tolerated the *Saducees*, though they denied the fundamental points of their religion. The emperor *Juſtinian* mentions the *Saducees* in one of his edicts, baniſhes them out of his dominions, and condemns them to the ſevereſt puniſhments, as people that maintained atheiſtical and impious tenets; denying the reſurrection, and the laſt judgment.

Annus, or *Ananus*, a diſciple of *Juda*, ſon of *Nachman*, a famous *Rabbin* about A. D. 755, declared himſelf, it is ſaid, in favour of the *Saducees*, and ſtrenuouſly protected them againſt their adverſaries. They had alſo a celebrated defender in the twelfth century, in the perſon of *Alpharag*, a *Spaniſh Rabbin*. *Ganz*, *Tzemach David.* p. 125. This doctor wrote againſt the *Phariſees*, the declared enemies of the *Saducees*; and maintained that the purity of *Judaiſm* was only found among the *Saducees*; that the traditions avowed by the *Phariſees* were uſeleſs, and

that

that the ceremonies which they had multiplied without end, were insupportable. Rabbi *Abraham-ben-David Italleri* replied to *Alpharag*, and supported the sect of the *Pharisees* by two great arguments; that of their universality, and that of their antiquity. He proved their antiquity, by a continued succession from *Adam* down to A. D. 1167; and their universality, because the *Pharisees* are spread all the world over, and are in all the synagogues.

There are still *Saducees* in *Africa*, and other places. They deny the immortality of the soul, and the resurrection of the body; but they are rare, or at least, there are but few who declare themselves for these opinions. Some have confounded the *Saducees* with such as hold the *metempsychosis*, and with the defenders of the two principles, *i. e.* the *Manichees*; but it is certain these sects are different from the *Saducees*.

SAFRON, *Crocus*; in *Hebrew* כרכם *carcos*. LXX. Κρόκος, or *corcos*; a well known flower: of a blue colour, in the midst of which are small yellow threds, of a very agreeable smell. *Solomon* in *Canticles* iv. 14. joins it with other aromatics: *nardus & crocus, & fistula, &c. Jeremiah* speaks of cloths of a *safron* colour. *Lament.* iv. 5. האמנים עלי תולע. But the *Hebrew* of *Jeremiah* rather signifies purple or crimson.

SAGAN, סגן, *deputy*.

SAGAN. סגן. The *Rabbins* call him אב בית הדין. *Ab-beth-din*, father of the house of judgment. The *Hebrews* thus call the deputy of the high-priest, who supplied his office, and who performed the functions of it, in the absence of the high-priest; or when any accident had disabled him from officiating in person; of which we have examples in *Josephus*. The *Jews* think this office of *Sagan* was very ancient. They hold that *Moses* was *Sagan* to *Aaron*. I do not find the word *Sagan* in this sense in Scripture, but it is frequent in the *Rabbins*. *Vide Selden de Synedriis*, lib. iii. cap. 8. & *Authores de Repub. Hebræor.*

Sagan is also put for princes, or the chief officers of a kingdom; and it often occurs in this sense, in *Ezra, Nehemiah, Isaiah, Jeremiah, Ezekiel*, and *Daniel*. *Sagan* is rather *Chaldæan* than *Hebrew*, and it is very likely that the *Hebrews* learned it from the *Chaldees*, to express princes, and great courtiers; magistrates and men in power, not only among the *Babylonians*, but also among the *Hebrews*. *Jerom* generally translates this word by magistrates, and the LXX. by *Satraps, princes, nobles, governors*.

SAINT, *sanctity, to sanctify*, &c. These words are used in different senses in Scripture. *Vide* SANCTIFY.

1. *Saint* signifies pure, free from defilements and sins, which render a man unfit for approaching holy things. To *sanctify*, signifies to purify, and to put one's self in a condition to appear before the Lord, and to partake of holy things, Exod. xix. 22. *And let the priests also which come near to the Lord, sanctify themselves, lest the Lord break forth upon them.* And verses 10, 11. *And the Lord said unto* Moses, *Go unto the people, and sanctify them to-day and to-morrow, and let them wash their cloaths, and be ready against the third day*, to receive the law. Job. i. 5. Job *sent and sanctified* his children.

2. *To sanctify*, is put for appointing to any holy use. Gen. ii. 3. *God sanctified the seventh day.* Exod. xiii. 2. He *sanctified* all the first-born. Exod. xix. 23. *Set bounds about the mount, and sanctify it.* Exod. xxviii. 41. *Sanctify them, that they may minister unto me in the priest's office.* There were in the temple at *Jerusalem*, many rich spoils that *David* and his successors had sanctified to the Lord.

3. *To sanctify*, is sometimes put for preparation for an action, that does not require extraordinary holiness. Numb. xi. 18. *Sanctify yourselves against to-morrow, and ye shall eat flesh.* Josh. iii. 5. *And* Joshua *said unto the people, Sanctify yourselves, for to-morrow the Lord will do wonders among you.* Joel ii. 15, 16. *Blow the trumpet in* Sion, *sanctify a fast, call a solemn assembly, gather the people, sanctify the congregation, i. e.* prepare it, or publish a fast, a congregation.

4. *Saint, sanctity, sanctification.* These epithets in a sovereign manner are ascribed to God, the author of all *sanctity* and holiness. So the *cherubim* and *seraphim* cry to him incessantly, *Holy, Holy, Holy.* Isai. vi. 3. He is eminently *the Holy One of* Israel, *Isai.* x. 20. 2 *Kings* xix. 22. & *alibi passim.* All our holiness is before him nothing but pollution, his name is Holy, or, the *saint*, or rather *sanctity* itself. We sanctify and hallow his name, and we pray that his name be hallowed, when we praise him, when we acknowledge his majesty, when we worship him, and when we endeavour to make him known, adored, praised, and beloved, by all who are capable of it.

5. The *saint*, the *sanctum*, the holy place, expresses that particular part of the temple, which was between the porch and the sanctuary; and in which were the golden candlestick, the altar of incense, and the table of shew-bread.

6. The *sanctum*, or *sancta*, is taken for the whole temple, or for heaven. Psal. xx. 6. *He will hear him from his holy heaven.* Psal. cii. 19. *For he hath looked down from the height of his sanctuary; from heaven did the Lord behold the earth.*

Pſalm cl. 1. *Praiſe God in his ſanctuary, praiſe him in the firmament of his power.*

7. *The ſanctum ſanctorum, holy of holies,* or *the ſanctuary,* ſignifies the moſt inward and ſacred part of the temple, where was the ark of the covenant; and where nobody entered but the high-prieſt, and that only once a year, on the day of ſolemn expiation.

8. *Saints,* is ſometimes put for *the people of* Iſrael; ſometimes for *Chriſtians.* The faction of *Korah, Dathan,* and *Abiram,* ſaid to *Moſes* and *Aaron*; Numbers xvi. 3. *Ye take too much upon you, ſeeing all the congregation are holy* (or *ſaints*) *every one of them, and the Lord is among them.* And in ſeveral places of Scripture, the *Hebrews* are called a holy nation. *Ye ſhall be unto me a kingdom of prieſts, and an holy nation,* Exod. xix. 6. 1 Pet. ii. 9. Deut. vii. 6. xiv. 2, 21. Nothing is more frequent in St. *Paul,* than the name of *ſaints* given to the *Chriſtians.* See *Rom.* i. 7. viii. 27, 28. xii. 13. xv. 25, 26. xvi. 2, *&c.*

9. *Saints* ſtands for the prieſts of the Lord. Numbers xvi. 5, 7. *Even to morrow the Lord will ſhew who are his, and who is holy; and will cauſe him to come near unto him, even him whom he hath choſen, will he cauſe to come near unto him. Aaron* is called in *Deuteronomy,* the holy one, or the *ſaint,* of God. Deut. xxxiii. 8. *Let thy* thummim *and thy* urim *be with thy holy one.* And in Pſalm cvi. 16. *They envied* Moſes *alſo in the camp, and* Aaron *the* ſaint *of the Lord.*

10. *Saints* ſignifies in particular *good men,* and *the ſervants of God.* Prov. ix. 10. *The knowledge of the holy* (or *ſaints*) *is underſtanding.* Prov. xxx. 3. *I neither learned wiſdom, nor have the knowledge of the holy,* or *ſaints.* Pſalm xxxiv. 9. *O fear the Lord, ye his* ſaints, *for there is no want to them that fear him.* Pſalm xvi. 2, 3. *My goodneſs extendeth not to thee, but to the* ſaints *that are in the earth, and to the excellent, in whom is all my delight.*

11. *Saints* is often put for *angels.* Job v. 1. *To which of the* ſaints *wilt thou turn?* And, *Behold he putteth no truſt in his* ſaints, *yea the heavens are not clean in his ſight.* Job iv. 17, 18. *Shall mortal man be more juſt than God? Shall a man be more pure than his maker? Behold, he put no truſt in his ſervants, and his angels he charged with folly.* *Daniel* ſays, iv. 13, 23. *An holy one* (or *ſaint*) *came down from heaven.* And *Moſes,* Deut. xxxiii. 2, 3, *the Lord ſhined forth from mount* Paran, *and came with ten thouſands of* ſaints.

12. *Saints* and *ſainteſſes.* The *Hebrews* give theſe names, by way of *Antiphraſis,* to men and women that proſtituted themſelves in honour (as they thought) of ſome prophane deity, according to the blind and polluted notions of their falſe religion. *Moſes* ſays, Deut. xxiii. 17. לא תהיה קדשה מבנות ישראל ולא יהיה קדש מבני ישראל, *There ſhall be no whore of the daughters of* Iſrael, *nor a ſodomite of the ſons of* Iſrael. Literally, there ſhall be no *ſainteſs,* or *ſaint,* &c. See 1 *Kings* xiv. 24. xv. 12. xxii. 46. 2 *Kings* xxiii. 7. *Job* xxxvi. 14. *Hoſea* iv. 14. [*Separated* perſons, *i. e.* to the idol; which is the import of (*kadeſh*-ſaint) in this acceptation.]

SALAH, שלח, σαλὰ, *miſſion, ſending:* otherwiſe, *branches,* or *dart*; from שלח *ſhalach:* according to the *Syriac, that ſpoils,* or *is ſpoiled.*

SALAH, or *Saleh,* ſon of *Cainan,* and grandſon of *Arphaxad*; rather, by leaving out *Cainan,* who is not in the *Hebrew* copies, *Salah* was born in the thirty-fifth year of his father *Arphaxad,* A. M. 1693. He begat *Eber* at thirty years old, A. M. 1723. He died aged 433 years, A. M. 2126, *ante* A. D. 1878. Gen. xi. 12, &c. The orientals have preſerved ſeveral traditions concerning *Salah*; but we read in ſome *Arabian* authors, that this *Salah,* is more modern than *Salah* the ſon of *Arphaxad.*

SALAMIS, Σαλαμὶς, or *Salamina, Acts* xiii. 5. *ſhaken, toſt, beaten*; from the *Greek* σαλεύω, *I beat, I toſs.*

SALAMIS, a city of the iſle of *Cyprus.* St. *Paul* came hither with St. *Barnabas,* A. D. 44, and there converted *Sergius Paulus,* Acts xiii. 5. *Salamis* is now called *Famagouſta.* A. D. 488, the body of St. *Barnabas* was found here. He was a native of *Cyprus.*

SALAMPSO, daughter of *Herod the Great,* and of *Mariamne* the *Aſmonean. Salampſo* was firſt contracted to *Pheroras*; afterwards ſhe married *Phazael* her couſin-german, the ſon of *Phazael,* her uncle by the father's ſide, by whom ſhe had three ſons, *Antipater, Herod,* and *Alexander*; and two daughters, *Alexandra* and *Cypros.* [*Vide* the Plate of *Herod*'s genealogy.]

SALATHIEL, שאלתיאל, *I have aſked of God,* or *loan of God*; from שאל *ſhaal.* Ezra iii. 2. [*Shealtiel,* Engliſh tranſlation.]

I. SALATHIEL, or *Shealtiel,* ſon of *Jeconiah,* and father of *Zerubbabel,* 1 Chron. iii. 17. He died at *Babylon* during the captivity. *Salathiel* was alſo ſon of *Neri,* according to St. *Luke,* iii. 27. He deſcended from *Solomon by Rehoboam,* according to St. *Matthew,* i. 12; and from *Solomon* by *Nathan,* according to St. *Luke.* In *Salathiel* were united the two branches of this illuſtrious genealogy; ſo that *Salathiel* was ſon to *Jeconiah,* according to the fleſh, as appears from the *Chronicles,* which ſay, that *Jeconiah* had two ſons, *Aſſir* and *Salathiel,* at *Babylon.*

And he might be ſon of *Neri* by adoption, or by having married the heireſs of *Neri*'s family; or, as proceeding from the widow of *Neri*, he being dead without children. For in any one of theſe caſes he would paſs for the ſon of *Neri* according to the law. St. *Luke* does not tell us in what ſenſe he was ſon to *Neri*. *Vide* FRAGMENT, No.

The *Jews* pretend, that *Salathiel* was titular prince of the *Jews*, during their captivity. That he had ſucceſſors, of the houſe of *David*, called *princes of the captivity*, who were appointed by the kings of the country. They give us a ſucceſſion of them for ſeveral ages; and ſome *Jewiſh* authors maintain, that the heads of the captivity are ſtill in being beyond the *Euphrates*. *Vide Selden, de Synedriis*, lib. ii. cap. 7. §. 5. *Jacob Alting.* lib. *Shilo* lib. i. cap. 3. All this is in anſwer to our objection, when we urge the prophecy of *Jacob*, Gen. xlix. 10. that a law-giver ſhould not depart from between the feet of *Judah*, till the coming of the *Meſſiah*. To which they anſwer, that the ſcepter and the law-giver are ſtill in being among them, in the perſons of theſe princes of the captivity.

II. SALATHIEL, of *Reuben*, ſon of *Simeon*; anceſtor of *Judith*. *Judith* viii. 1. Vulg.

SALCHAH, סלכה, *your baſket*; from סלל *ſalal*: otherwiſe, *that treads you under foot*, or *thy treading under foot*; from סלה *ſalah*, and the pronoun ך *ka, thee, you.*

SALCHAN, *Salecha*, or *Salcha*, a city of the kingdom of *Og*, in the country of *Baſhan*, beyond *Jordan*, toward the northern extremity of the portion of *Manaſſeh*, Deut. iii. 10. 1 Chron. v. 11. Joſh. xii. 5. xiii. 11.

SALEM, שלם, σαλὴμ, *compleat, perfect*; from שלם *ſhalam*: according to the *Septuagint*, *peace*; from *ſhalam*.

I. SALEM. This name is given to *Jeruſalem*, Pſalm lxxvi. 2. *In* Salem *alſo is his tabernacle, and his dwelling place in* Zion. The Vulgate reads, *Factus eſt in pace locus ejus.* But the *Hebrew* requires, *Factus eſt in* Salem *locus ejus.* The common opinion is, that *Melchiſedech*, king of *Salem*, was king of *Jeruſalem*. Gen. xiv. 18. Hebr. vii. 1, 2.

II. SALEM, or *Shalem*, a city of the *Shechemites*, where *Jacob* arrived at his return from *Meſopotamia*, Gen. xxxiii. 18. *Euſebius* and *Jerom* notice this city; but ſome commentators tranſlate the *Hebrew*, Jacob *came ſafe and ſound to a city of* Shechem. *Shalem*, in *Hebrew*, may ſignify *ſafe, in health, in peace*, &c.

III. SALEM. *Jerom* ſays, in *Salem*, that there was a place near *Jeruſalem* called *Salem*, to the weſt.

IV. SALEM, otherwiſe *Salumias*, in the country of *Scythopolis*, eight miles from this city. *Hieronym. ibid.*

V. SALEM, or *Salim*, where *John* the Baptiſt baptized on the *Jordan*, John iii. 23. Manuſcripts are very indifferent as to *Salem*, or *Salim*.

VI. SALEM, the city where *Melchiſedech* reigned. St. *Jerom*, the author of the *Chronicon Paſchal*, p. 50, and M. *Reland*, *Palæſt.* lib. iii. think this city was different from *Jeruſalem*. St. *Jerom* places it in the territory of *Scythopolis*, where ruins were ſeen in his time, of what was ſaid to have been the palace of *Melchiſedech*.

VII. SALEM. The LXX. have ſometimes called the city of *Shilo* by this name. See *Jerem.* xli. 5. xlviii. 5.

SALIS, or *Sallis*, a village of *Idumea*, whither the *Jews* retired who had been beaten by the *Romans* in the plains of *Aſkalon*. *Joſeph. de Bello*, lib. iii. cap. 1.

SALISSA, שלישה, *three*, or *the third*; from שלש *ſhaloſh*: otherwiſe, *prince, captain*; from שלש *ſhaliſh*.

SALISSA, *Saliſa*, *Baal ſaliſa*, or *Shaliſha*. Mention is made of *Shaliſha*, 1 Sam. ix. 4. and of *Baal-ſhaliſha*, 2 Kings iv. 42. It was fifteen miles from *Dioſpolis*, in the diſtrict of *Thamnitica*, north of *Jeruſalem*. See *Euſebius* and St. *Jerom* in *Beth-Schaliſa*.

SALLAI, סלי, σηλοεὶ, *my riſing, my way, my baſket.*

SALLAI, or *Celai*, of the race of the prieſts. Nehem. xii. 20.

SALLU, סלוא, σαλοεὼ, σαλὼμ, *baſket*; from סלל *ſalal*: otherwiſe, *contempt*, or *that treads under foot*; from סלה *ſalah*: otherwiſe, *elevation*; from מסול *maſſul.*

SALLU, or *Salo*, ſon of *Meſhullam*, of *Benjamin*. 1 Chron. ix. 7.

SALMA, שלמא שלמה, the ſame as *Salmon*, *habit*; from שלמה *ſhalmah*. 1 Chron. ii. 11.

SALMON, שלמון, *peaceable, perfect*: or *that rewards*; from שלם *ſhalam*.

SALMON, *Salmona*, or *Salma*, ſon of *Nahſhon*; he married *Rahab*, by whom he had *Boaz*. In A. M. 2553, *ante* A. D. 1451. 1 Chron. ii. 11, 51, 54. Ruth iv. 20, 21. Matth. i. 4. He is named *the father of Beth-lehem*; *i. e.* his deſcendants peopled *Beth-lehem*. [or, he greatly improved and adorned it; he was, as we ſay, "the *making* of that town:" or, he was the chief man—by office; the Abyſſinian *Shum* of a town.]

SALMONE, or *Salmona*, a city and ſea-port in the iſle of *Crete*, Acts xxvii. 7.

SALOME,

SALOME, Σαλώμη, *peaceable, perfect*; or, *that rewards*; from שלם *ſhalam*. [*fem.* of *Solomon.*]

I. SALOME, daughter of *Antipater*, and ſiſter of *Herod the Great*; one of the wickedeſt of women. She firſt married *Joſeph*, whom ſhe accuſed of familiarities with *Mariamne*, the wife of *Herod*. That ſuſpicious prince put *Joſeph* to death, without hearing his defence; having found, by the confeſſion of *Mariamne*, that *Joſeph* had diſcovered a ſecret to her, which *Herod* had confided to him. *Salome* afterwards married *Coſtobarus*; but being diſguſted with him, ſhe put him away; a licence till then unheard-of among the *Jews*, whoſe law (ſays *Joſephus*) allows men to put away their wives, but does not allow women equal liberty. After this, ſhe accuſed him of treaſon againſt *Herod*, who put him to death. *Joſeph. Antiq.* lib. xv. cap. 9.

She cauſed much diviſion and trouble in *Herod*'s family, by her calumnies and miſchievous informations; and ſhe may be conſidered as the chief author of the death of the princes *Alexander* and *Ariſtobulus*, and of their mother *Mariamne*. *Salome* conceived a violent paſſion for an *Arabian* prince called *Sillæus*; whom ſhe would have married, againſt her brother *Herod*'s conſent. She uſed to ſee him with ſo little caution, that every body was offended. And when *Herod* made her marry one *Alexas*, ſhe ſtill continued her inclination for *Sillæus*. *Salome* ſurvived *Herod*, who left her, by will, the cities of *Jamnia*, *Azoth*, and *Phaſaelis*, with 50,000 pieces of money. She favoured *Antipas* againſt *Archelaus*, and died A. D. 9, a little after *Archelaus* had been baniſhed to *Vienne* in *Dauphine*. A few days before *Herod* died, he ordered his ſiſter *Salome*, and *Alexas*, that, directly as he was dead, they ſhould ſlay the chief men of *Judea*, whom he had recently brought together to *Jericho*, where he lay ſick. But *Alexas* and *Salome* ſent all the men away, when *Herod* had given up the ghoſt. *Salome* had five children by *Alexas*; *Berenice*, *Antipater*, *Calleas*; and one ſon and daughter more, whoſe names are not mentioned. *Joſeph. Antiq.* lib. xvii. cap. 8.

II. SALOME, a daughter of *Herod the Great* and *Elpide*. She married one of the ſons of *Pheroras*. *Joſeph. Antiq.* lib. xvii. cap. 1.

III. SALOME, *the Dancer*, the daughter of *Herodias*, and of *Herod-Philip* the tetrarch. She firſt married *Philip* the tetrarch, her uncle, and afterwards *Ariſtobulus*, the ſon of *Herod*, king of *Chalcis*, by whom ſhe had three ſons, *Herod*, *Agrippa*, and *Ariſtobulus*. *Joſeph. Antiq.* lib. xviii. cap. 7. When *Herodias* left *Philip* the tetrarch, her daughter *Salome* accompanied her. As *John the Baptiſt* exclaimed againſt this inceſtuous marriage of *Herodias* and *Antipas*, one day, when this prince was celebrating his birth-day, or the day of his inauguration, *Salome* came into the banqueting room, and danced before the king, and the nobles, his company. *Antipas* was ſo delighted, that he promiſed to give her whatever ſhe ſhould aſk, even to the half of his kingdom. She inſtantly went to adviſe with her mother *Herodias*, who bid her aſk the head of *John the Baptiſt*. *Salome* returning to the king, ſaid, Give me in a diſh the head of *John the Baptiſt*. The king ſent immediately, and had the head of *John the Baptiſt* cut off, and given to *Salome*. *Vide* FRAGMENTS, No. L. p. 93. CLXXXII. p. 180.

Nicephorus, lib. i. cap. 20. and *Metaphraſtes* relate, that *Salome* accompanied her mother *Herodias*, and her father-in-law *Herod*, in their baniſhment to *Vienne* in *Dauphine*; and that the emperor having obliged them to go into *Spain*, as ſhe paſſed over a river that was frozen, the ice broke under her feet, and ſhe ſunk in up to her neck; when the ice uniting again, ſhe remained thus ſuſpended by it, and ſuffered the ſame puniſhment ſhe had made *John the Baptiſt* undergo. But none of the ancients mention this; and it is contrary to *Joſephus*, who tells us, that ſhe was firſt married to *Philip* the tetrarch, ſon of *Herod the Great* and *Cleopatra*, who died about A. D. 33 or 34; and that afterwards ſhe married *Ariſtobulus*, ſon of *Herod*, king of *Chalcis*, her couſin-german, by whom ſhe had ſeveral children. Thus ſhe lived above thirty years after the exile of her father-in-law *Herod*.

IV. SALOME, mother of the ſeven brethren *Maccabees*. The book called *The Government of Reaſon*, aſcribed to *Joſephus*, gives her no particular name. The *Greeks*, in their calendar, call her *Salome*. The ſon of *Gorion* calls her *Anne*; others name her *Maccabæa*. *Eraſmus*, in his *Paraphraſe* on the *Government of Reaſon*, calls her *Salome*.

V. SALOME, wife of *Zebedee*, and mother of St. *James Major*, and St. *John the Evangeliſt*. One of thoſe holy women who attended our Saviour in his journies, and miniſtered to him, Matt. xxvii. 56. She requeſted of *Jeſus*, that her two ſons, *James* and *John*, might ſit one on his right hand, the other on his left hand, when he ſhould poſſeſs his kingdom. *Confer. Matth.* xxvii. 56, *cum Marc.* xv. 40. But the Son of God anſwered her, and her two ſons, *Ye know not what ye aſk; to ſit on my right hand, and on my left, is not mine to give, but it ſhall be given to them for whom it is prepared by my father.*

Salome gave a great proof of her faith, when ſhe

followed *Jeſus Chriſt* to *Calvary*, and did not forſake him, even at the croſs, Mark xv. 40. Matt. xxvii. 55, 56. She was alſo one of thoſe holy women who brought perfumes to embalm him, and who came, for this purpoſe, to the ſepulchre on *Sunday* morning early, Mark xvi. 1, 2. Entering into the tomb, they there ſaw an angel, who informed them, that *Jeſus Chriſt* was riſen. Returning to *Jeruſalem*, *Jeſus* appeared to them on the way, and ſaid to them, *Be not afraid*; *go tell my brethren, that they go into* Galilee, *and there ſhall they ſee me.* This is what the Scripture informs us of *Salome* the mother of the ſons of *Zebedee*.

Some give her the name of *Mary Salome*; but there is no good proof of her being called *Mary*: and what ſome frivolous hiſtories relate of the three *Maries*, *Mary* the mother of *Jeſus*, *Mary* the mother of *James*, and *Mary Salome*, deſerves no conſideration. Others make her the daughter of *Joſeph*. *Epiphan. Hæreſ.* 78. cap. 8. *Græci recent. Auctuar. Bibl. PP.* 3. 481. 1. *Menæ.* 8. *Maii.* The *Latin* martyrologies place her feaſt *October* 22. The *Roman* martyrology fixes her death at *Jeruſalem*: others ſay ſhe died in *Provence*, and that her body is ſtill there.

VI. SALOME, according to ſome, was the third huſband of St. *Anne*. *John Gerſon*, chancellor of *Paris*, quotes ſome verſes, which make him father to the *Salome* laſt mentioned. *Vide* ANNA. But as this ſyſtem of genealogy has no foundation in antiquity, we but little regard it.

SALT, *Sal*; in *Greek*, Ἅλς *hals*; in *Hebrew*, מלח *melach*. God appointed *ſalt* to ſeaſon all the ſacrifices that were offered to him, Lev. ii. 13. *Jeſus Chriſt* alludes to this, when, ſpeaking of the ſufferings of the damned, he ſays, *Every one ſhall be ſalted with fire, and every ſacrifice ſhall be ſalted with ſalt*, Mark ix. 49. See alſo Deut. xxix. 23. *The whole land thereof is brimſtone, and ſalt, and burning.*

We ſee from *Ezekiel* xvi. 4. that anciently they rubbed new-born children with *ſalt*: *Quando nata es . . . . . aquâ non es lota in ſalutem, nec ſale ſalita.* St. *Jerom* thought, this was meant to dry up the humidity that abounds in children; and to cloſe up the pores. *Galen, de Sanit.* lib. i. cap. 7. ſays, that *ſalt* hardens the ſkin of children, and makes them more firm. *Avicenna* acquaints us, that they bathed children with water in which *ſalt* had been diſſolved, to cloſe up the navel, and to harden the ſkin. Others think, it was to hinder any corruptions that might proceed from cutting off the navel-ſtring.

The prophet *Eliſha* being deſired to ſweeten the waters of the fountain of *Jericho*, required a new veſſel to be brought to him, and *ſalt* therein, 2 Kings ii. 21. He threw this *ſalt* into the ſpring, and ſaid; thus ſaith the Lord, I have healed theſe waters; and in future they ſhall not occaſion either death or barrenneſs. And in reality, the waters became good for drinking. Naturally the *ſalt* muſt have increaſed the brackiſhneſs of this fountain; but the prophet purpoſely ſelected a remedy that ſeemed contrary to the effect he would produce, that the miracle might become the more evident.

The *Wiſeman* reckons *ſalt* in the number of things the moſt neceſſary for life, Ecclus. xxxix. 31. *Job* aſks if any one could eat that which is not reliſhed with ſalt? [metaphorically, vigour of ſentiment, underſtanding, *Vide* IV. below.]

II. *The Salt of the Earth*, is, probably, marl, with which they manure the land in ſome countries, inſtead of dung. See our *Commentary* on *Matth.* v. 13.

III. *Mineral Salt*, or *ſalt* dug out of mines, in form of a hard ſtone. It is thought *Lot*'s wife was changed into a ſtatue of ſuch *mineral ſalt*; *i. e.* that ſhe became as a rock, or ſtone, of *ſalt*, Gen. xix. 26.

IV. *Salt* is the ſymbol of wiſdom: *Let your ſpeech be always with grace, ſeaſoned with ſalt*, ſays St. *Paul*, Col. iv. 6. And our Saviour ſays, *Have ſalt in yourſelves, and have peace one with another.* [Hence we read of attic *ſalt*, *i. e.* attic *wit*, or ſharpneſs, mental intelligence, &c.]

V. *Salt* is the ſymbol of perpetuity, and incorruption. Thus they ſaid of a covenant, *It is a covenant of ſalt for ever, before the Lord*, Numb. xviii. 19. And elſewhere, *The Lord God of* Iſrael *gave the kingdom over* Iſrael to David *for ever, even to him and to his ſons, by a covenant of ſalt*, 2 Chron. xiii. 5. *Vide* FRAGMENT, No. CXXX. page 52.

VI. *Salt* is the ſymbol alſo of barrenneſs, and ſterility. When *Abimelech* took the city of *Shechem*, he deſtroyed it, and ſowed the place with ſalt, that it might always remain deſart, Judg. ix. 45. *Zephaniah* ii. 9. threatens the *Ammonites* and *Moabites*, from the Lord; Moab *ſhall be as* Sodom, *and the children of* Ammon *as* Gomorrha, *even the breeding of nettles, and ſalt-pits, and a perpetual deſolation.* See *Job* xxxiv. 6. *Pſal.* cvii. 34. *Jer.* xvii. 6.

VII. *Salt* is likewiſe the ſymbol of hoſpitality; alſo of that fidelity due from ſervants, friends, gueſts, and domeſtics, to thoſe who maintain them, or who receive them at their tables. The governors of the provinces beyond the *Euphrates*, writing to king *Artaxerxes*, tell him, *Becauſe we have maintenance from the king's palace*, &c. which,

which, in the *Chaldee*, is, *Becauſe we are ſalted with the ſalt of the palace.* *Vide* FRAGMENT, No. CXXX, pages 53, 54.

The Salt-ſea: the *Dead-ſea*, or the lake *Aſphaltites*. Scripture and profane writers ſometimes call *Aſphaltus* or *Bitumen—ſalt*; whence *Moſes*, ſpeaking of a burning or parching ſalt, *Deut.* xxix. 23. Vulg. *Salis ardore conſumentur*, means *aſphaltus*, *bitumen*, or pitch. *Herodotus* alſo mentions certain lamps in *Egypt*, in which were put *ſalt*, *i. e. bitumen*, or ſuch like combuſtible matter.

The valley of Salt. Interpreters generally place it ſouth of the *Dead-ſea*, towards *Idumea*; becauſe it is ſaid, 2 Samuel viii. 13. that *Abiſhai* killed there 18,000 *Idumeans*; that *Joab* killed there 12,000; 1 Chron. xviii. 12. Pſal. lx. title; and that long after, *Amaziah*, king of *Judah*, killed 10,000, 2 Kings xiv. 7. 2 Chron. xxv. 11. *Galen, de Simpl. Medicam. Facult.* lib. iv. cap. 19. informs us, that they uſed the *ſalt* of the lake *Aſphaltites* to ſeaſon meat; that it was a ſtronger cauſtic, and digeſted much more than other ſalts; becauſe (ſays he) it is more boiled. We ſee alſo by *Maccabees* xi. 35. & x. 29. that the kings of *Syria* had brine-pits in *Judea*. *Ezekiel* xlvii. 11. ſays, that the ſhores and marſhes on the *Dead-ſea* ſhould be aſſigned for the making of *ſalt*. Dr. *Halifax*, in his account of *Palmyra*, ſpeaks of a great plain covered with *ſalt*, from whence the country round about is ſupplied. This plain is about a league from *Palmyra*, and extends toward the eaſtern parts of *Idumea*, whoſe capital city was *Bozra*. *David* beat the *Idumeans* in the *Valley of Salt*, as he returned from *Syria* of *Zobah*. It is very probable, that this plain of *ſalt* is the *Valley of Salt* of Scripture.

SALU, סלוא, σαλὼ, *baſket*, or *treading of feet*, or *elevation*; from סלל *ſalal*.

SALU, or *Salomi*, father of *Zimri*, of *Simeon*. Numb. xxv. 14. *Zimri* was killed by *Phinehas*, in the abomination of *Peor*. 1 Macc. ii. 26. calls him *Salom*.

SALUMIAS, or *Salomias*, a village in the country about *Scythopolis*. The ſame as *Salem*, where, St. *Jerom* ſays, were to be ſeen the ruins of the palace of *Melchiſedech*. See SALEM. VI.

SALVATION, *ſalus*. This word is taken in ſeveral ſenſes in Scripture:

I. For eternal happineſs and *ſalvation*, which is the object of our hopes and deſires. Thus it is ſaid, *To give knowledge of ſalvation to his people.* Luke i. 77. *The goſpel of your ſalvation.* Eph. i. 13. *Godly ſorrow worketh repentance to ſalvation*, 2 Cor. vii. 10. *i. e.* which leads to eternal life.

II. *Salus* is put for life, Gen. xlii. 15, 16. *Vulgat. Per ſalutem Pharaonis*; by the life of *Pharaoh*. Gen. xlvii. 25. *Salus noſtra in manu tua eſt*: our life is in your hands, &c.

III. For deliverance, or victory. 1 Sam. xi. 9. *Vulg. Cras erit vobis ſalus, cum incaluerit ſol*; you ſhall be relieved to-morrow, ere the ſun be hot. 1 Sam. xiv. 45. *Shall* Jonathan *die, who hath wrought this great ſalvation in* Iſrael? 2 Kings xiii. 17. *Sagitta ſalutis Domini contra Syriam*; the arrow of victory, or deliverance.

IV. *Salvation* is put for the praiſe and benediction that is given to God. *Alleluiah, ſalvation, and glory, and honour, and power unto the Lord our God. Salvation to our God which ſitteth upon the throne, and unto the Lamb*, Rev. vii. 10. xix. 1.

V. *Salus*, is put for the ſalutation given to perſons whom we ſalute, or to whom we write; a ſalutation of civility and friendſhip: James i. 1. *To the twelve tribes that are ſcattered abroad, greeting*, or health. 1 Macc. x. 18. *King* Alexander *to his brother* Jonathan *ſendeth greeting*, or wiſheth health.

The *Hebrews* rarely uſe concrete terms, as they are called, but often abſtract. Thus, inſtead of ſaying, God ſaves them, and protects them; they ſay, God is their ſalvation. Thus, *Vox ſalutis, gaudium ſalutis, rupes ſalutis, ſcutum ſalutis, ſagitta ſalutis, veritas ſalutis, cornu ſalutis, verbum ſalutis, arx ſalutis*, &c. is equivalent to a voice declaring deliverance; the joy that attends the eſcaping a great danger; a rock where any one takes refuge, and is in ſafety; a buckler that ſecures from the attack of the enemy; an arrow that procures ſafety and liberty to a people; a truth that ſaves us; a horn or ray of glory, of happineſs, and ſalvation; the glory that attends thoſe who have eſcaped out of ſome great danger, &c.

Thus, to work great *ſalvation* in Iſrael, ſignifies, to deliver *Iſrael* from ſome imminent danger; to obtain a great victory over their enemies. Pſal. xviii. 50. *Fieri*, or, *eſſe in ſalutem*, is, to ſave, to protect any one. *Magnificans ſalutes Regis*, Pſal. cvi. 4. to bring a very powerful ſuccour to the king. Pſal. cxlix. 4. *Viſita nos in ſalutari tuo*; viſit us and ſave us. *Exaltabit manſuetos in ſalutem*; he will repleniſh them with glory, and bring them out of danger. Pſal. xliii. 5. *Salutare vultus mei*; the ſalvation of the face of the Lord; *i. e.* his favour done us, in beholding us with a kind aſpect, or, a merciful countenance; or rather, "the ſalvation of my face," the ſalvation which is before me, in which I hope, which I wait for. Pſal. xliv. 4. *Qui mandas ſalutes Jacob*;

Jacob; who commandeſt with authority, and ſayeſt, Let *Jacob* be ſafe; thou who ſaveſt him, and powerfully protecteſt him. Pſal. xxii. 1. רחוק מישועתי דברי שאגתי. *Longè à ſalute meâ verba delictorum meorum*; my ſins cry againſt me, and prevent my ſalvation. The *Hebrew* ſays, Thou art far from my ſalvation, and from the words of my crying; thou refuſeſt to ſuccour me, and to deliver me, or even to hear me.

A victim or ſacrifice for ſalvation; theſe were pacific ſacrifices offered to God, either to return him thanks for his benefits, or to aſk favours, protection, or aſſiſtance from him. Pſal. xxxiii. 17. *Fallax equus ad ſalutem*; it is in vain that you put your confidence in horſes; they cannot ſave you from danger, without the aſſiſtance of God. I preferred wiſdom before ſafety or beauty: Wiſd. vii. 10. *Super ſalutem & ſpeciem dilexi eam:* before life, health, and beauty. *Divitiæ ſalutis, ſapientia & ſcientia*; the treaſures of ſalvation; or, according to the *Hebrew*, the ſtrength of ſafeties, wiſdom and knowledge, ſhall adorn the kingdom of the *Meſſiah*. He ſhall ſave, protect, defend, and deliver his elect, by his infinite power: he ſhall enrich them with the gifts of wiſdom and knowledge.

The Lord hath clothed me with the garments of ſalvation; Iſai. lxi. 10. Theſe *garments* of *ſalvation*, may ſignify the habits of joy and feſtivity, worn on feſtival days, and after receiving a ſignal favour from God; after deliverance from great danger. *Erit tibi anima tua in ſalutem.* Jer. xxxix. 18. & xlv. 5. The *Hebrew* ſays literally, *Erit tibi anima tua in ſpolium*; you ſhall eſcape danger, and you ſhall ſave your life, but not without danger: your life ſhall be ſaved, but as a part of the prey is reſcued; or, it ſhall be your part of the booty. Happy that you are delivered, even upon theſe terms! You ſhall loſe every thing but your life. *Ezekiel* ſays, xvi. 4. *Aquâ non eſt lota in ſalutem.* He ſpeaks of a new-born child, not waſhed, nor ſalted, and whoſe navel-ſtring had not been cut. Probably, they imagined this contributed to health, *ad ſalutem.* The *Hebrew* reads; You have not been waſhed with water, for ſolacing, for refreſhing, and cleaning you.

SAMAEL. This name the *Rabbins*, in their myſtical commentaries on the *Pentateuch*, *Rabboth. in Deuter.* cap. ult. fol. 303. give to the prince of the devils, who expected, with great impatience, the hour of *Moſes*'s departure, that he might ſeize him, and carry him to the place where the dead are detained. But St. *Michael* reproved him, and ſaid to him; O wretch! ſhouldſt thou be joyful, while I ſhed tears? He quotes to him that paſſage of *Micah* vii. 8. *Rejoice not againſt me, O mine enemy: when I fall, I ſhall ariſe; when I ſit in darkneſs, the Lord ſhall be a light unto me.* He added; I fell when *Moſes* died; but I roſe again when *Joſhua* ſucceeded him, and led the *Hebrews* into the *Land of Promiſe*. Probably this *Samael* is the ſame as—

SAMMAEL, an evil angel, of which the *Rabbins* ſay, he deceived *Eve*, mounted on the old ſerpent; that he is the angel of the dead, the prince of the air, the chief of the demons. Other *Rabbins* look on him as the prince of the angels, and believe he is to preſide at the laſt judgment; for which reaſon, they make him offerings on the day of ſolemn expiation, to appeaſe his anger. *Buxtorf. Lexicon. Rabinic. in Samael.*

SAMARIA, שמרון, σωμερὼν, *Heb. Shomeron. His lees, his priſon, his guard, his thorn*, or *his diamond*; from שמר *ſhamar*, &c. and the pronoun ן *an, his.*

SAMARIA, the capital city of the kingdom of *Samaria*, *i. e.* of the ten tribes. It was built by *Omri* king of *Iſrael*, who began to reign A. M. 3079, and died 3086, 1 Kings xvi. 24. He bought the hill *Samaria* of *Shemer*, or *Shomeron*, for two talents of ſilver, [*f.* 684.] It took the name of *Samaria*, from *Shemer:* though ſome think there were already ſome beginnings of a city, becauſe before the reign of *Omri* mention is made of *Samaria*, 1 Kings xiii. 32. A.M. 3030, *ante* A. D. 974, and conſequently 49 years before the reign of *Omri*. Others take this for a prolepſis, or an anticipation, in the diſcourſe of the man of God, who ſpeaks of *Samaria* under the reign of *Jeroboam.*

However, *Samaria* was not conſiderable, and did not become the capital city of the kingdom of *Iſrael* until after the reign of *Omri*. Before him the kings of *Iſrael* dwelt at *Shechem*, or at *Tirzah*. *Samaria* was built on an agreeable and fruitful hill, in an advantageous ſituation, twelve miles from *Dothaim*, twelve from *Merrom*, and four from *Atharoth*. *Euſeb. in Dothaim. Merro, & Atharo. Joſephus* ſays, it was a day's journey from *Jeruſalem*, *Antiq.* lib. xv. cap. 11. Beſides, though built on an eminence, yet it muſt have had water in abundance; ſince we find medals ſtruck in this city, whereon is repreſented the goddeſs *Aſtarte*, at whoſe feet is a river. *Joſephus*, *Antiq.* lib. xiii. cap. 18. obſerves, that when it was taken by *John Hyrcanus*, the prince of the *Jews*, he entirely demoliſhed it, and cauſed even the brook to flow over its ruins, to obliterate all traces of it.

The kings of *Samaria* omitted nothing to render this

this city the ſtrongeſt, the fineſt, and the richeſt, poſſible. *Ahab* built here a palace of ivory, *i. e.* in which were many ornaments of ivory, 1 Kings xxii. 39. *Amos*, iii. 15. & iv. 1, 2. deſcribes *Samaria* under *Jeroboam* II. as a city ſunk into all exceſſes of luxury and effeminacy: *I will ſmite* (ſays he) *the winter-houſe with the ſummer-houſe, and the houſes of ivory ſhall periſh, and the great houſes ſhall have an end, ſays the Lord. Hear this word, ye kine of* Baſhan, *that are in the mountain of* Samaria, *which oppreſs the poor, which cruſh the needy; which ſay to their maſters, Bring, and let us drink*, &c.

Ben-hadad, king of *Syria*, built public places or ſtreets in *Samaria*, probably, for traffic, where his people dwelt, to promote trade, 1 Kings xx. 34. *Vide* FRAGMENT, No. XLII, page 74. His ſon *Ben-hadad* beſieged this place, under the reign of *Ahab*, A. M. 3103, *ante* A. D. 901, but was defeated by a handful of young men.

What is very remarkable, and yet very common, is, that the king of *Syria*'s flatterers would aſcribe the ſhame of their defeat, not to the pride and drunkenneſs of their king, but to the interpoſition of the gods of the *Jews: their gods are gods of the hills*, ſay they, *therefore they were ſtronger than we; but let us fight againſt them in the plain, and ſurely we ſhall be ſtronger than they.*

The following year *Ben-hadad* brought an army into the field, probably, with deſign to march againſt *Samaria;* but his army was again deſtroyed. 1 Kings xx. 26, 27. Some years after this, 2 Kings vi. 24. vii. 1, 2, 3, 4. A. M. 3119, *ante* A. D. 885, *Ben-hadad* came again before *Samaria*, and reduced it to ſuch neceſſities by famine, that a mother was forced to eat her own child; but the city was relieved by a ſenſible effect of divine Providence. It was beſieged by *Shalmaneſer*, king of *Aſſyria*, in the ninth year of *Hoſhea* king of *Iſrael*, which was the fourth of *Hezekiah*, king of *Judah*, A. M. 3280. It was taken three years after, A. M. 3283, *ante* A. D. 724. 2 Kings xvii. 6, 7, &c. The prophet *Hoſea* x. 4, 8, 9. xiv. 1. ſpeaks of the cruelties exerciſed by *Shalmaneſer*; and *Micah* ſays, i. 6. this city was reduced to a heap of ſtones. The *Cuthites* ſent by *Eſar-haddon* to inhabit the country of *Samaria*, did not think it worth their while to repair the ruins of this city; they dwelt at *Shechem*, which they made their capital. They were on this footing, when *Alexander the Great* came into *Phœnicia* and *Judea*.

However, the *Cuthites* had rebuilt ſome part of *Samaria*, from the time of the return from the captivity, ſince *Ezra* ſpeaks of the inhabitants of *Samaria*, Ezra iv. 17. Nehem. iv. 2. the *Samaritans* being jealous of the favours *Alexander the Great* conferred on the *Jews*, revolted from him, while he was in *Egypt*, and burnt alive *Andromachus*, whom he had left governor. *Q. Curtius*, lib. iv. cap. 21. *Alexander* took *Samaria*, and ſettled *Macedonians* to inhabit it, *Euſeb. Chronic. & Cedren.* giving the country around it to the *Jews*, and to encourage them to cultivate it, he granted them an exemption from tribute. The kings of *Egypt* and *Syria*, who ſucceeded *Alexander*, deprived them of this country. *Hecatæus*, *apud Joſeph.* lib. ii. *cont. Appion.* p. 1063.

But *Alexander Balas*, king of *Syria*, reſtored to *Jonathan Maccabæus* the cities of *Lydda*, *Ephrem*, and *Ramatha*, which he ſeparated from the country of *Samaria*. And the *Jews* reſumed the full poſſeſſion of it under *John Hyrcanus*, who took *Samaria*, and ruined it, according to *Joſephus*, ſo that he made the river run through its ruins. *Joſeph. Antiq.* lib. xiii. cap. 18. A. M. 3995, *ante* A. D. 109. It continued in this condition to A. M. 3947, when *Aulus Gabinius*, proconſul of *Syria*, rebuilt it, and named it *Gabiniana*. But it was very inconſiderable, till *Herod the Great* reſtored it to its ancient luſtre, and gave it the *Greek* name of *Sebaſte*, (in *Latin Auguſta*) in honour of the emperor *Auguſtus*, who had given him the propriety of this place. *Syncell. Chronic.* p. 308. *Uſſer. ad an.* 3979, *ante* A. D. 25. *Joſeph. Antiq.* lib. xv. cap. 11.

The *New Teſtament* ſpeaks but little of *Samaria;* and when it does mention it, it is rather in reſpect of the country about it, than of the city. When it is ſaid, Luke xvii. 11. John iv. 4. *He* paſſed through the midſt of *Samaria;* the meaning is, through the midſt of the country about *Samaria*. And again, *Then cometh he to a city of* Samaria *called* Sychar. Here *Jeſus* had a converſation with a woman of *Samaria*, *i. e.* with a *Samaritan* woman of the city of *Sychar*. After the death of *Stephen*, when the diſciples were diſperſed through the cities of *Judea* and *Samaria*, *Philip* the deacon withdrew into the city of *Samaria*, where he made converts, Acts viii. 1, 2, 3. When the apoſtles heard that this city had received the word of God, they ſent *Peter* and *John* thither, to communicate the Holy Ghoſt. Here *Simon Magus* offered money to the apoſtles, in hopes of buying this power of communicating the Holy Ghoſt. *Samaria* is never called *Sebaſte* in the *New Teſtament*, though ſtrangers hardly knew it by any other name. St. *Jerom* ſays, *in Abdiam.* 1. it was thought *Obadiah*

diah was buried at *Samaria*. They alſo ſhewed there the tombs of *Eliſha* and of St. *John* the Baptiſt. There are many ancient medals, ſtruck at *Sebaſte* or *Samaria*; and ſome biſhops of this city ſubſcribed to the Acts of ancient councils.

Kings of *Samaria*. See KINGS, and CHR. TABLES.

SAMARITANS, שמרין, people of *Samaria*, Luke ix. 52. See SAMARIA.

SAMARITANS. We have ſpoken of the *Samaritans* under the title *Cuthites*. The *Samaritans* are the inhabitants of the city of *Samaria*, and of that province, of which *Samaria* was the capital. In this ſenſe it ſhould ſeem, that we might give the name of *Samaritans* to the *Iſraelites* of the ten tribes, who lived in the city and territory of *Samaria*. However, the ſacred authors commonly give the name of *Samaritans* only to thoſe ſtranger people, the *Cuthites*, whom the kings of *Aſſyria* ſent from beyond the *Euphrates*, to people the kingdom of *Samaria*, when they carried captive the *Iſraelites* who inhabited there before. Thus we may fix the epoch of the *Samaritans*, at the taking of *Samaria* by *Shalmaneſer*, A. M. 3283.

After *Shalmaneſer*, *Eſar-haddon* being informed, that the people ſent to *Samaria*, were infeſted by lions, which he imputed to their ignorance of the manner of worſhipping the god of the country, he ſent a prieſt of the god of *Iſrael*, to teach them the rites of the *Hebrews*. They thought they might blend this religion with that they profeſſed before; ſo they continued to worſhip their idols in conjunction with the God of *Iſrael*, not perceiving how incompatible theſe two religions were.

It is not known how long they continued in this ſtate: but at the return from the captivity of *Babylon*, it appears they had quitted the worſhip of idols; and when they aſked permiſſion of the *Iſraelites* to aſſiſt them in rebuilding the temple of *Jeruſalem*, they affirmed, that from the time that *Eſar-haddon* had brought them into this country, they had always worſhipped the Lord, Eſr. iv. 1, 2, 3. And, indeed, after the return from the captivity, Scripture does not reproach them with idolatrous worſhip, though it does not diſſemble either their jealouſy againſt the *Jews*, or the ill offices they did them at the court of *Perſia*, by their calumnies, or the ſtratagems they contrived to hinder the repairing of the walls of *Jeruſalem*. See Nehem. ii. 10, 19. iv. 2, 7, &c. vi. 1, 2, &c.

It does not appear there was any temple in *Samaria*, common to all thoſe people who came from beyond the *Euphrates*, before the coming of *Alexander the Great* into *Judæa*. But every one had been left to his own diſcretion, and worſhipped where he thought fit. But they preſently comprehended, from the books of *Moſes* which they had in their hands, and from the example of the *Jews* their neighbours, that God was to be worſhipped in that place only which he had choſe. Therefore ſince they could not go to the temple of *Jeruſalem*, from which the *Jews* forbad them, they thought of building a temple of their own on mount *Gerizim*, near *Shechem*, then their capital. Therefore *Sanballat*, governor of the *Samaritans*, applied to *Alexander*, and told him he had a ſon-in-law, called *Manaſſes*, ſon to *Jaddus* the high-prieſt of the *Jews*, who had retired to *Samaria* with many other perſons of his own nation; that he deſired to build a temple in his province, where he might exerciſe the high-prieſthood; that this would be advantageous to the king's affairs, becauſe hereby the nation of the *Jews*, who are a turbulent and ſeditious people, would be divided, and by ſuch a diviſion would be made weaker, &c.

Alexander readily conſented to *Sanballat*, and the *Samaritans* preſently began building the temple of *Gerizim*, which from that time they have always frequented, and ſtill frequent, as the place where the Lord intended to receive the adoration of his people. Of this mountain, and of this temple, the *Samaritan* woman of *Sychar* ſaid to our Saviour, John iv. 20. *Our fathers worſhipped in this mountain, and ye ſay, that in* Jeruſalem *is the place where men ought to worſhip.* See GERIZIM.

The *Samaritans* revolted from *Alexander* the very next year; *Alexander* drove them out of *Samaria*, put *Macedonians* in their room, and gave the province of *Samaria* to the *Jews*. This contributed not a little to increaſe the hatred and animoſity between theſe two people. When any *Iſraelite* had deſerved puniſhment, for the violation of ſome important point of the law, he preſently took refuge in *Samaria* or *Shechem*, and embraced the worſhip at the temple of *Gerizim*. When the *Jews'* affairs were proſperous, the *Samaritans* did not fail to call themſelves *Hebrews*, and of the race of *Abraham*. But were the *Jews* in diſcredit or perſecution, the *Samaritans* immediately diſowned them, and acknowledged themſelves to be *Phœnicians*, originally, or deſcended from *Joſeph*, and *Manaſſeh* his ſon. This was their practice in the time of *Antiochus Epiphanes*. *Joſeph. Antiq.* lib. xii. cap. 7. A. M. 3836, *ante* A. D. 168.

When

When this prince would have compelled the *Jews* to renounce their religion, they withſtood him with great reſolution. But the *Samaritans* wrote in another ſtrain to *Antiochus*; that being "originally *Sidonians* or *Phœnicians*, and being now ſettled at *Shechem*, they found themſelves under a neceſſity, by reaſon of many misfortunes, to conform to certain cuſtoms and uſages of the *Jews* (as the obſervation of the ſabbath); that they had built a temple on mount *Gerizim*, which had not been dedicated to any particular deity; (literally, that it was dedicated to "the god without a name;" or rather, that the temple was without a name, Ἱδρυσάμενοι ἀνώνυμον ἱερὸν) that ſince he had thought fit to chaſtiſe the *Jews* for their wickedneſs, they beſought him not to confound them with that people; ſince they were ready to obey his commands, and to conſecrate their temple to the *Grecian Jupiter*." *Antiochus* admitted their plea, and wrote to the governors of *Samaria*, to give the *Samaritans* no diſturbance on account of their religion.

Alexander the Great carried with him into *Egypt* ſix thouſand *Samaritans*, which *Sanballat* had ſent him from *Tyre*, as auxiliary troops. He appointed them lands in the *Thebais*, and truſted them with the ſecurity of that province. Theſe *Samaritans* retained their ancient antipathy againſt the *Jews*, maintaining that mount *Gerizim* was the true place where God was to be worſhipped: as the *Jews*, on the contrary, maintained that it was only at the temple of *Jeruſalem*. This diſpute was managed with ſuch warmth, that it grew into a kind of ſedition, and king *Philometor* himſelf examined the affair. It was argued in his preſence, and it was agreed between the contending parties, that no proofs ſhould be admitted but from the books of the law, and that the advocates who loſt the cauſe ſhould be put to death. *Sabæus* and *Theodorus* defended the *Samaritans*; and *Andronicus*, the ſon of *Meſſalami* was advocate for the *Jews*. The *Jews* gained their ſuit, and the king condemned to death the advocates of the *Samaritans*.

We do not warrant the truth of this fact; though it is affirmed by *Joſephus*, in a very circumſtantial manner. But we give ſtill leſs credit to what the *Samaritans* relate to their own advantage in their *Chronicon*, which was compoſed ſince *Conſtantine*'s time, and under the *Chriſtian* emperors. *Liber Jeſhue, ſeu Chronic. Samarit. apud Hottinger exercit. Antimorin.*

They imagine that *Joſhua* cauſed a temple to be built on *Gerizim*, and appointed *Rus*, one of the houſe of *Aaron*, to perform divine ſervice. They produce a ſucceſſion of high-prieſts, who, ſay they, officiated here, quite from the time of *Joſhua*, to the preſent, without interruption. They will not admit that *Jeroboam* the ſon of *Nebat*, was the firſt author of their ſchiſm; nor own the tranſplantation of the *Iſraelites* by *Tiglath-pileſer* and *Shalmaneſer*. They tell us, that the kings of *Syria* in confederacy with the king of *Jeruſalem*, revolted againſt *Bachtnezer*, king of the *Perſians* (for ſo they call *Nebuchadnezzar* king of *Babylon*.) This prince brought an army, took *Jeruſalem*, paſſed from thence to *Shechem*, gave the inhabitants but ſeven days to quit the country, and threatened with the ſevereſt puniſhment thoſe who ſhould dare to continue in it beyond that time.

Then he ſent other people into *Samaria* and *Judea*, to inhabit the cities thus forſaken. But theſe new inhabitants could not live there, becauſe the fruits, which otherwiſe appeared fair, contained a poiſon, mortal to all who ate of them. When *Bachtnezer* was informed of this, he conſulted the original inhabitants; who declared that this evil would not be remedied, till the *Hebrews* were returned, who had been unjuſtly driven away. They obtained an edict that they ſhould all aſſemble together at one place, and all depart together for their own country. Then aroſe a diſpute among the *Samaritans*, ſons of *Joſeph* and *Aaron*, and the *Jews*, whether they ſhould return to *Jeruſalem*, and rebuild the temple of mount *Sion*; or to *Shechem*, to rebuild that of mount *Gerizim*. *Zerubbabel*, who eſpouſed the part of the *Jews*, maintained, that *Jeruſalem* was the place expreſſed in the writings of the prophets. *Sanballat*, who ſtood up for *Gerizim*, alledged, that thoſe writings had been corrupted. The determination of this difference was referred to the fire. The copy of *Zerubabbel* was conſumed in an inſtant; whereas that of *Sanballat* reſiſted the fire in three trials. For this reaſon the king honoured *Sanballat*, made him preſents, and ſent him back at the head of the ten tribes, who went to take poſſeſſion of mount *Gerizim* and *Samaria*.

We give ourſelves no trouble to refute this hiſtory, which is inconſiſtent with itſelf. The hiſtories of the *Kings*, the *Chronicles*, the books of *Ezra* and *Nehemiah*, and the writings of the prophets, inform us of the time, the cauſe, the circumſtances of the coming of the *Cuthites* into *Samaria*; the cauſe and the manner in which they embraced the law of the *Jews*. And *Joſephus* has acquainted us with the hiſtory and origin of the temple of *Gerizim*. The documents pro-

duced by the *Samaritans* are too modern, they have too much the appearance of fiction, and are contradicted by accounts of too undoubted authority, to deſerve credit.

The *Rabbins* have added to the hiſtory of *Nehemiah*, circumſtances much to the diſadvantage of the *Samaritans*. They tell us that theſe people, to the number of 180,000 men, going to beſet *Jeruſalem*; *Ezra* and *Nehemiah* aſſembled three hundred prieſts, who excommunicated them, according to the greater excommunication. Theſe prieſts were attended by three hundred young boys, each carrying a copy of the law in one hand, and a trumpet in the other. They ſounded the trumpet, at the ſame time that the *Cuthites* were excommunicated by the prieſts. They curſed whoever ſhould eat bread with them, with as heavy a curſe as if they ſhould eat pork. They aſked of God, that they might have no part in the future reſurrection, and that they might never be allowed to become proſelytes. This terrified the *Cuthites* in ſuch a manner, that they all betook themſelves to flight.

The *Samaritans* having received the *Pentateuch*, or the five books of *Moſes*, from the prieſt ſent by *Eſar-haddon*, have preſerved it to this day, in the ſame language and character as it was then, *i. e.* in the old *Hebrew* or *Phœnician* character; which we call the *Samaritan*, to diſtinguiſh it from the modern *Hebrew* character, now uſed in the books of the *Jews*: which it is wrong to call the *Hebrew* character; for that can be ſaid properly, only of the *Samaritan* text. Critics have noticed ſome variations between the Pentateuch of the *Jews* and that of the *Samaritans*; but theſe chiefly regard the word *Gerizim*, which the *Samaritans* ſeem to have introduced, to favour their pretenſions, that mount *Gerizim* was the place in which the Lord was to be adored. The other various readings are of ſmall importance.

The religion of this people was at firſt *Pagan*. Each worſhipped the deity he had been uſed to in his own country, 2 Kings xvii. 25. The *Babylonians* worſhipped *Succoth-benoth*; the *Cuthites*, *Nergal*; the *Hamathites*, *Aſhima*; the *Avites*, *Nibhaz & Tartak*; the *Sepharvites*, *Adrammelech* and *Anammelech*. If we would enumerate all the names of falſe gods, to whom the *Samaritans* paid a ſacrilegious worſhip, we ſhould have enough to do. This matter is ſufficiently perplexed, on account of the different names by which they were adored among different nations, inſomuch that it would be almoſt impoſſible to clear up this affair. We ſhall content ourſelves to relate thoſe only which are mentioned in Scripture, and of which we find ſomething in ancient monuments. 2 Kings xvii. 30, 31, & *alibi*. *Vide* their Articles: and FRAGMENTS, Nos. CCXII. CCXIII. and others.

All the gods worſhipped by the *Samaritans*, are included in theſe four verſes:

Numina, quæ Samaria colat, vis ſcire? tuere,
Semi-hominemque aſinum, ſemi-hominemque canem.
En Capriceps, Gallina, Pavo, ſaxumque Trigonum,
Et ſidus cœli: Numinis illa loco.

Afterwards, to this prophane worſhip the *Samaritans* added that of the Lord, the God of *Iſrael*. 2 Kings xvii. 29, 30, 31, 32. They gave proof of their little regard to this worſhip, when under *Antiochus Epiphanes*, they conſecrated their temple at *Gerizim* to *Jupiter Argivus*. *Joſeph. Antiq.* lib. xi. cap. ult. In the time of *Alexander the Great*, they celebrated the ſabbatical year, and conſequently the year of *Jubilee* alſo: but we do not know whether they did it at the ſame time as the *Jews*. Under the kings of *Syria* they followed the epoch of the *Greeks*, or that of the *Seleucidæ*, as other people did who were under the government of the *Seleucidæ*. *Petit. Ecl. Chronol.* lib. ii. cap. 4. After *Herod* had reeſtabliſhed *Samaria*, and had given it the name of *Sebaſte*, the inhabitants of this city, in their medals, and public acts, took the date of this new eſtabliſhment. But theſe inhabitants of *Samaria*, of which the greater part were *Pagans* or *Jews*, were no rule to the other *Samaritans*, who probably reckoned their years according to the reigns of the emperors they were ſubject to, till they fell under the juriſdiction of the *Mahometans*, under which they live at this day; and they reckon their year by the *Hegira*, or, as they ſpeak, according to the reign of *Iſhmael*, or the *Iſhmaelites*.

Some of the ancients, as *Epiphanius*, *hæreſ.* 9. and St. *Auſtin*, lib. *de hæreſ.* have placed the *Samaritans* on the foot of heretics; but they were rather ſchiſmatics in reſpect to the *Jews*. They have no more relation to the *Chriſtian* religion than the *Jews* have, ſince they do not acknowledge *Jeſus Chriſt* as the *Meſſiah*, and are in expectation of another. As to their belief, it is objected to them, that they receive only the Pentateuch, and reject all the other books of Scripture, eſpecially the prophets, who have more expreſsly declared the coming of the *Meſſiah*. However, they ſay, in their letter to *Ludolph*, that they admit the book of *Joſhua*; but probably, by this name they mean their own *Chronicon*.

Chronicon. They have alſo been accuſed of believing God to be corporeal, of denying the Holy Ghoſt, and the reſurrection of the dead. *Epiphan. hæreſ.* 9. *Greg. Mag. Moral. in Job*, lib. i. cap. 6. lib. ii. cap. 19, &c. *Jeſus Chriſt* reproaches them with worſhipping what they know not. *John* iv. 22. *Epiphanius* ſays, they worſhipped the *teraphim* that *Rachel* brought away from *Laban*, and which *Jacob* hid under ground. Laſtly, it is ſaid, they paid a ſuperſtitious worſhip to a pigeon, or to the repreſentation of one, and that they even gave circumciſion in the name of a pigeon. *Ita Rabb. quidam in Talmud. Ganz, Tzemach David.* p. 106. *Reland*, in his letter to M. *Baſnage*, maintains, that they deny the exiſtence of angels; and *Leontius* among the ancients, had already aſſerted, that they denied angels, and the immortality of the ſoul.

The *Samaritan* woman, John iv. 25. is ſufficient teſtimony that the *Samaritans* expected a *Meſſiah*, who, they hoped, would diſſipate all doubts. Several of the inhabitants of *Shechem* believed at the preaching of *Jeſus Chriſt*, and many of *Samaria* believed at that of St. *Philip*; but it is ſaid, they ſoon fell back to their former errors, being perverted by *Simon Magus: Vide Lightfoot* in Mat. x. 5.

Joſephus informs us, *Antiq.* lib. xviii. cap. 5. A. D. 36. that a certain impoſtor having perſuaded the *Samaritans*, that he would make a diſcovery of ſome ſacred veſſels which *Moſes*, [this is a groſs error, becauſe *Moſes* never entered into the Land of Promiſe; the *Chronicon* of the *Samaritans* ſay, that *Oziz*, the fifth high-prieſt from *Aaron*, had hid ſome ſacred veſſels.] had hid in a hollow place of the mountain; the credulous people followed him, and in a pretty large town called *Tirataba*, ſtaid for the reſt of the nation, who were to be ſpectators of this diſcovery. But *Pilate*, jealous of ſome intended inſurrection, ſent troops againſt the multitude, and the ringleaders of this aſſembly were puniſhed with death.

As to the preſent *Samaritans*, we may ſee by their letters written to their pretended brethren of *England*, and to *Scaliger*, that they believe in God, in his ſervant *Moſes*, the holy law, the mountain *Gerizim*, the houſe of God, the day of vengeance and of peace; that they value themſelves on obſerving the law of *Moſes*, in many points, more rigidly than the *Jews* themſelves. They keep the Sabbath with the utmoſt ſtrictneſs, never ſtirring from the place they are in, but to the ſynagogue. They go not out of the city, and they abſtain from marriage, on that day. They never delay circumciſion beyond the eighth day. They ſtill ſacrifice in a temple on mount *Gerizim*, and give to the prieſt what is enjoined by the law. They do not marry their own nieces, as the *Jews* do, nor allow themſelves a plurality of wives.

Their hatred for the *Jews* may be ſeen throughout the hiſtory of *Joſephus*, and in ſeveral places of the New Teſtament. The *Jewiſh* hiſtorian informs us, *Antiq.* lib. xviii. cap. 3. that under the government of *Coponius*, one paſſover-night, when the gates of the temple were opened, ſome *Samaritans* ſcattered the bones of dead men there, to inſult the *Jews*, and to interrupt the devotion of the feſtival. The evangeliſts ſhew us, that the *Jews* and *Samaritans* held no correſpondence together, John iv. 9. And the *Samaritan* woman of *Sychar* was much ſurprized, that *Jeſus* talked with her, and aſked drink of her, who was a *Samaritan*. When our Saviour ſent his apoſtles to preach in *Judea*, he forbad them to enter into the *Samaritan* cities, Mat. x. 5. One day when he ſent his diſciples to provide him a lodging in a city of the *Samaritans*, they would not entertain him, *becauſe his face was as though he would go to* Jeruſalem, Luke ix. 52, 53. And when the *Jews* were provoked at *Jeſus Chriſt*, they called him a *Samaritan*, thinking they could call him nothing worſe, John viii. 48. *Joſephus* relates, that ſome *Samaritans* having killed ſeveral *Jews* as they were going to the feaſt at *Jeruſalem*, this occaſioned a kind of war between them. The *Samaritans* continued their fealty to the *Romans*, when the *Jews* revolted; yet they did not eſcape from being involved in ſome of the calamities of their neighbours. See *Joſephus de Bello*, lib. iii. cap. 22.

The *Chronicon Samaritanum*, *apud Hotting.* p. 116, ſays, that the emperor *Adrian* having razed *Jeruſalem*, paſſed on to *Naplouſe*, otherwiſe *Shechem*, and took all their books from them, not leaving ſo much as their genealogies and hiſtories. They were forbid to circumciſe their children; but they ſent them directly as they were born, into the caverns of the earth, where they received the ſign of the covenant, and they did not return till they were cured. The *Romans* mingled hog's-fleſh in the feaſts of the *Samaritans*, who were forced to uſe great induſtry to avoid eating of it. They placed a pigeon on mount *Gerizim*, to hinder them from going thither to worſhip; and they poſted troops at the foot of the mountain, to ſtop thoſe who would go up notwithſtanding the prohibition. Some

of them were bold enough to attempt going up, and cunning enough to eſcape the watch; but the bird diſcovered them, and cried out, *The Hebrews!* The guards at this awoke, and ſlew thoſe who were coming up.

This calamity continued till *Babar-raba* ſent one of his nephews, called *Levi*, to go through a courſe of ſtudy at *Conſtantinople*. This young man made ſo great a progreſs in learning, that he was made patriarch, and obtained of the emperor the liberty of returning to *Gerizim*. His deſign was to free his nation from the yoke of the *Romans*, and to reſtore its former liberty. We are not told what became of him afterwards, for here ends the *Chronicon* of the *Samaritans*. What it ſays of the city of *Conſtantinople*, is a ſufficient proof that this *Chronicon* cannot be ancient. *Juſtin Martyr* aſſures us, that when the emperor *Antoninus Pius* granted the *Jews* the liberty of circumciſing their children, he excepted the *Samaritans*. This holy man being himſelf of *Shechem*, might be well informed of this fact. *Symmachus*, the famous tranſlator of the holy Scriptures out of the *Hebrew* into *Greek*, was a *Samaritan*. He left his country, and became a *Jew*; and for this received a ſecond circumciſion.

Under the empire of *Zeno*, the *Samaritans* made themſelves a king in the city of *Naplouſe*, and killed many *Chriſtians*. But *Zeno* puniſhed them ſeverely, and put their king to death. They revolted again under the empire of *Juſtinian*, burnt the churches of the Holy Land, and maſſacred many *Chriſtians*; among others the biſhop of *Naplouſe*. *Juſtinian* was forced to ſend regular troops againſt them, who deſtroyed moſt of the rebels.

The *Chronicon* of the *Samaritans*, called *Tarik Samari*, intimates, that the *Samaritans* ſeparated from the ancient *Jews* after the death of *Samſon*, under the pontificate of *Eli*; becauſe, they ſay, it was then that the preſence and favour of the Lord, which they call *Redhat*, and *Red-honan*, departed from *them*, and that then darkneſs expelled the light, and involved all in *Paleſtine*, except thoſe who then withdrew to mount *Gerizim*, where they have conſtantly had prieſts ſince that time, and afterwards kings of their own to govern them. *D'Herbelot*, *Bibl. Orient.* p. 753.

There are at this day ſome *Samaritans* at *Shechem*, otherwiſe *Naplouſe*. They have prieſts there, who ſay, they are of the family of *Aaron*. They have a high-prieſt at *Shechem*, or at *Gerizim*, who offers ſacrifices there, and who declares the feaſt of the paſſover, and all the other feaſts, to the diſperſed *Samaritans*. Some are found at *Gaza*, ſome at *Damaſcus*, and ſome at *Grand Cairo*. *Scaliger* received a letter from the *Samaritans* of *Shechem*, printed in 1676. They have alſo written ſince to their pretended brethren in *England*, and M. *Ludolf* printed a letter in 1688, which he received from them.

Samaritan-Pentateuch. This is the five books of *Moſes* written in *Samaritan* characters, or the *Hebrew* characters uſed before the captivity of *Babylon*. *Vide* PENTATEUCH, and SAMARITAN. Copies of the *Samaritan* Pentateuch were unknown in *Europe* till the ſixteenth century. The famous archbiſhop *Uſher* was the firſt, or at leaſt one of the firſt, who procured it out of the Eaſt. This learned man having obſerved, that *Euſebius* of *Cæſarea*, *Diodorus* of *Tarſus*, *Jerom*, *Cyril* of *Alexandria*, *Procopius* of *Gaza*, *Georgius Syncellus*, and others, had quoted the *Samaritan* Pentateuch; he could not reſt till he had procured five or ſix copies out of *Syria* or *Paleſtine*. By examining theſe copies carefully, he thought he could diſcover that they had been corrupted by one *Doſitheus*, of whom *Origen* makes mention in his firſt book againſt *Celſus*: an opinion in which the learned do not agree with him.

Pietro della Valle bought a very neat copy at *Damaſcus*, A. D. 1616, for M. *de Sanci*, then ambaſſador of France to *Conſtantinople*, and afterwards biſhop of St. *Maloes*. This book was preſented to the fathers of the Oratory, *Rue St. Honoré*, where it is preſerved. From this copy father *Morinus* printed the *Samaritan* Pentateuch in 1632, which is in M. *le Jay*'s Polyglot, which was the firſt printed copy. It has been ſince printed more correctly in *Walton*'s Polyglot, from three *Samaritan* manuſcripts that belonged to *Uſher*.

Critics are much divided about the *Samaritan Pentateuch*. Father *Simon* in his Critical Hiſtory of the Old Teſtament, lib. i. cap. 10. is of opinion, that the prieſt ſent by king *Eſar-haddon*, to the *Cuthites*, did not carry with him the books of the law of *Moſes*, which would have been uſeleſs to a people that did not underſtand *Hebrew*, and to himſelf alſo, ſince without this book, he could practice the ceremonies of the law, in which he had been inured from his infancy. Therefore it was a long time after this, *viz.* when *Manaſſeh* undertook to build a temple on mount *Gerizim*, that they carried thither the copy of the law, as it was made, or reformed, by *Eſdras*, and which the *Jews* read in their temple at *Jeruſalem*.

M. *Vandal*

M. *Vandale* maintains, *epiſt. ad Morin. in tract. de Idolatr.* that we muſt diſtinguiſh between the law and the Pentateuch. The volume of the law, contained only ſuch ordinances, the obſervation of which was neceſſary for ſecuring the people from the anger of God; but the Pentateuch comprehended the hiſtory of the creation of the world, of the bondage of the *Jews* in *Egypt*, of their deliverance, of their wanderings in the wilderneſs, and the body of laws compiled by *Moſes*. The prieſt ſent by *Eſar-haddon*, brought to the *Samaritans* only that law which was neceſſary for the obſervation of the rites of the *Hebrews*; but the Pentateuch that was loſt or buried under the ruins of *Jeruſalem*, was reſtored and reformed by *Eſdras*, and could not be communicated to the *Samaritans* till a long time afterwards.

Another critic (underſtood to be *Le Clerc*) thinks, that he has diſcovered in the Pentateuch of the *Jews* and the *Samaritans*, traces of an author that had lived beyond the *Euphrates*, who was acquainted with that country, and who mentions ſome particulars of it, which *Moſes* could not have any knowledge of. He therefore imagines, that the *Pentateuch* was compoſed by the prieſt who was ſent to the *Cuthites* or *Samaritans*. This man, who came from *Chaldea* to inſtruct thoſe idolaters, thought proper to write them a hiſtory of the creation of the world, and of *Hebrew* affairs, till the delivery of the law: that he might ſhew them there was but one God. As he wrote this exactly in the eighteenth year of *Joſiah*, in which the copy of the law was found in the temple, he inſerted this piece into his own work, as being very eſſential to it. He wrote the whole in *Hebrew*, becauſe he had not had time enough to learn the *Chaldee* tongue. The *Jews* made no difficulty of receiving this work; becauſe the author was not ſuſpected by them, and becauſe the book contained only their hiſtory and their law. Surely this is chooſing *difficulties*, in order to avoid ſuppoſed *inconveniencies!*

The generality of divines believe, that the *Samaritan Pentateuch*, and that of the *Jews*, are but one and the ſame work, written in the ſame language, but in different characters; and, that the differences between them proceed only from the inadvertency or inaccuracy of copiers; or from the affectation of the *Samaritans*, who have added ſome things favourable to their own intereſts and pretenſions; that the additions were inſerted afterwards; but that, originally, theſe two copies were the ſame. According to this opinion, it muſt be allowed, that the *Pentateuch* of the *Jews* is preferable to that of the *Samaritans*, as being exempt from the alterations made in the latter. But, on the contrary, others prefer the *Samaritan Pentateuch*, as an original, preſerved in the ſame character, and the ſame condition, in which *Moſes* compoſed it.

Dr. *Prideaux*, *Connect.* tom. ii. lib. vi. *ante* A. D. 409. who eſpouſes M. *Simon*'s ſyſtem, maintains, that the *Pentateuch* of the *Samaritans*, is only a copy, in other characters, from the text compoſed, or reformed, by *Eſdras*; that even this copy has been altered by variations, tranſpoſitions, and remarkable additions. To prove, that the *Samaritan* code is only a copy, he ſays (1) It has all the interpretations of the edition of *Eſdras*; which it would not have, if it were more ancient. (2) There are ſeveral variations in the *Samaritan Pentateuch*, which evidently proceed from miſtaking one *Hebrew* letter for another that is like it; though, in the *Samaritan* alphabet, thoſe two letters have no reſemblance. This inconteſtably proves, ſays he, that it was *Manaſſeh* the ſon-in-law of *Sanballat*, who brought the *Pentateuch* with him, when he took refuge among the *Samaritans*. And as the *Samaritans* were then accuſtomed to the *Phœnician* letters, the *Pentateuch* was written in thoſe characters, for their uſe.

As to the variations, the additions, and tranſpoſitions found in the *Samaritan Pentateuch*, when compared with the *Hebrew*, they are all carefully collected, with the utmoſt exactneſs, in the book written by *Hottinger* againſt father *Morinus*, and in the confronting of the two texts, which is inſerted in the laſt volume of the *Engliſh* Polyglot. Of theſe interpolations, ſome are for the better underſtanding of the text; others are a kind of paraphraſe, expreſſing at length, what was only hinted at in the original: others are ſuch changes as the *Samaritans* have purpoſely made, to favour their pretenſions againſt the *Jews*; as when, for example, they put *Gerizim* inſtead of *Ebal*. Other variations are only pure lapſes of tranſcribers.

Beſide the *Hebrew Pentateuch* in *Phœnician* characters, of which we have been ſpeaking, the *Samaritans* have another, in the language which they ſpoke at the time when *Manaſſeh* took ſhelter among them. This language is a mixture of the *Chaldee*, the *Syrian*, and the *Hebrew*, or *Phœnician*. And, juſt as the *Jews* were obliged, in favour of thoſe who did not underſtand the pure *Hebrew*, to make verſions or paraphraſes in *Chaldee*; ſo the *Samaritans* had their *Pentateuch* in the vulgar *Samaritan* tongue. This is called the *Samaritan* Verſion, which differs from the *Jewiſh* paraphraſes, they being gloſſes and explications;

plications; whereas the *Samaritan* Verſion is literal, and expreſſes the text word for word: it is printed with the *Samaritan* text in the polyglot of *Paris*, and alſo in that of *London*; and becauſe of its great conformity with the text, they have only given one *Latin* verſion for both.

SAMEGA, a city of *Judea*, taken by *Hyrcanus*. *Joſeph. Antiq.* lib. xiii. cap. 17. He calls it *Samæa*, lib. i. cap. 2. *de Bello*. Perhaps it is the *Shema*, Joſh. xv. 26. שמע *Shemeſh*.

SAMLAH, שמלה, σεμαὰ, *raiment;* from שמלה *ſimlah:* otherwiſe, *his left-hand*; from שמאל *ſhemel:* otherwiſe, *his name, his aſtoniſhment,* or *what has been put to him*; from שם *ſhem, a name,* or שמם *ſhamam, aſtoniſhment,* or שום *ſhum, to put, to place,* and the prepoſition ל *l, to,* and the pronoun ה *ah, his.*

SAMLAH, or *Semla*, king of *Maſrekah*, in *Idumea*. Gen. xxxvi. 36.

SAMOS, Σάμος, *ſand*; from the *Greek*, Ἄμμος, *ſand.*

SAMOS, an iſland of the *Archipelago*, on the coaſt of *Aſia Minor*. The *Romans* wrote to the governor of *Samos* in favour of the *Jews*, in the time of *Simon Maccabæus*, A. M. 3865, *ante* A. D. 139. 1 Macc. xv. 23. St. *Paul* went aſhore in the ſame iſland, as he went to *Jeruſalem*, A. D. 58. Acts xx. 15. *Iſaiah*, xlv. 9. ſpeaks of the veſſels of clay of *Samos*; according to the Vulgate, *Væ qui contradicit fictori ſuo, teſta de Samiis terræ;* woe to the man who diſputes againſt him that has formed him; man, who is but a potſherd of an earthern veſſel of *Samos*. But the *Hebrews* reads only, a veſſel of clay in the midſt of veſſels of clay.

SAMOTHRACIA, Σαμοθράκη, an iſland: ſo called becauſe it was peopled by *Samians* and *Thracians*, Acts xvi. 11.

SAMOTHRACIA, an iſland of the *Ægean Sea*. St. *Paul*, departing from *Troas*, for *Macedonia*, arrived firſt at *Samothracia*, then landed in *Macedonia*. Acts xvi. 11.

SAMSON, שמשון, *his ſun*; from שמש *ſhemeſh, the ſun,* and the pronoun ן *an, his:* according to the *Syriac, his ſervice,* or *his miniſtry*; from שמש.

SAMSON, ſon of *Manaoh*, of the tribe of *Dan*, and of a mother whoſe name we do not find in Scripture, Judg. xiii. 2, 3, 4, &c. A. M. 2848, *ante* A. D. 1156. This woman had been long barren; and an angel of the Lord appeared to her, telling her ſhe ſhould have a ſon; but ſhe muſt take care, not to drink intoxicating liquor, or to eat any impure food: that ſhe muſt take the ſame care, with regard to her ſon: and muſt conſecrate him to God from his infancy, as a *Nazarite*, and not let a razor come upon his head; for, ſays the angel, he ſhall begin to deliver *Iſrael* from the hands of the *Philiſtines*. *Samſon* was born the year following; and the ſpirit of God gave him extraordinary ſtrength of body. One day, as *Samſon* went to *Timnath*, a city of the *Philiſtines*, he ſaw a young woman, whom he deſired his father and mother to obtain for his wife. They remonſtrated that ſhe was not of their own nation, but he perſevered; and the young woman was agreed to be given in marriage to *Samſon*.

As he was going to *Timnath*, *Samſon* ſaw a young lion, whom he ſeized, and tore in pieces, as if he had been a kid. Some time after, returning thither, to celebrate his marriage there, he went to ſee the carcaſe of the lion. He found it dried up, and a ſwarm of bees lodged in it, which had there formed an honey-comb. When his wedding-feaſt was kept at *Timnath*, the inhabitants provided thirty young men for *Samſon*, to do him honour.

Samſon propoſed to theſe companions a riddle, to this effect:

["The greedy eater yields to others meat,
"And ſavage ſtrength now offers luſcious ſweet."]

They continued to the ſeventh day, conjecturing the meaning of his riddle. Then, partly by threats, partly by entreaties, they urged the bride to get the ſecret from her huſband, which ſhe told again to them. Before ſun-ſet they came to *Samſon*, ſaying,

["What ſweeter flows than honey o'er the tongue?
"Whoſe ſtrength exceeds a lion's, wild and young?"]

He told them, that if they had not ploughed with his heifer, they could never have expounded his riddle. Meaning by that, that they had abuſed him, in their too great familiarity with his wife, and that ſhe had been unfaithful to him. We have a ſimilar phraſeology in the poets,

Ἐχθαίρω . . . . . ἄνδρα ξεῖνον μαργὸν,
Ὃς τὴν ἀλλοτρίην βουλεῖ ἀρῆσθαι ἀρόσσαν.
THEOGNID. *Sent.* 58.

Milo domi non eſt, peregrè ac Milone profecto,
Arva vacant, uxur non minus inde parit.
MARTIAL. lib. vii.

He paid the fine expected on account of the riddle, but left his wife, and returned to his father. Some time after, the woman married the bride-man of *Samſon* at his wedding. *Samſon*'s anger being ſubſided, he returned to ſee his wife, bringing a kid with him. But her father would not let him go in, ſaying, I thought you had hated her, and therefore I have given her to another. *Samſon* then went and caught three hundred

hundred foxes (*Jackalls*, *vide* FRAGMENT, No. CCIX. page 38), which he tied tail to tail, and each pair had a fire-brand between. He ſet fire to the fire-brands, and turned the foxes into the corn-fields of the *Philiſtines*; the flame made a great havoc, not ſparing even the vines and the olive-trees. When the *Philiſtines* knew it was *Samſon* who had done this, to revenge the affront received from his father-in-law at *Timnath*, they burned that man and his daughter. *Samſon* ſlew a great number of *Philiſtines*. The *Hebrew* ſays, יד אותם שוק על ירד He beat them, the thigh upon the leg. As we ſay, *hip and thigh*, or *back and belly*. The Vulgate ſays, He made ſo great a ſlaughter of them, that putting the leg upon the thigh, they remained quite ſlain. *Vide* FRAGMENT, No. CXLIII. page 85. and then retired into the cave of *Etam*, in *Judah*. When the *Philiſtines* knew this, they came in great numbers into the land of *Judah*; and the people of *Judah* bound him, and brought him, by his ſufferance, to the *Philiſtines*. No ſooner did they ſee him thus bound, but they ſet up loud ſhouts, and were about to ſeize him. But the ſpirit of the Lord animating *Samſon*, he ſnapt the cords which bound him, and happening to find the jaw-bone of an aſs, he, with this weapon, ſlew a thouſand of the *Philiſtines*. Throwing away the jaw-bone, he gave that place the name of *Ramath-lehi*, *i. e.* the lifting up of the jaw-bone. Being overcome with extreme thirſt; and crying to the Lord, the Lord opened a rock which was in that place (called *Makteſh*, *i. e.* the jaw-tooth) from whence water guſhed out to aſſuage his thirſt. *Vide* LEHI, and MAKTESH.

After this *Samſon* went to *Gaza*, a city of the *Philiſtines*, and having there ſeen a harlot, or a woman who kept a public houſe, he went to lodge with her. The *Philiſtines* ſet a guard about this houſe, and another at the gates of the city, to kill him as he went out in the morning. But *Samſon* riſing at midnight, went off, and took away the two gates of the city, and the gate-poſts, bar and chain, and carried them up the hill which is near *Hebron*.

Some time afterwards he fell in love with a woman called *Dalilah*, who dwelt in the valley of *Sorek*. Many of the antients thought, that *Samſon* had taken her as his wife; but moſt maintain, that ſhe was never married to *Samſon*, but was a public woman. The *Philiſtines* bribed this woman, to diſcover in what his extraordinary ſtrength conſiſted. He amuſed her for a conſiderable time, pretending his ſtrength conſiſted ſometimes in one thing, and ſometimes in another; and when the *Philiſtines* were ready to ſeize him, he burſt his bonds aſunder. At laſt *Dalilah* teized him ſo much, that he told her his ſtrength lay in his hair, which had never been ſhorn, becauſe he was a *Nazarite* from his mother's womb. *Dalilah* then cut off his hair as he lay ſleeping in her lap; and the *Philiſtines* fell upon him, bound him, and put out his eyes. They took him to *Gaza*, ſhut him up in priſon, and made him grind at the mill, as a baſe and contemptible ſlave. Some take the word here rendered by *grinding* in an obſcene ſenſe; as alſo in Job xxxi. 10. and Lam. v. 13. *Vide Hieronym. in Iſai.* xlvii. *Vide* FRAGMENT, No. CIX. page 16.

It is inquired, whether *Samſon*'s hair was the natural and phyſical cauſe of his ſtrength; or whether it was only the moral cauſe, and, as it were, the pledge of the aſſiſtance of the Holy Spirit, who thought fit to endue him with this prodigious ſtrength, as a permanent quality, ſo long as he ſhould obſerve the laws of *Nazariteſhip*, and ſhould keep his hair untouched, which was the viſible token of it. This laſt opinion, ſeems to be the moſt probable: for though a ſtrong and thick head of hair, may be a token of natural ſtrength, yet that ſtrength will not be the leſs after the hair is cut off. But it was not ſo with *Samſon:* therefore his hair was neither the cauſe nor the natural ſign of his great ſtrength; his ſtrength was ſupernatural and miraculous, and God thought fit to connect it with *Samſon*'s hair; or with his due obſervance of the *Nazariteſhip* that had been injoined him.

[The preſervation of his hair was a ſign of the OBEDIENCE maintained on his part, and his conſtant compliance with the divine orders: while his compliance laſted unbroke, God's fulfilment of his part, *i. e.* the communication of ſupernatural ſtrength, continued unbroke alſo: but when *Samſon* had, by the loſs of his hair, *evidently* betrayed his truſt, and forfeited his diſtinction, God thought proper to ſuſpend his *conditional* donation, becauſe the condition was broke by *Samſon:* he had loſt the viſible pledge of it on his part, and had now nothing to ſhew in proof of his obedience, and to alledge, as any reaſon to expect, or to hope, wherefore that gift ſhould be continued to him.]

Samſon continued in priſon at *Gaza* about a year. His hair growing again, [Judg. xvi. 22. the *Hebrew* ſays literally, *The hairs of his head began to put forth as they were ſhaved:* which ſome explain, as if they were reſtored to the ſame condition they were in before. *Vat. Jun.*] God reſtored him his ſtrength. The princes of the

Philiſtines

Philiſtines met in a general aſſembly, in the temple of their god *Dagon*, to return him thanks for having delivered to them this their formidable enemy. After they had ended their feaſt, they ordered *Samſon* to be ſent for, that they might make ſport with him, and be diverted by him: after they had inſulted him as long as they thought fit; he deſired him who led him, to let him lean againſt the pillars that ſupported the temple, that he might reſt himſelf. The temple was then full of people, both above and below the galleries. *Vide* FRAGMENT, No. CCIV. page 22. *Samſon* calling upon the name of the Lord, and laying hold of the two pillars, by which the temple was ſupported, one in his right-hand, and the other in his left, he ſaid; let me alſo die with the *Philiſtines*. Then violently ſhaking the pillars, the temple fell on the princes and people, and killed about three thouſand perſons. He lived in the whole about thirty-eight years; and was judge of *Iſrael* about twenty years. Judges xvi. 20. from A. M. 2867 to 2887.

Ought *Samſon* to have put himſelf to death? And ſhould he have ſought revenge for the loſs of his eyes? St. *Bernard* maintains, that if he had not a particular inſpiration of the Holy Ghoſt to move him, he could not without ſin be the author of his own death. St. *Auſtin* alſo, does not excuſe him, but on the ſuppoſition, that he was urged by the inward motions of him, who is maſter of life and death. Others maintain, that this action of *Samſon* might be vindicated from his office, as being the judge and defender of *Iſrael;* and therefore, without conſidering the danger he expoſed himſelf to, he might have nothing in view but the deliverance of his people. St. *Paul* places him among thoſe whoſe faith was commended and recompenſed, Heb. xi. 32.

SAMUEL, שמואל. See *Shemuel*.

SAMUEL, ſon of *Elkanah*, and of *Hannah*, of the tribe of *Levi*, and of the family of *Kohath*; he was a prophet and judge of *Iſrael* for ſeveral years, 1 Sam. i. 1, 2, 3, &c. 1 Chron. vi. 23. His father dwelt at *Ramathaim-Zophim*, or the city of *Ramatha*, inhabited by *Levites* of the family of *Zophai* or *Zuph*, a deſcendant of *Kohath*. *Samuel* dwelt there himſelf the greater part of his time. See RAMATH. It is diſputed whether *Samuel* was a prieſt or no. Some of the ancients believed, he was of the race of *Aaron*, and excerciſed the function of high-prieſt. He wore the *ephod*, 1 Sam. ii. 18; he conſecrated two kings, *Saul* and *David*; he offered ſacrifices, and that out of the tabernacle. The *Pſalmiſt*, xcix. 6. places him in the rank of prieſts; Moſes *and* Aaron *among his prieſts*, *and* Samuel *among them that call upon his name*. *Joſephus*, *Antiq.* lib. vii. cap. 15, ſays, that *Samuel* appeared to *Saul* in a ſacerdotal habit. We find no one of the family of the high-prieſt *Eli*, after the death of *Hophni* and *Phinehas*, who could exerciſe the high-prieſt's office. It is therefore very probable, that *Samuel* performed the duties of this office, till the grandſons of *Eli* were of age to take it.

But, it is replied, that *Samuel* not being of the race of *Aaron*, it is unlikely he ſhould have been high-prieſt. His wearing an ephod, his anointing kings, and even his ſacrificing in extraordinary caſes, will not prove him to be a prieſt. *David* wore the ephod; *Gideon* and *Saul* had ſacrificed; ſome of the prophets conſecrated kings; *Samuel* is put in the number of thoſe who call upon the Lord, *i. e.* the *Levites*. As to the age of the children of *Hophni* and *Phinehas*, we have nothing certain; and if any one was to be employed to perform the functions of the high-prieſt, they choſe rather a prieſt than a mere *Levite*. Upon the whole, therefore, it is beſt to conſider *Samuel* as an extraordinary prophet, but not as intruding into an office which did not appertain to him.

Elkanah, father of *Samuel*, had two wives, *Peninnah*, and *Hannah*. *Peninnah* had children; but *Hannah* was barren. *Elkanah* loved *Hannah* tenderly, and was much concerned that ſhe had no children. One day when he went with his family to *Shiloh*, where the ark of the Lord then was, he there offered peace-offerings, and made an entertainment for his wives and children. *Hannah* ſeeing herſelf alone, while *Peninnah* was ſurrounded with a troop of children, began to lament; riſing from table, ſhe went to the tabernacle, where ſhe poured out her heart before the Lord, and made a vow, that if God would give her a ſon, ſhe would dedicate him to his ſervice all his life; that ſhe would make him a *Nazarite*, and would ſuffer no razor to come on his head.

Hannah, being returned to *Ramatha*, conceived, and had a ſon, whom ſhe named *Samuel*, ſaying: *Becauſe I have aſked him of the Lord.* [*Samuel* is put for *Saul-me-el:* שאול מאל *aſked of the Lord.*] When the child was ſomewhat grown, ſhe brought him to *Shiloh*, to the houſe of the Lord, with an offering, &c. See HANNAH. Young *Samuel* officiated in the temple, and was clothed with a linen ephod, 1 Sam. ii. 18, 19, 20.

Eli was now become very old, and his eye-ſight was ſo dim, that he could hardly ſee. He had heard

heard of the irregularities of his two ſons *Hophni* and *Phinehas*, but had not courage to reſtrain them, nor power to remove the ſcandal they cauſed to *Iſrael*. One morning, when *Samuel* was in bed, near the tabernacle of the Lord, he heard a voice, calling him by his name, very early. *Samuel* thinking it was *Eli*, ran to him, and ſaid, here am I. *Eli* bid him return, and lie down to ſleep, for he had not called him. The ſame thing happened three times. The third time *Eli*, judging there muſt be ſomething extraordinary in the matter, ſent *Samuel* back, and ſaid to him, go and ſleep, but if you are called any more, ſay; ſpeak, Lord, for thy ſervant heareth.

Samuel obeyed: and received a threatening prophecy againſt *Eli*, and his houſe. When day was come, *Eli* called *Samuel*, and obliged him to diſcover what the Lord had ſaid. *Samuel* told him the whole; to which *Eli* anſwered, it is the Lord, let him do what is pleaſing in his own eyes.

The battle in which the ark of the Lord was taken by the *Philiſtines*; the death of the high-prieſt *Eli*, and that of his two ſons *Hophni* and *Phinehas*; the manner in which the ark of the Lord was ſent back to *Beth-ſhemeſh*, and from thence placed at *Kirjath-jearim*: may be ſeen at length in the firſt book of *Samuel*, chap. iv. v. vi. *Vide* alſo the articles ELI, HOPHNI, and PHINEHAS, the ARK and DAGON.

After the death of *Eli* the high-prieſt, *Samuel* was acknowledged as judge and governor by all *Iſrael*. He inſiſted on the reformation of the people; and they renounced all their ſtrange gods, and applied themſelves wholly to ſerve the God of their fathers. Afterwards, *Samuel* convened another aſſembly at *Mizpeh*, where all the people met in arms. *Samuel* prayed for them; they faſted and prayed, poured out water before the Lord; confeſſed their ſins, and *Samuel* judged them. The *Philiſtines* hearing that *Iſrael* was aſſembled at *Mizpeh*, took the alarm, and came into the field againſt them, but were defeated ſo ſignally, that for a long time they durſt not appear on the frontiers of *Iſrael*; but were obliged to reſtore ſuch cities as they had taken.

Samuel was about forty years of age when he began to judge *Iſrael*. He judged them the whole of his life; for under the reign of *Saul* he preſerved a great deal of authority, as well in reſpect of *Saul* himſelf, as of the whole people. He went yearly to *Bethel*, then to *Gilgal*, then to *Mizpeh*; aftewards he returned to his houſe at *Ramah*, and ſo diſtributed juſtice to all *Iſrael*. He alſo built an altar at *Ramah*, as well for his private devotion, as for the religion of the people, who flocked to him from all parts, to conſult him, and to have their cauſes decided. When he grew old, he appointed his ſons judges over *Iſrael*, and they diſcharged this office in *Beer-ſheba*, a city lying on the ſouthern limits of the land of *Canaan*. But they, inſtead of walking in the ſteps of their father, ſuffered themſelves to be corrupted by bribery.

Then the elders of *Iſrael* came to *Samuel*, and ſaid, ſet a king over us, as all other nations have, who may judge us. This propoſal was not agreeable to *Samuel*, and he addreſſed himſelf to God by prayer. The Lord ſaid to him; hear the voice of the people, and give them what they aſk for, for it is not you, but me, they have rejected, that I may not reign over them. But declare to them what they may expect under a king, that they may commit this folly after full information.

A little while after, *Saul*, the ſon of *Kiſh*, of the tribe of *Benjamin*, being ſent by his father to ſeek ſome aſſes that were ſtrayed, came to adviſe with *Samuel* about them; the prophet told him, that God had appointed him king over his people; and he gave *Saul* the royal unction. *Vide* SAUL. After which *Samuel* held an aſſembly of the people at *Mizpeh*, that they might proceed to elect a king. The lot was caſt, and fell upon *Saul*, the ſon of *Kiſh*. He was ſought for immediately, but was not to be found. They ran therefore to where he had hid himſelf, and brought him forth among the people. *Samuel* then ſaid, you ſee the man whom the Lord hath choſen. After this he wrote down the laws and conſtitutions of this new kingdom, and publiſhed them.

A month was ſcarcely paſſed after *Saul*'s election, when a war broke out between the *Ammonites* and the city of *Jabeſh*, in *Gilead*. *Saul*, with all *Iſrael*, marched againſt the *Ammonites*, and relieved *Jabeſh*. At their return from this expedition, *Samuel* ſaid to the people, let us go to *Gilgal*, and there confirm the election of the king. They did ſo; offered peace-offerings, and made great rejoicings. Then *Samuel* addreſſed himſelf to the people, and aſked them, whether they had had any fault to find with his conduct? The people anſwered, no. *Samuel* proceeded, and ſaid to them, the Lord is therefore my witneſs to day, and ſo is alſo the king he has appointed, that you have nothing to reproach me with. To which the people anſwered, they are witneſſes. *Samuel* then exhorted them to loyalty and to obedience. To

which he added, is it not now wheat-harveſt? (A ſeaſon in which rain is very rare in *Paleſtine*)—yet I ſhall call upon the Lord, and he will ſend out his thunder, and ſhower down his rain, that you may know how great an evil it is in the eyes of the Lord, that you have preſumed to aſk for a king. After which tempeſt every one returned to his own houſe.

In the ſecond year after his election, *Saul* being in arms againſt the *Philiſtines*, ſtaid at *Gilgal* ſix days expecting *Samuel*, but ſeeing he did not come, on the ſeventh day, he had the victims brought to him, and offered a burnt-ſacrifice.

He had hardly compleated his ſacrifice when *Samuel* came. *Saul* went out to meet him, and ſaluted him; *Samuel* enquired, what have you been doing? *Saul* replied, that ſeeing himſelf preſſed by the *Philiſtines*, and almoſt abandoned by his ſoldiers, he had offered a burnt-offering. *Samuel* told him, that he had committed folly. If, ſays he, you had obeyed the commandment of the Lord, the Lord would have confirmed your kingdom over *Iſrael* for ever; but now your reign will not long continue. From thence *Samuel* went to *Gibeah*, and *Saul* followed him.

After this *Samuel* came to *Saul*, by order from God, to bid him make war againſt the *Amalekites*. Spare none, ſays he, but deſtroy all; they are all devoted to the curſe of extirpation, both man, woman, and child, even thoſe that ſuck the breaſt; even their oxen, camels, ſheep, and aſſes. *Saul* therefore marched againſt *Amalek*, deſtroyed them, and ravaged the whole country; but he thought fit to preſerve the better part of their goods and cattle. Then God ſaid to *Samuel*, I repent that I have made *Saul* king. *Samuel* was much afflicted at this, and cried to the Lord all night. The day following he viſited *Saul* at *Gilgal*, where he was offering a ſacrifice of the flocks taken from *Amalek*. *Saul* ſaluted him, and told him, he had performed the commands of the Lord. Whence then, ſays *Samuel*, is this lowing of oxen, and bleating of ſheep, in my ears? *Saul* anſwered him, the people brought away the prime, to offer in ſacrifice to the Lord. *Samuel* upbraided him vehemently with his want of obedience; and *Saul* threw all the blame on the people.

Then ſays *Saul* to *Samuel*, I have ſinned in having had too great complaiſance for the people; but come with me, that we may worſhip the Lord. *Samuel* refuſed, and turned haſtily away from him to be gone; and *Saul* taking hold of *Samuel*'s garment, it tore in his hands. On which *Samuel* ſaid to him; thus has the Lord torn the kingdom out of your hands, to give it to another, who is better than you. *Saul* replied, I confeſs I have ſinned, but however, do me the credit of appearing with me before the elders of the people, and before all *Iſrael*: and let us worſhip the Lord. *Samuel* complied, and they returned to the camp at *Gilgal*. There *Samuel* cauſed *Agag*, king of the *Amalekites*, whoſe life had been ſaved, to be brought out, and *Samuel* hewed him pieces, and told him, that, as his ſword had made many mothers childleſs, ſo likewiſe ſhould his mother be made childleſs among women. *Vide* FRAGMENT, No. LIII, page 102. Then *Samuel* returned to *Ramah*. From this time *Samuel* ſaw *Saul* no more; nevertheleſs he continually bewailed him.

Some years after this, the Lord ſaid to *Samuel*, how long will you mourn for *Saul*? Ariſe and go to *Bethlehem*, and give the royal unction to one of the ſons of *Jeſſe*, whom I have choſen to be king of my people. *Samuel* anſwered, how ſhall I go? *Saul* will be informed of it, and will put me to death. The Lord ſaid to him, go thither as if to ſacrifice; invite *Jeſſe* to partake of the ſacrifice, and there I will ſhew you him whom you are to anoint. *Samuel* went therefore to *Bethlehem*, and all the elders of the place came to ſhew their reſpect to him, and he invited them to the ſolemnity of the ſacrifice. When he went into *Jeſſe*'s houſe, all the ſons of this venerable old man came to ſalute him. *Samuel* ſeeing *Eliab* the eldeſt, ſaid within himſelf, ſurely this is he whom the Lord hath choſen as his anointed. But the Lord anſwered, have no regard to a good appearance, or an advantageous ſtature; for this is not he whom I have choſen. *Jeſſe* cauſed his ſeven ſons, one after another, to pay their reſpects; but *Samuel* found God had not choſen either of theſe. *Jeſſe* ſaid, he had ſtill a younger ſon, but he was keeping the ſheep. Send for him, ſays *Samuel*, for we will not ſit down to table till he comes. The eighth ſon of *Jeſſe* was *David*, who was fetched out of the field; and when he came in, the Lord ſaid to *Samuel*, anoint him, for this is he. *Samuel* poured on his head the oil he had brought with him; and from that time the ſpirit of the Lord departed from *Saul*, and reſted on *David*.

Samuel returned to *Ramah*, and dwelt there the reſt of his life, among the prophets, who lived under his conduct in a kind of community. Several years after, when *David* was in diſgrace with *Saul*, and had with difficulty eſcaped out of his hands, he took refuge with *Samuel* at *Ramah*. He acquainted him with *Saul*'s behaviour towards

wards him; and they went together to *Naioth*. *Saul* had intelligence of this, and ſent a party to ſurprize *David*. But the meſſengers finding *Samuel*, who was then propheſying in the midſt of the prophets, they were alſo ſeized by the ſpirit, and began to propheſy among them; *i. e.* they were ſurprized with certain irregular motions and agitations, and pronounced certain words, as the prophets were uſed to do in their fits of enthuſiaſm. [Perhaps, rather—finding theſe prophets at their devotions, they were ſeized by a ſpirit of devotion, and united their praiſes, &c. with thoſe of the prophets.] *Saul* ſent a ſecond, and a third, company of meſſengers, who were ſeized in like manner. Laſtly, he went himſelf, and was ſeized with the ſpirit of God [rather—of devotion, for the time being], and propheſied among the reſt. This delay gave *David* an opportunity to eſcape.

Samuel died at the age of ninety eight, about two years before *Saul*; A. M. 2947, *ante* A. D. 1057. All *Iſrael* mourned for him, and he was buried at his own houſe at *Ramah*, 1 Sam. xxv. 1. The author of *Eccleſiaſticus*, has conſecrated an eulogy to his memory, Ecclus. xlvi. 13, 17, 20.

About two years after the death of *Samuel*, the *Philiſtines*, having invaded the territories of *Iſrael* with a powerful army, *Saul*, with his troops, took poſſeſſion of the eminencies of *Gilboa*. This prince being in great conſternation at the multitude of his enemies, reſolved at laſt to conſult ſome witch or ſorcereſs, to foreknow the event of this war. He was informed of an enchantreſs at *En-dor*, about two or three leagues from mount *Gilboa*. He diſguiſed himſelf, and viſited her, with a ſmall attendance, that the witch might not know him; becauſe, ſome years before, he had drove all of her profeſſion out of the country.

This woman he deſired to raiſe the ghoſt of *Samuel*. She had recourſe to her charms and ſpells, and when ſhe ſaw *Samuel* appear, ſhe made a great cry, and ſaid to *Saul*, why have you deceived me, for you are *Saul*? *Saul* encouraged her, and aſked her, what ſhe ſaw? I ſee, ſaid ſhe, gods [*elohim*, in the ſenſe of a magiſtrate, or prince, &c.] coming out of the earth. *Saul* aſked her what ſort of a man? She ſaid, an old man covered with a mantle. *Saul* knew it to be *Samuel*, and bowed himſelf to the earth. *Samuel* ſaid, why have you diſturbed me? *Saul* anſwered, that being in great ſtraights, and not knowing whom to addreſs, becauſe God gave him no anſwer, he found himſelf neceſſitated to have recourſe to him, by magic. *Samuel* told him, that the Lord would deal with him as he had already predicted, that the kingdom ſhould be taken from him, and given to *David* his ſon-in-law; that God would deliver *Iſrael* into the hands of their enemies the *Philiſtines*. To which he added, to-morrow you ſhall be with me, you and your ſons, and the Lord ſhall abandon *Iſrael* to the *Philiſtines*.

Upon this hiſtory, a queſtion has been moved, that has divided both antients and moderns, *i. e.* whether the ghoſt of *Samuel* did really appear to *Saul*? or whether this was only a trick of the ſorcereſs, who herſelf ſpoke to *Saul*, and feigned the voice of *Samuel*? It is aſked alſo, whether this was done by the power of the devil, and by art magic; or, whether God permitted that *Samuel* ſhould appear, by the miraculous effect of his power. *Juſtin Martyr*, *Dial. cum Tryphon.* *Origen*, *Anaſtaſius* of *Antioch*, believed the demons had ſome power over the ſouls of the ſaints, before *Jeſus Chriſt* deſcended into hell, and delivered them out of the hands of that prince of darkneſs. St. *Auſtin* finds no greater inconvenience in ſaying, that the devil cauſed the ſoul of *Samuel* to appear, than in ſuppoſing him to preſent himſelf before the Lord among the children of God, *Vide* FRAGMENT, No. CLIII, page 131, or in ſuppoſing him to place our Saviour upon a pinacle of the temple. *Vide* FRAGMENT, No.

Manaſſeh-ben-Iſrael, lib. ii. cap. 6. *de Reſurrect. Mort.* according to the principles of the book *Zohar*, believes, there are demons which have ſo much power over the ſouls of the dead, during the firſt year after their death, that they do with them almoſt what they pleaſe, and oblige them to take whatever bodies they think fit. However, we cannot agree that this happened the ſame year as *Samuel* died, but think it was about two years after his death: and beſides, the principles of this Rabbi are by no means ſupportable. On the other hand, it is hard to oppoſe the Scripture, which expreſsly affirms, that *Samuel* appeared, that he ſpoke, foretold the death of *Saul*, &c.

Thoſe who maintain that *Samuel* did not really appear to *Saul*, are divided among themſelves. Some think that a dæmon aſſumed the form of *Samuel*, and ſpoke to *Saul*. *Auth. qu ad Orthodox. qu.* 52. *Tertull.* lib. *de anima*, cap. 57. *Baſil. in* cap. 8. *Iſai.* *Nyſſen. Epiſt. ad Theodoſ. Epiſc.* Others affirm, that the witch ſaw nothing, but pretended to ſee the true *Samuel*, and ſpoke in his name, and ſo impoſed upon *Saul*. *Euſtat. Antioch. de Engaſt. Hieronym. in* cap. 7. *Iſai.* & *in Matth.* vi. *Cyril. Alex.* lib. vi. *de adorat. in*

Spirit. & veri. Alii plures. Others maintain, that God, of his own will and power, and independently of the art of magic, took occaſion from this invocation of the enchantreſs, to make the figure of *Samuel* appear to the eyes of *Saul*, to pronounce to this prince the ſentence of his death, and deſtruction. *Vide Aug.* lib. xv. *de cura pro mort. Ambroſ. in Luc.* cap. 1. *Zeno Veron. ſerm. de reſurrect. D. Thom.* 2. 2. *q.* 174. *art.* 5. *ad.* 4. *alii plures, ad* 1 Sam. xxviii. Rabbi *Levi-ben-Gerſon* will have it, that all this paſſed only in the imagination of *Saul*. He ſays, that this prince being ſtruck with apprehenſion of his preſent danger, and of the threats God had made to him, believed he ſaw *Samuel* appear to repeat theſe threats, and to foretel his approaching deſtruction.

Of all theſe opinions, the moſt probable is, that *Samuel* really appeared to *Saul:* not by the magical charms of the ſorcereſs, or by the power of the devil; but by the Almighty power of God, who, to puniſh *Saul*, might permit the real *Samuel* to appear, and diſcover to him his laſt and greateſt calamity. Conſult *Allatius*, Notes on the Treatiſe of *Euſtathius, De Engaſtrimytho*, &c. [The *Editor* differs from father *Calmet*.]

To *Samuel* are aſcribed the book of *Judges*, that of *Ruth*, and the firſt book of *Samuel*. There is, indeed, great probability that he compoſed the twenty-four firſt chapters of the firſt of *Samuel*, ſince they contain nothing but what he might have wrote, and in which he had not a great ſhare. However, in theſe twenty-four chapters there are ſome ſmall additions, probably inſerted after his death. We read, 1 Chron. ix. 22. that he aſſiſted in regulating the diſtribution of the *Levites* made by *David* for the ſervice of the temple. This may be explained by ſaying, that *David* purſued the order ſettled by *Samuel*, during his adminiſtration, after the death of the high-prieſt *Eli*. We read alſo 1 Chron. xxvi. 28. that *Samuel* enriched the tabernacle of the Lord, by magnificent preſents, and by rich ſpoils, taken from the enemies of *Iſrael*. Alſo 1 Chron xxix. 29. that he wrote the hiſtory of *David*, in conjunction with the prophets *Nathan* and *Gad*. Probably he might write the beginning of his hiſtory, and the other prophets might write the concluſion of it; for *Samuel* was dead before *David* came to the throne. The two firſt books of *Kings* bear the name of the books of *Samuel;* but it muſt be allowed that he could not be the author of the ſecond of theſe books, which contains tranſactions after his death. Neither could he write the latter end of the firſt, ſince his death is mentioned in ch. xxv. It is ſaid, chap. x. 25. of the firſt book of *Samuel*, that this prophet wrote in a book, *the manner of the kingdom*, which was the rights, prerogatives, and revenues of the king, and the limits of his power and authority: a repetition of what he had propoſed, *vivâ voce*, a little before to the people. Rabbi *Levi ben-Gerſon* affirms, that when he had finiſhed it, he put it into the ark; and *Bodin de Repub.* lib. i. cap. 10. aſſures us, on the credit of the *Rabbins*, that the kings deſtroyed and ſuppreſſed this book, that they might reign afterwards with leſs reſtraint.

Samuel began the chain of the prophets, which was never broke from his time, to that of *Zechariah* and *Malachi*. See *Acts* iii. 24. *All the prophets from* Samuel, *and thoſe that follow after, as many as have ſpoken, have likewiſe foretold of theſe days*. The body of *Samuel* was tranſported from *Paleſtine* to *Conſtantinople*, in the time of the emperor *Arcadius*. St. *Jerome* ſays, *cont. Vig.* they carried the aſhes of this prophet in a golden veſſel, wrapped up in ſilk: that the biſhops and people every-where received them in multitudes, with a joy beyond expreſſion, and with honours almoſt infinite. The *Roman* martyrology places his feſtival *Auguſt* 20.

Beſides the true hiſtory of *Samuel*, there are ſeveral traditions concerning this prophet, among the Orientals, *D'Herbelot, Bibl. Orient.* p. 735, & 1021. They relate, for example, that *Samuel* having made his report to God, that the *Hebrews* were reſolved to have a king; God gave him a veſſel or horn full of oil, and a ſtaff; revealing to him, that the man in whoſe preſence the oil ſhould boil in the veſſel, and whoſe ſtature ſhould be equal to that ſtaff, was appointed for their king. No ſooner was this determination publiſhed among the people, but all the chiefs of the tribes came with great eagerneſs to meaſure themſelves by the ſtaff, and to try if the oil would boil in their preſence; but in vain.

Saul alſo, otherwiſe called *Sharek*, and ſurnamed *Thalout, i. e. the Tall*, who was no more than a carrier of water, or dreſſer of leather, came to the prophet among the reſt, and immediately the oil began to boil in the veſſel, and he was found to be juſt the height of the miraculous ſtaff. On theſe tokens *Samuel* declared him king; but the heads of the tribes, eſpecially that of *Judah*, to whom the royal dignity had been promiſed, expoſtulated, ſaying; how can this man be our king, who has no eſtate? how can he ſupport the expence and dignity of the royal ſtate? *Samuel* replied, the Lord has choſe him, who diſpoſes of kingdoms without controul, to whomſoever he pleaſes.

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The *Iſraelites* would not yet ſubmit, but inſiſted upon having a ſign from *Samuel*, that they might be aſſured from God, that this was his will. *Samuel* anſwered them, this is the miracle that God gives you to confirm this choice, the ark of the Lord, which was taken away by the *Philiſtines*, ſhall be brought back to you by angels.

When therefore the election of *Saul* was proclaimed, the *Philiſtines* being reſolved to conceal the ark of the Lord, which had cauſed them ſo many misfortunes by its preſence, they hid it in a dunghill. But they were ſmote with a ſhameful diſeaſe in their ſecret parts, which made them reſolve to ſend it back to the confines of the land of *Iſrael*. It was no ſooner arrived at this place, but the angels of the Lord took it up, and carried it to the tabernacle at *Shiloh*; and this miracle ſecured *Saul* in his kingdom.

It is convenient ſometimes even to know ſuch things that deſerve neither eſteem nor credit, if it were only by that, to obtain a right of contemning them. *Vide* FRAGMENT, No. XXXIV, page 57.

SANBALLAT, סנבלט, *buſh in ſecret*; from סנה *ſene*, *a buſh*, and the prepoſition ב *be*, *in*, לוט *lut*, *to hide*; or, according to the *Hebrew* and the *Syriac*, *the enemy in ſecret*. This name is foreign to the *Hebrew* language.

SANBALLAT, chief, or governor, of the *Cuthites*, or *Samaritans*; a great enemy to the *Jews*. He was a native of *Horon*, or *Horonaim*, a city beyond *Jordan*, in the country of *Moab*. When *Nehemiah* came from *Shuſhan* to *Jeruſalem*, Nehem. ii. 10, 19. A. M. 3550, *ante* A. D. 454. and began to rebuild the walls of *Jeruſalem*, *Sanballat*, *Tobiah*, and *Geſhem* taunted him, and ſent to know on what authority he undertook this enterprize, and whether this was not a revolt againſt the king, &c. But *Nehemiah* proceeding with vigour in his undertaking, *Sanballat* was extremely provoked, and ſaid, What are theſe poor *Jews* a-doing? Will the people let them go on? Will they finiſh their work, and dedicate it one day? Will they build with theſe ſtones that the fire has deſtroyed and reduced to duſt? Nevertheleſs, at laſt, the walls of *Jeruſalem* were compleated.

Then *Sanballat*, *Tobiah*, and *Geſhem*, ſent to *Nehemiah*, to deſire him to meet them in the field, that they might make an alliance and ſwear inviolable friendſhip. A. M. 3550, *ante* A. D. 454. But *Nehemiah* perceived this was only a ſtratagem; and declined it. At laſt, *Sanballat* writ to him in ſuch terms as theſe, "There is a report ſpread among the people, and *Geſhem* confidently affirms it, that you and the *Jews* intend a revolt, &c. Now as all theſe things are to be repreſented to the king, it will be convenient for you to give us a meeting, that we may confer together about them." *Sanballat* alſo gained over to his intereſt a certain falſe prophet called *Shemaiah*, who would have intimidated *Nehemiah*. But *Nehemiah*, by prudent boldneſs, avoided the ſnare.

Nehemiah being obliged to return to king *Artaxerxes* to *Shuſhan*, Nehem. xiii. 6, 28. A. M. 3563, *ante* A. D. 441. in his abſence, the high-prieſt *Eliaſhib* married his grandſon *Manaſſeh*, the ſon of *Joiada*, to a daughter of *Sanballat*, and he allowed one *Tobiah*, a kinſman of *Sanballat*'s, an apartment in the temple. But *Nehemiah* at his return to *Jeruſalem*, (the exact year of which is not known,) drove *Tobiah* out of the temple, and would not ſuffer *Manaſſeh*, the high-prieſt's grandſon, to continue in the city, nor to perform the functions of the prieſthood. *Manaſſeh* being thus expelled, retired to his father-in-law *Sanballat*, who provided him the means of exerciſing his prieſtly office on mount *Gerizim*, on the following occaſion.

When *Alexander the Great* came into *Phœnicia*, and inveſted the city of *Tyre*, *Sanballat* quitted the intereſts of *Darius* king of *Perſia*, and went at the head of 8,000 men, to offer his ſervice to *Alexander*. This prince readily entertained him, and gave him leave to erect a temple on mount *Gerizim*, where he conſtituted his ſon-in-law *Manaſſeh* the high-prieſt. *Sanballat* muſt at this time be very old, for one hundred and twenty years before, A. M. 3550, he was governor of the *Samaritans*. Indeed, ſome have been of opinion, that the *Sanballat* who lived in the time of *Alexander*, was different from that *Sanballat* who ſo eagerly oppoſed *Nehemiah*; but we ſee no abſolute neceſſity of admitting this. However, *Joſephus* makes *Sanballat* a *Cuthite* originally, and makes no mention of him who withſtood *Nehemiah*. The wife of *Manaſſeh* he calls by the name of *Nicaſo*, and ſays, that *Sanballat* died nine months after he had ſubmitted to *Alexander*.

[Dr. *Prideaux* in his Connection of the Hiſtories of the Old and New Teſtament, rejects the ſolution of this difficulty, by two *Sanballats*, and endeavours to reconcile the hiſtory to truth and probability, by ſhewing it to be a miſtake of *Joſephus*. This author makes *Sanballat* to flouriſh in the time of *Darius Codomannus*, and to build his temple upon mount *Gerizim* by licence from *Alexander the Great*; whereas it was performed by leave from *Darius Nothus*, in the fifteenth year of his reign. This takes away the difficulty

culty arising from the great age of *Sanballat*, and brings him to be cotemporary with *Nehemiah*, as the Scripture history requires.]

SANCTIFY. *To sanctify* is often put instead of to prepare. Thus *Joshua* says to the people, iii. 5. *Sanctify yourselves, for to-morrow the Lord will do wonders among you.* Prepare yourselves to pass over *Jordan*. In *Isaiah* xiii. 3. the Lord calls the *Medes* his sanctified. I have appointed, and, as it were, consecrated them to be the executioners of my vengeance against *Babylon*. See also *Numb.* xi. 18. *Sanctify yourselves against to-morrow, and ye shall eat flesh.* And *Joshua* vii. 13. *Up, sanctify the people, and say, sanctify yourselves against to-morrow, for thus says the Lord God of* Israel, *There is an accursed thing in the midst of thee,* O Israel. Jerem. vi. 4. *Prepare ye war against her,* or sanctify the war against *Jerusalem*; prepare yourselves to make war against her. And xii. 3. *Pull them out like sheep for the slaughter, and prepare them for the day of slaughter. Heb.* sanctify them. And li. 27, 28. Assemble the troops against *Jerusalem, prepare the nations against her*—sanctify them. And *Joel* i. 14. *Sanctify a fast. Mich.* iii. 5. The false prophets sanctify (or prepare) war against those who will not give them something: they declare war, or denounce evils against them. *Zeph.* i. 7. The Lord hath prepared his victims for the day of vengeance, *he hath bid his guests: Heb.* sanctified them.

We desire of God, that his name may be sanctified, or hallowed; *i. e.* honoured, praised, and glorified throughout the world, and especially by those who have the happiness of knowing him. Let them sanctify it by their good lives, their fidelity, their submission to his orders; and they that know him not, that they may come to the knowledge of him, may hear his word, may become obedient to his instructions, &c. We may apprehend yet better what is meant by sanctifying the name of God, by the opposite to it; *i. e.* profaning the name of God, by vain swearing, blaspheming, ascribing his name to idols; by furnishing wicked men and infidels with occasion of blaspheming it by our bad lives, and scandalous conversation, &c.

It is said, *I will be sanctified in them that come nigh me*; Levit. x. 3. in his priests, when by the terrible and exemplary punishment of *Nadab* and *Abihu*, the Lord shewed what purity he required in his servants, what punctual exactness he expected in his service. The Lord complains in another place, that *Moses* and *Aaron* did not sanctify him before the people of *Israel. Because ye believed me not, to sanctify me in the eyes of the children of* Israel, *therefore ye shall not bring this congregation into the land which I have given them.* Numb. xx. 12. And how did they not sanctify him? By shewing some distrust in his words. *Because ye believed me not.* God sanctified the seventh day, *i. e.* consecrated it in his service, Gen. ii. 3. He sanctified all the first-born, Exod. xiii. 3. he commands that they should be offered to him; as it were, consecrated to his service. *Moses* sanctifies the *Israelites*, and by bathing, by abstinence from the use of the marriage-bed, by the purity of their cloaths, he prepares them for appearing before the Lord, for receiving him, and entering into a covenant with him. Exod. xix. 10. xiv. 12.

Those who approach to holy things are sanctified; for example, it is allowed to the priest only to offer sacrifices at the altar, Exod. xxix. 37. If one of the laity should approach thereto, he would have contracted an uncleanness, which must have been expiated. So that *to sanctify* here is equivalent *to defile*, or to contract a pollution, which would require to be purified by sacrifices, or, at least, by bathing and washing of the cloaths. See also *Exod.* xxx. 29. *Levit.* vi. 18, 27. Compare *Levit.* xxii. 15, 16. where God expressly forbids that the laity should eat of the sanctified things. *Vide* SAINT.

SANCTUARY. By this name was called that part of the temple of *Jerusalem*, which was the most secret and most retired: in which was the ark of the covenant, and wherein none but the high-priest might enter, and he only once a year, on the day of solemn expiation. The same name was also given to the most sacred part of the tabernacle, set up in the wilderness, which remained till some time after the building of the temple. *Vide* TABERNACLE, and TEMPLE.

Sometimes the word sanctuary is used generally for the temple, or the holy place, the place appointed for public worship of the Lord. It should seem also, that *Moses* uses it instead of the Holy Land. Exod. xv. 17. *Thou shalt bring them in, and plant them in the mountain of thine inheritance, in the place, O Lord, which thou hast made for Thee to dwell in; in the sanctuary, O Lord, which thy hands have established.*

And Levit. xx. 3. of those who offer their children to the god *Moloch*, he says, they *defile my sanctuary, and profane my holy name.* He forbids the high-priest to go out of the temple, to mourn for his relations, Levit. xxi. 12. *Neither shall he go out of the sanctuary, nor prophane the sanctuary of his God.* The temple is here denoted by its principal

principal part. It is believed that *ſanctuary* is put for heaven, Deut. xxvi. 15. Look from the dwelling of thy *ſanctuary*, from the high heaven.

SAND. A ſimilitude taken from the aggregate *ſand* of the ſea is often uſed, to expreſs a very great multitude, or a very great weight; or from a ſingle *ſand*, ſomething very mean and trifling. God promiſes *Abraham* and *Jacob* to multiply their poſterity as the ſtars of heaven, and as the *ſand* of the ſea, Gen. xxii. 17. xxxii. 12. *Job* vi. 3. compares the weight of his misfortunes to that of the *ſand* of the ſea. And *Solomon* ſays, Proverbs xxvii. 3. that though *ſand* and gravel are very heavy things, yet the anger of a fool is much heavier. And *Eccleſiaſticus* ſays, that a fool is more inſupportable than the weight of *ſand*, lead, or iron, Ecclus. xxii. 18.

We have noticed under the article GLASS, that the *ſand* of *Paleſtine* was uſed for making glaſs. See *Deut.* xxxiii. 19.

The prophets magnify the omnipotence of God, who has fixed the *ſand* of the ſhore for the boundaries of the ſea, and has ſaid to it; Hitherto thou ſhalt come; but here thou ſhalt break thy foaming waves, and ſhalt paſs no further. Jer. v. 22.

Our Saviour tells us, Matt. vii. 26. that a fool lays the foundations of his houſe on the *ſand*; whereas a wiſe man founds his houſe on a rock.

Eccleſiaſticus ſays, xviii. 8. that the years of the longeſt life of man are but as a drop of water, or as a grain of *ſand*. And *Wiſdom* ſays, vii. 9. That all the gold in the world, compared to wiſdom, is but as the ſmalleſt grain of *ſand*.

SANDALS. We find *ſandals* in three paſſages. When *Judith* went to the camp of *Holofernes*, ſhe put *ſandals* on her feet, Judith x. 4. And xvi. 9. *Her* ſandals *raviſhed his eyes*. They were a magnificent kind of buſkins, proper only to ladies of condition, and ſuch as dreſſed themſelves for admiration. They had generally ſlaves to carry their ſandals, which were ſometimes of gold; and they had often caſes or boxes to put them in. Theſe caſes in *Menander* are called *ſandalothecæ*; and the ſlaves that carried the *ſandals* are called *Pueri ſandali-geruli*, or *Puellæ ſandali-gerulæ*. *Plaut. in Trinum. Act.* ii. *ſcen.* i. *John the Baptiſt* ſays of himſelf, that he was not worthy to be *ſandali-gerulus* to our Saviour, *whoſe ſhoes I am not worthy to bear*, Mat. iii. 11. Writers ſay, that when *Hercules* became ſlave to *Omphale*, ſhe uſed to give him correction with her *ſandal*. *Lucian.* lib. *de ſcribenda hiſtoria. Terent. Eunuch. Act.* v, *ſcen.* 8.

But there were *ſandals* alſo belonging to men, and of mean value. *Jeſus Chriſt* allows the uſe of them to his diſciples, Mark vi. 9. and whole nations wore them, as the *Nabatheans: Strabo. Geograph.* lib. 16.

At firſt *ſandals* were only ſoles tied to the feet with ſtrings, or thongs; afterwards, they were covered, and at laſt they called even ſhoes *ſandals*. *Vide* FRAGMENTS, No. , pages .

In authors that ſpeak of eccleſiaſtical rites and ornaments, we find the word *ſandals* to ſignify a valuable kind of ſhoes, worn by the prelates at ſolemnities. *Benedictus Baudouinus, de Calceo antiquo.* M. *Du Cange, Gloſſar. Sandalia, Saumaiſe* on *Tertullian, de Pallio*, &c.

SANHEDRIM; from συνέδριον, *an aſſembly.*

SANHEDRIM, or *Sanhedria*, a corrupted word, from the *Greek Synedrion*, which ſignifies an aſſembly,—ſuch as thoſe of a parliament, or a ſovereign court, where many judges and counſellors meet, to conſult on, and to determine, great affairs. The *Jews* call *Sanhedrim*, or *Beth-din* (the houſe of judgment) a council of ſeventy ſenators, who aſſembled in a hall of the temple of *Jeruſalem*, and there determined the moſt important affairs of the nation. The chief of this aſſembly was called נשי *Naſi*, or prince; his deputy was called אב בית דין *Ab-beth-din*, father of the houſe of judgment, and the ſub-deputy was called חכם *Chacam, the Wiſe.* The reſt were called זקנים *tzekanim* elders, or ſenators. The room they met in was a *rotunda*, half of which was built without the temple, and half within; *i. e.* one ſemicircle of the room was within the compaſs of the temple, and as it was never allowed to ſit down in the temple, they tell us this part was for thoſe who ſtood up; the other half, or ſemicircle, extended without the holy place, and here the judges ſat.

The *Naſi*, or prince, ſat on a throne at the end of the hall, having his deputy at his right-hand, and ſub-deputy at his leſt. The other ſenators were ranged in order on each ſide. This hall was called לשכת חגזית *Liſhcath-Haggazith*, or the hall paved with ſtones; and ſome think it to be the ſame called, *John* xix. 13. Λιθόστρωτος *Lithoſtrotos*, or paved with ſtones. They ſuppoſe, what to me is very improbable, that when the *Jews* accuſed *Jeſus Chriſt* before *Pilate*, they would not enter into the *Prætorium*, that they might not be defiled, but prevailed with *Pilate* to come into the *Sanhedrim*, there to hear their accuſations againſt our Saviour. *Caſaubon. in Sueton.* lib. i. cap. 46. *Selden. de Synedriis*, lib. ii. cap. 13, § 4. *Lightfoot. Hor. Hebr. in Joan. alii.*

The *Rabbins* pretend, that the *Sanhedrim* has always ſubſiſted in their nation from the time of *Moſes*, down to the deſtruction of the temple by the *Romans*. They date the eſtabliſhment of it from what happened in the wilderneſs, ſome time after the people departed from *Sinai*, Numb. xi. 16. when ſeventy men were choſen as judges of leſſer matters. The *Sanhedrim* was compoſed of ſeventy counſellors, ſix out of each tribe, and *Moſes*, as preſident, made up the number ſeventy-one. Six ſenators out of each tribe make in all ſeventy-two perſons, which, with the preſident, conſtitute a council of ſeventy-three; and accordingly the *Sanhedrim* conſiſted of ſeventy-three counſellors, according to ſome. To prove the uninterrupted ſucceſſion of the judges of the *Sanhedrim*, there is nothing unattempted by the partiſans of this opinion. They find a proof where others cannot ſo much as perceive any appearance, or ſhadow, of it. *Grotius* may be ſeen in many places of his commentaries, and *De jure belli & pacis*, lib. i. cap. 3. art. 20. and *Selden, de Synedriis veterum Hebræorum.*

As to the perſonal qualifications of the judges of this court; their birth was to be untainted: they were often of the race of the prieſts or *Levites*, or of the number of the inferior judges; or from the leſſer *Sanhedrim*, which conſiſted of twenty-three judges. See JUDGES. They were to be ſkilful in the law, as well traditional as written. They were obliged to ſtudy magic, divination, fortune-telling, phyſic, aſtrology, arithmetic, and languages. The *Jews* ſay, they were to know to the number of ſeventy tongues, *i. e.* they were to know all the tongues, for the *Hebrews* acknowledged but ſeventy in all, and perhaps this is too many. Eunuchs were excluded from the *Sanhedrim*, uſurers, decrepid perſon, players at games of chance, thoſe who had any bodily deformity, thoſe who had brought up pigeons to decoy others to their pigeon-houſes, and thoſe who made a gain of their fruits in the ſabbatical year. Some alſo exclude the high-prieſt and the king, becauſe of their too great power; but others inſiſt, that the king always preſided in the *Sanhedrim*, while there was a king in *Iſrael*. Laſtly, it was required, that the members of the *Sanhedrim* ſhould be of mature age, rich, of good countenance and body. Such are the notions of the *Rabbins:* we pretend not to warrant their opinions.

The authority of the great *Sanhedrim* was very extenſive. This council decided cauſes brought before it by appeal from inferior courts. The king, the high-prieſt, the prophets, were under its juriſdiction. If the king offended againſt the law, *e. gr.* if he married above eighteen wives, if he kept too many horſes, if he hoarded up too much gold and ſilver, the *Sanhedrim* had him ſtripped and whipped in their preſence. But whipping, they ſay, among the *Hebrews*, was not ignominious; and the king bore this correction by way of penance, and himſelf made choice of the perſon who was to exerciſe this diſcipline. Alſo, the general affairs of the nation were brought before the *Sanhedrim*. The right of judging in capital caſes belonged to this court; and this ſentence could not be pronounced in any other place, but in the hall called *Liſhchat-haggazith;* from whence it came to paſs, that the *Jews* were forced to quit this hall, when the power of life and death was taken out of their hands, forty years before the deſtruction of their temple, and three years before the death of *Jeſus Chriſt*.

In the time of *Moſes* this council was held at the door of the tabernacle of the teſtimony. As ſoon as the people were in poſſeſſion of the Land of Promiſe, the *Sanhedrim* followed the tabernacle. It was kept ſucceſſively at *Gilgal*, at *Shiloh*, at *Kirjath-jearim*, at *Nob*, at *Gibeon* in the houſe of *Obed-edom*; and laſtly, at *Jeruſalem*, till the *Babyloniſh* captivity. During the captivity it was kept at *Babylon*. After the return from *Babylon*, it continued at *Jeruſalem*, to the time of the *ſicarii*, or *aſſaſſins*. Then, finding that theſe profligate wretches, whoſe number increaſed daily, ſometimes eſcaped puniſhment by favour of the preſident or judges, it was removed to *Hanoth*, which were certain abodes ſituated, ſay the *Rabbins*, on the mountain of the temple. From thence they came down into the city of *Jeruſalem*, withdrawing themſelves by degrees from the temple. Afterwards they removed to *Jamnia*, thence to *Jericho*, to *Uzzah*, to *Shepharvaim*, to *Bethſanim*, to *Sephoris*, laſt of all to *Tiberias*, where they continued till their utter extinction. This is the account the *Jews* give of their *Sanhedrim*.

But the learned do not agree with them: father *Petau*, *de Doctrin. temp.* lib. ii. cap. 26, fixes the beginning of the *Sanhedrim* not till *Gabinius* was governor of *Judea*, who erected tribunals in the five principal cities of *Judea*; at *Jeruſalem*, at *Gadara*, at *Amathus*, at *Jericho*, at *Sephora* or *Sephoris*, a city of *Galilee*, *Joſeph. Antiq.* lib. xix. cap. 10. p. 476. *gr. & de Bello*, lib. i. cap. 6. p. 722, P. *Grotius* places the beginning under *Moſes*, as the *Rabbins* do, but he makes it determine

determine at the beginning of *Herod's* reign. Mr. *Baſnage*, in his hiſtory of the *Jews*, at firſt thought that the *Sanhedrim* began under *Gabinius*; but afterwards he places it under *Judas Maccabæus*, or under his brother *Jonathan*. We ſee indeed, 1 Macc. xii. 6. under *Jonathan Maccabæus*, A. M. 3860, that the ſenate with the high-prieſt ſent an embaſſy to the *Romans*. The rabbins ſay, that *Alexander Janneus*, king of the *Jews*, of the race of the *Aſmoneans*, appeared before the *Sanhedrim*, and claimed a right of ſitting there, whether the ſenators would or no. *Joſephus* informs us, that when *Herod* was governor of *Galilee*, he was ſummoned before the ſenate, where he appeared. It muſt be therefore acknowledged, that the *Sanhedrim* was in being before the reign of *Herod*. It was in being afterwards, as we find from the goſpels, and from the Acts. *Jeſus Chriſt*, in *Matthew* v. 22. diſtinguiſhes two tribunals. *Whoſoever is angry with his brother without a cauſe, ſhall be in danger of the judgment. i. e.* they ſay, the tribunal of the twenty-three judges. *And whoſoever ſhall ſay to his brother*, Raca, *ſhall be in danger of the council: i. e.* of the great *Sanhedrim*, which had the right of life and death, at leaſt generally, and before this right was taken away by the *Romans*. Some think that the juriſdiction of the council of twenty-three extended to life and death alſo; but it is certain that the *Sanhedrim* was ſuperior to that council. See alſo *Mark* xiii. 9. xiv. 55. xv. 1. *Luke* xxii. 52, 66. *John* xi. 47. *Acts* iv. 15. 21, where mention is made of the *Synedrion*.

From all this may be concluded, that the origin of the *Sanhedrim* is by no means to be depended on; for the council of the ſeventy elders eſtabliſhed by *Moſes*, was not what the *Hebrews* underſtood by the name of *Sanhedrim*. Beſides, we cannot perceive this eſtabliſhment either under *Joſhua*, the Judges, or the Kings. We find nothing of it after the captivity, till the time of *Jonathan Maccabæus*. The tribunals erected by *Gabinius* were very different from the *Sanhedrim*. This was the only one of its kind, and fixed at *Jeruſalem*; whereas *Gabinius* eſtabliſhed five tribunals at five different cities, which tribunals do not appear to be ſubordinate one to another. Laſtly, it is certain, that this ſenate was in being in the time of *Jeſus Chriſt*, and when St. *Matthew*, *Mark*, *Luke*, and *John* wrote their goſpels; ſince it is mentioned in their writings: But the *Jews* inform us themſelves, that they then had not the power of life and death. John xviii. 31.

SANSANNAH, סנסנה, *σανσαννὰ, provinces, branches, the buſh of the buſh*; from סנה *ſenah, a buſh*; or, according to the *Syriac* and the *Hebrew*, *the buſh of the enemy*.

SANSANNAH, or *Senſenna*, a city of *Judah*. *Joſh.* xv. 31.

SAOSDUCHINUS. We think him to be the *Nebuchodonoſar* of the book of *Judith*. He ſucceeded *Eſarhaddon*, A. M. 3336, *ante* A. D. 668. He reigned twenty years, and died A. M. 3356, *ante* A. D. 642. His ſucceſſor was *Chinaladanus*, or *Saracus*. *Vide* NEBUCHADNEZZAR I. and HOLOFERNES.

SAPH, סף *ruſhes*, or *ſea-moſs*, *end*, *conſummation*; from סוף *ſuph*: otherwiſe, *veſſel*, *flat*, *threſhold*; from סף *ſaph*.

SAPH, or *Sippai*, of the race of the giants: killed by *Sibbechai* the *Huſhathite*. See 2 *Sam.* xxi. 18. and 1 *Chron.* xx. 4. In *Samuel* it is ſaid, the battle in which *Sippai* was killed, was fought at *Gob*; in the *Chronicles* it is ſaid to be fought at *Gezar*.

SAPHEC. Perhaps it ſhould be *Aphek*. This city is mentioned in the *Greek* of 1 *Sam.* xxx. 29.

SAPHIR. The *Greek* of *Joſhua* xv. 48. places a city called *Saphir* in the mountains of *Judah*: But the *Hebrew* reads *Shamir*. *Micah*, i. 11, ſpeaks alſo of the inhabitants of *Saphir* שפיר ישבי *Paſs ye away*, into a ſtrange country, *thou inhabitant of* Saphir. Perhaps the prophet intends the city of *Sephoris*, or *Sephora* in *Galilee*. *Euſebius* mentions a city named *Saphir*, between *Eleutheropolis* and *Aſkalon*.

SAPPHIRA, Σαπφείρη, *that relates or tells*: otherwiſe, *that writes or compoſes books*; from סבר *ſaphar*, or *ſepher*, according to different readings; otherwiſe, *handſome*; from שבר *ſhaphar*: or reading it *ſephora*, *an hen*, *a bird*; from צפורה.

SAPPHIRA, a *Chriſtian* woman, and wife of *Annanias*. They having conjointly ſold a field, which was their property, brought a part of the price of the field, and laid it at the feet of the apoſtles, as if it had been the whole price; reſerving the reſt for their own uſe. For this prevarication they were both ſtruck with ſudden death. Acts v. 1, 2, 3, &c. *Vide* ANNANIAS.

SAPPHIRE, Σάπφιρος, a ſtone. [*q. Sapphira?*]

SAPPHIRE, a precious ſtone, in *Hebrew* alſo named *Saphir*. שפיר *Shaphir*. Exodus xxviii. 18. and xxxix. 11. The *Greeks* and *Latins* write it *Sapphirus*, and it is often mentioned in Scripture. *Job* ſays, xxviii. 6. there are places whoſe ſtones are *Sapphires*; *i. e. Sapphires* are very common in ſome countries. *Pliny* ſays, lib. xxxvii. cap. 9, that the beſt come out of *Media*; perhaps, out of the country of the *Sapires*, or from the Mount *Sephar* mentioned by *Moſes*.

Gen. x. 30. Ezek. i. 26. and x. 1. The oriental *Sapphire* is of a blue ſky-colour, or a fine azure; whence it is, that the prophets deſcribe the throne of God, as it were of the colour of a *Sapphire*; *i. e.* of a celeſtial blue or azure. Exodus xxiv. 10. *Shaphir*, in *Hebrew*, alſo ſignifies *Beauty*.

To expreſs the beauty and value of the tablets of *Moſes*, and of the wonderful rod of this legiſlator, the *Hebrews* ſay they were of *Saphir*. The orientals had an extraordinary eſteem for this ſtone; thoſe who wore it about them, thought it to be the occaſion of their happineſs and good fortune.

SARABATHA, or *Sabaratha*. *Epiphanius*, *de Vita & Morte Prophet*, ſays, that this was the country of the prophet *Zephaniah*.

SARAC, or *Saracus*, otherwiſe *Chinaladanus*, ſucceeded *Saoſduchinus*, in the kingdom of *Aſſyria*, A. M. 3356, *ante* A. D. 648: He reigned two and twenty years, and died A. M. 3378, *ante* A. D. 626. His reign is famous in hiſtory, becauſe in his time *Nabopolaſſar* and *Aſtyages*, (the firſt a *Babylonian* general of *Saracus*'s army, the latter, ſon of *Cyaxares*, king of the *Medes*) conſpired againſt him, beſieged *Nineveh*, took it, deprived *Saracus* of the kingdom, and divided his dominions. *Aſtyages* reigned in *Media*, and *Nabopolaſſar* in *Aſſyria*. This event is a famous *Epocha* among chronologers. We place it with *Uſher*, A. M. 3378, *ante* A. D. 626.

SARAH, שרה, *lady*, or *princeſs*; from שר *ſhar*, *a prince*.

SARAH, שרה, *lady of ſcent*; from שרר *ſharar*, *to rule*, and the *Chaldee* ריה *riac*, a *ſcent*: otherwiſe, *ſong*; from שור *ſhur*: otherwiſe, *the morning*, *the morning-ſtar*; from the inverted word שחר *ſhacar*.

I. SARAH, or *Sarai*, or *Sara*, wife of *Abraham*, daughter of *Terah*, father of *Abraham*, but by a mother different from *Abraham*'s; ſince *Abraham* himſelf aſſerts, Gen. xii. 13, and xx. 12, that ſhe was really his ſiſter, the daughter of his father, but not the daughter of his mother. *Terah* might have had ſeveral wives at once, according to the cuſtom of the country; or might have married again, after the death of *Abraham*'s mother, by which laſt wife he might have had *Sarai*, *Ita Eutyc. Alex. in Chronic.* This opinion ſeems to us better than that which makes *Sarah* the ſame as *Iſcah* the daughter of *Haran*, the niece of *Abraham*, and grand-daughter of *Terah*, Gen. xi. 29. However, this is the opinion of *Joſephus*, *Antiq.* lib. i. cap. 8. of *Jerom*, *quæſt. Heb. in Geneſin*, of *Auſtin*, *contra Fauſt*, lib. ii. cap. 35. of *Toſtat*, of *Genebrard*, and of a great number of commentators.

Sarai was born A. M. 2018, *ante* A. D. 1986. She married *Abraham* before this patriarch left the city of *Ur*; and when *Abraham* quitted his country, he agreed with *Sarah*, that ſhe ſhould call herſelf his ſiſter. For, being a woman of exquiſite beauty, he was afraid ſhe ſhould be taken away from him, and that he might be put to death on her account if ſhe was known to be his wife. When the famine prevailed in *Canaan*, which was the year after *Abraham* came into this country, he was obliged to withdraw to *Egypt*, where the famine did not reach, Gen. xii. 10, 11, 12, &c. A. M. 2084, *ante* A. D. 1920. When *Abraham* came into that country, *Sarah* was taken from him, and carried to *Pharaoh*'s palace. But the Lord viſited this prince, and all his family, with great plagues, becauſe of *Sarah*. And *Pharaoh* at length knowing that ſhe was *Abraham*'s wife, reproved him very ſharply. He reſtored her to *Abraham*, and ſent them out of *Egypt*.

This conduct of *Abraham* and *Sarah* has occaſioned many ſpeculations among the learned. *Abraham* ſeems to expoſe *Sarah* to the danger of adultery; and ſhe ſeems too eaſily to conſent to it, by paſſing only for the ſiſter of *Abraham*, and not his wife. In *Abraham*, there ſeems to have been lying, diſguiſe, and too great eaſineſs, in hazarding his wife's chaſtity; and in her, too great forwardneſs in conſenting to it. *Origen*, homil. 6. in Geneſ. ſpeaking of what happened to *Abraham*, in reſpect of *Abimelech* King of *Gerar*, where he was in the ſame circumſtances, ſays, that this patriarch not only told a lie, but even betrayed and expoſed his wife's chaſtity. *Fauſtus* the *Manichean*, *apud Auguſt.* lib. xxii. cap. 33. *contra Fauſt.* calls *Abraham* an infamous barterer of his wife's modeſty, which he ſold to two kings, to gratify his own avarice and gluttony. St. *Chryſoſtom*, who ſeriouſly endeavours to excuſe *Abraham* and *Sarah*, acknowledges, however, that this patriarch expoſed *Sarah* to the danger of committing adultery; and that *Sarah* conſented to be expoſed to this danger, to ſave the life of her huſband. Laſtly, Some moderns have very loudly declared, that in this matter they could not approve the conduct of *Abraham* and *Sarah*.

St. *Auſtin* makes an apology for *Abraham*, ſaying, 1*ſt*, That he did not tell a lie, by affirming *Sarah* to be his ſiſter, as indeed ſhe was: He concealed a truth which he was not obliged to diſcover, by not telling that ſhe was his wife.

2*dly*,

2*dly*, That being expoſed at the ſame time to two dangers, one of loſing his life, and the other of having his wife taken from him, or diſhonoured, and not being able to avoid either, by owning her for his wife, but thinking it at leaſt probable that he ſhould eſcape death, if he only owned her for his ſiſter; of two evils, he choſe what ſeemed to him the leaſt, leaving to providence the care of his wife's chaſtity, and knowing beſides her virtuons diſpoſition. *Vide* ABRAHAM III.

Sarah, knowing on the one hand, that God had promiſed a numerous poſterity to *Abraham*, and on the other, finding herſelf barren, ſhe thought, that, poſſibly the promiſes of God were to be performed by the medium of ſome other woman; ſhe therefore deſired *Abraham* to take her ſervant *Hagar*, that, by her means, ſhe might ſee iſſue from *Abraham*. He complied, and took *Hagar* as a wife of the ſecond order. But when *Hagar* found herſelf with child, ſhe began to deſpiſe her miſtreſs; who, in conſequence, uſed her harſhly. *Hagar* fled from her; but returned ſome time after.

Some years after, God appeared to *Abraham*, made a covenant with him, inſtituted circumciſion; changed his name; and changed the name of *Sarai*, or *My Princeſs*, into that of *Sarah*, or *Princeſs*; and promiſed *Abraham* that he ſhould have a ſon by *Sarah*. The ſame year three angels, whom he entertained in his tent, in the form of men, repeated to him the promiſe, of the birth of a ſon, and aſſured him, that a full year ſhould not expire, before he ſaw the completion of this promiſe. *Sarah* was behind the door of her tent, and hearing this, began to laugh within herſelf, ſaying, After I am now become old, and my Lord is old alſo, ſhall I receive pleaſure? Then the Lord ſaid to *Abraham*, Why did *Sarah* laugh? Is there any thing impoſſible to God? *Sarah* ſhall indeed have a ſon within a year's time. *Sarah* denied that ſhe had laughed; but the Lord ſaid to her, It is not ſo, for you ſurely did laugh.

A little while after, *Abraham* went to dwell at *Gerar* a city of the *Philiſtines*; and *Abimelech*, king of this city, took away *Sarah*, who, though now fourſcore and ten years old, and then with child of *Iſaac*, was ſtill a very handſome woman. But the Lord appeared to *Abimelech* in a dream, and threatened to puniſh him, if he did not reſtore her to her huſband. The day after, early in the morning, this prince came to *Abraham*, and brought him his wife, reproaching his diſſimulation, in pretending ſhe was his ſiſter. *Abraham* excuſed himſelf, by explaining that ſhe was indeed his ſiſter, being born from the ſame father, though not from the ſame mother. *Abimelech* made great preſents to *Abraham*, and offered a thouſand pieces of ſilver to *Sarah*, that ſhe might purchaſe a veil to cover her face, and be no more expoſed to ſimilar dangers.

The year following ſhe brought forth a ſon, to whom ſhe gave the name of *Iſaac*, *i. e. Laughter*, in alluſion to her laughing, when God promiſed her a ſon, and to ſhew the great joy that his birth produced in her: She ſuckled the child herſelf; and when it was to be weaned, about three years after, as the moſt probable opinion is, *Abraham* made a great feaſt for his friends. *Sarah* ſaw *Iſhmael* at play with *Iſaac*, (or, according to St. *Paul*, Gal. iv. 29. *Iſhmael* then perſecuted or teazed *Iſaac*,) and ſhe ſaid to *Abraham*, Caſt out this ſervant, with her ſon, for *Iſhmael* ſhall not inherit with *Iſaac*. *Abraham* made ſome difficulty at this requeſt, but God ordered him to comply.

The Scripture tells us no more of *Sarah* till her death, Gen. xxiii. 1, 19, which happened ſome years after the famous trial that God made of *Abraham*'s faith, by commanding him to ſacrifice *Iſaac*. *Sarah* was an hundred and twenty-ſeven years old when ſhe died: She was then in the valley of *Hebron*, and *Abraham* came to *Beerſheba* to mourn for her. We know not the occaſion of this abſence of *Abraham*; but Scripture ſays expreſsly, he went into this valley to mourn for her; and that after he had paid this laſt duty to her, he bought a field of *Ephron* the *Ammorite*, in which was a cave hewn into the rock, where were new tombs. The *Vulgate* calls this cave *double*; but the *Hebrew* text calls it *Machpelah*, מכפלה *duplex*; which perhaps might be the name of the field where this cave was. See MACHPELAH.

Some have thought, that *Sarah* knew nothing of *Abraham*'s intention of ſacrificing his ſon, and that ſhe was not acquainted with it till after they were returned from *Moriah*. Others have maintained, that ſhe died with grief, when ſhe was told that *Abraham* had really ſacrificed *Iſaac*, which was a falſe report made to terrify her. *Joſephus* ſays, ſhe died ſoon after this event: But, according to his calculation, ſhe muſt have lived twelve years after that; ſince, he ſays, *Iſaac* was five and twenty years old when his father would have ſacrificed him, and *Sarah* was ninety years old when ſhe bore *Iſaac*, and one hundred and twenty-ſeven when ſhe died. *Uſher* alſo puts eleven or twelve years between *Abraham*'s trial, and the death of *Sarah*. The *Talmudiſts* and St. *Epiphanius* put *Sarah*

in the catalogue of propheteſſes of the *Old Teſtament*.

Sarah, *Abraham*'s wife, according to the *Orientals*, was daughter of *Nahor*, and grand-daughter of *Terah*, and conſequently, neice to this patriarch. *Sarah*'s mother was another *Sarah*, daughter of *Terah* and *Tahouiah* his ſecond wife; for his firſt wife, whoſe name was *Jounah*, was mother to *Abraham*. *D'Herbelot. Bibl. Orient. p.* 759.

II. SARAH, daughter of the patriarch *Aſher*. *Numb.* xxvi. 46.

III. SARAH, daughter of *Raguel* and of *Anna* of the tribe of *Napthali*, and of the kindred of *Tobit*. *Sarah* was an only daughter, and her father had married her to ſeven huſbands ſucceſſively; but God had ſmote them all with death, before they conſummated their marriage. *Tob.* iii. 7, 8, 9. About A. M. 3322, *ante* A. D. 682. It was ſaid, that an evil ſpirit called *Aſmodæus* hindered them from coming near her. One day, when *Sarah* was reproving one of her maids for ſome fault, ſhe upbraided *Sarah*, ſaying, let us never ſee either ſon or daughter from you! you that have murdered your huſbands! *Sarah* went up into a chamber at the top of the houſe, and there continued in prayer three days and three nights faſting.

This prayer of *Sarah* was offered to the Lord at the ſame time with that of *Tobit*, whom God had afflicted by the loſs of his ſight; and the Lord ſent the angel *Raphael* to relieve them both. *Vide* TOBIT. Young *Tobias* being on his journey to *Rages*, under the conduct of *Raphael*, in a human ſhape, they came to the city of *Ecbatana*. The angel told him, here is a man called *Raguel*, who is one of your relations; he has an only daughter called *Sarah*; you being his neareſt kinſman, according to the law, ought to marry his daughter: *Tobias* demanded *Sarah* in marriage, and obtained her without difficulty.

When the evening was come, *Tobias* was introduced into the chamber of *Sarah*; expelled the demon *Aſmodæus*, who retired from thence; and the angel *Raphael* ſeized him, and chained him down in the *Upper Egypt*. *Vide* ASMODEUS.

Tobias having taken *Sarah* to wife, brought her with him to *Nineveh*, where his Father *Tobit* dwelt: ſhe was there the mother of a numerous poſterity; and after the death of old *Tobit*, *Tobias* took her back to her parents at *Ecbatana*, with all their children and grandchildren; becauſe his father *Tobit*, before his death, had told them, that the deſtruction of *Nineveh* was at hand, and that they ought to leave it as ſoon as poſſible, that they might not be involved in its approaching calamity. The year of *Sarah*'s death is unknown; but ſhe lived after A. M. 3363, *ante* A. D. 641.

SARAMEEL, שרמל, σαραμεὴλ. *The prince from the Lord.* The place *Millo* in *Jeruſalem*. *Happineſs of the people of God*; from אשר *aſhar to be happy*, and אום *om*, *people*, and אל *el*, *God*: otherwiſe, *footſtep of circumciſion*; from אשר *aſhor*, *footſtep*, and מול *mul*, *to cut off*, *to circumciſe*.

SARAMEL, or *Aſamarel*. 1 Macc. xiv. 28. We think it to be the *Millo* of 2 *Sam.* ver. 9. *Aſhar-millo* ſignifies the court of *Millo*. Others, as *Vatablus* and *Tirinus*, have imagined, that *Saramel* was put for *Jeruſalem*. *Serrarius* tranſlates this word *the prince of the Lord*, or, the prince of the people of the Lord; and he explains it by the high-prieſt *Simon*, who then governed.

SARAPH, *Burning*. See *Seraph*.

SARAPH, the name of a man, 1 Chron. iv. 22. which, the *Vulgate* tranſlates *Incendens*, burning; *Securus & Incendens, qui fuerunt principes in* Moab. The *Hebrew* ſays, *Joab* and *Saraph*, who have ruled in *Moab*. It is thought theſe two perſons are the ſame as *Chilion* and *Mahlon*, ſons of *Elimelech*, who married in the country of *Moab*, one *Ruth*, and the other *Orpah*. See *Ruth*, chap. i. ii. iv.

SARAPH alſo ſignifies a kind of ſerpent, which God ſent among the *Hebrews*, to puniſh them: Numbers xxi. 6. *Vide* SERPENT.

SARDANAPALUS king of *Aſſyria*, he is not known in Scripture under this name; but there is great probability that it is he who repented at the preaching of *Jonah* chap. iii. 6. and who was overcome by *Arbaces* Governor of *Media*, and *Beleſus* governor of *Babylon*. We think that *Pul* king of *Aſſyria*, who came to aſſiſt *Menahem* king of *Iſrael*, 2 Kings xv. 19. 1 Chron. v. 26. was father to *Sardanapalus*: as if it were ſaid *Sardan-pul*: ſee PUL. *Beleſus* governor of *Babylon* is probably the *Baladan* of *Iſai.* xxxix. 1. and 2 *Kings* xx. 12. in profane authors called *Nabonaſſar*. *Uſher* places the firſt year of the reign of *Sardanapalus* A. M. 3237, *ante* A. D. 767. He reigned twenty years at *Nineveh*, according to *Euſebius* and *Julius Africanus*. The wealth, the luxury, and the effeminacy of this prince were exceſſive, to a proverb. Being ſhut up with his women in his palace, he hardly ever appeared in public, but neglected the affairs of his kingdom, ſays *Juſtin*, lib. i. *Diodor. Sicul.* lib. ii. *Cteſiam*, *Athenæum*, lib. xii. Two of his nobles, *Arbaces* and *Beleſus*, aſhamed of his weakneſs, revolted againſt him

A. M. 3254, *ante* A. D. 750. They attacked him with 400,000 men, compoſed of *Medes* and *Perſians*, *Babyſonians* and *Arabians*.

This army was beat in three engagements; but in the fourth, the *Bactrian* troops deſerting to their ſide it became victorious. *Sardanapalus* left the command of his army to a brother-in-law, called *Salæmen*, and he himſelf retired to *Nineveh*. *Salæmen* was defeated in two battles, and loſt almoſt his whole army. Then the confederates prepared to beſiege *Sardanapalus* in *Nineveh*. Not caring to truſt to the events of war, he ſent his three ſons and two daughters into *Paphlagonia*, to *Cotta* the governor of that province for ſecurity. He made great levies of ſoldiers, and laid up ſtore of proviſions in *Nineveh*, to ſuſtain a long ſiege. The city was beſieged three years, and might have held out much longer, if the *Tigris* had not overflowed its banks, being ſwelled by an extraordinary fall of rain, which overthrew the city wall for twenty *Stadia*: or three thouſand five hundred paces.

Sardanapalus finding he could reſiſt no longer, made a funeral pile in the midſt of his palace, wherein he gathered all his immenſe riches, and wherein he burnt himſelf, with his concubines and eunuchs, by ſetting fire to his palace. Thus ended the Aſſyrian empire. *Arbaces* was proclaimed king of the *Medes*; and *Beleſus*, or *Nabonaſſar*, or *Baladan*, was made king of *Babylon*.

SARDIS, Σαρδεῖς *prince of joy*, or *ſong of joy*; from שרר *ſharar*, *to rule*, or from, שור, *a ſong*, and דוץ *duts*, *to leap for joy:* otherwiſe *that which remains*; from שרד *ſharad*, *to remain: or*, according to the *Syriac*, *a pot*, *a kettle*. Its *Greek* etymology is unknown.

SARDIS, a city of *Aſia Minor*, formerly the capital of *Cræſus* king of the *Lydians*. St *John* Rev. iii. 1, 2, 3, &c. writes in behalf of *Jeſus Chriſt*, to the angel or biſhop of *Sardis*.

We know not the name of the then biſhop at *Sardis*. Some moderns have thought it was *Melito*, a famous biſhop of this city, and apologiſt for our religion, who wrote in the time of *Marcus Aurelius*, about A. D. 170, or 175. If this were ſo we muſt allow him to have been biſhop above ſeventy five years; which is not eaſy to believe: for none of the antients have ſaid that he was a diſciple of the apoſtles, or that he lived very long. We ought not therefore to impute to him this great age without proof; which beſides is not very honourable to him, ſince St. *John* ſpeaks of the angel of *Sardis* in terms not at all advantageous.

SARDIUS, or Ruby: *Sardius Lapis*; in *Hebrew* אדם *Odem*. This word ſignifies *redneſs*; wherefore ſome tranſlate it by *Ruby*, or by *Pyropus*. The *Sardius* is reddiſh, approaching to white, as a man's nail. Exod. xxviii. 17, xxxix. 10. and Ezek. xxviii. 13. Rev. xxi. 20.

SARDONYX; *q.* a *Sardius* united to an *Onyx*. The *Onyx* is a precious ſtone often called *Cornelian*. The baſis of the *Cornelian* is white, as the nail growing under the fleſh. The *Hebrew* שוהם *Shohem*, has been tranſlated *Sardonichus lapis*; which rather ſignifies an emerald.

SARERA. *Epiphanius* ſays, that *Ezekiel* was of the country of *Sarera*.

SARGON, שרגון *who takes away protection*; from סור *ſur*, *to take away*, and גן *gan*, *protection:* otherwiſe, *that takes away the garden:* from the ſame word גן *gan:* otherwiſe, according to the *Syriac*, *nets*, *ſnares*. This word is not *Hebrew*.

SARGON king of *Aſſyria*. We believe him to have been *Eſar-haddon*. *Iſai.* xx. 1. See ESAR-HADDON.

SARID, שריד, *refreſhed*, *or reſted;* from שרד *ſharad:* otherwiſe, *the hand of the prince*, or *the ſong of the hand*; from שרר *ſharar*, *to govern*, and שור *ſhur*, *a ſong* and יד *jad the hand*.

SARID, a city of *Zebulun*. *Joſh.* xix. 10. 12. We read of *Saridim*, *Joel* ii. 32. and *Theodotion* has taken it for a proper name. But *Jerom* tranſlates it by *reliquæ*, a remnant. He owns, however, that the *Jews* take it for the name of a place. [*Eng. Tranſ.* the remnant.]

SARSECHIM, שר־סכים, *ναβϐσαρσαχὶμ* from שרר *ſharar*, *to rule*, and ככך *ſacac*, *to cover:* otherwiſe, *of the perfumes*; from סוך *ſuc*, *ointment*, or *perfume*. This word being *Babyloniſh* its true etymology is not in the *Hebrew*.

SARSECHIM, a chief of the *Babylonian* army. This is a name of dignity, and ſignifies, the chief of the cup-bearers. Jerem. xxxix. 3. שר שקים *princeps pincernarum*.

SARTHAN, צרתן, *pain*, or *tribulation*, or *chaining*, or *what is placed;* otherwiſe, *figure*; from צרר *tſarar*, *pain*, *trouble*, *ſnares*, *chains*, and from צורה *tſurah*, *to place*, *to put:* or from צור *tſur*, *to figure*; otherwiſe, *giving*, *or lying in ambuſh*; from נתן *nathan*, *to give*, and זור *zur*, *ambuſh*.

SARTHAN, or *Sarthana*, a city which ſome place eaſt of *Jordan*, but it was rather to the weſt. The waters retired as far as *Sarthan*, or *Zaretan*, when *Iſrael* paſſed over *Jordan*. Joſh. iii. 16. Between *Succoth* and *Zarthan* king *Solomon* had the great brazen veſſels caſt, which were for the temple. 1 Kings vii. 46. *Sarthan* is the ſame as *Zeredathah*, 2 *Chron.* iv. 17. and perhaps alſo the ſame as *Zereda*, 1 *Kings* xi. 26. which was the country of *Jeroboam* the ſon of *Nebat*.

SATAN, שטן, διάβολος, σατανᾶς, *contrary, adverſary, a* contrary *party in a proceſs, an enemy, an accuſer.*

SATAN, this is a *Hebrew* word. It is often tranſlated *adverſary*, in the *Septuagint*, and in the *Vulgate*. 1 Samuel xxix. 4, the princes of the *Philiſtines* ſay to *Achiſh*, ſend back *David, leſt in the battle he be an adverſary* (Satan) *to us*, and turn his arms againſt us. And *the Lord ſtirred up adverſaries* (Satans) *to* Solomon, in the perſons of *Hadad* and *Rezon*. 1 Kings xi. 14, 23, 24.

Sometimes *Jerom* has preſerved the word *Satan* in the ſenſe of an adverſary; as 1 Kings, v. 4. *non eſt Sathan, neque occurſus malus.* I have neither enemy nor misfortune. 2 Sam. xix. 22. *Cur efficiami mihi hodie in Sathan?* Ye children of *Zeruiah*, why are ye become my enemies? At other times *Satan* is put for the devil; *Job* i. 6, 7, 11, &c. *Satan* preſented himſelf among the ſons of God And *Pſalm* cix. 6. Let Satan *ſtand at his right hand.* And in *Zechariah* iii. 1, 2. Satan *ſtanding at his right hand. And the Lord ſaid unto* Satan, the Lord *rebuke thee, O* Satan.

In the New Teſtament, the word *Satan* is taken, both in the ſenſe of an adverſary, and for the devil; *Jeſus Chriſt* ſays to *Peter*, *Get thee behind me*, Satan, *thou art an offence unto me*; Matt. xvi. 23. Mark viii. 33. *i. e.* begone O my adverſary, you that withſtand what I moſt deſire. But commonly *Satan* is taken for the devil. Matt. xii. 26. Mark iii. 23. *If* Satan *caſt out* Satan, *he is divided againſt himſelf.* And in the *Revelations*, xx. 2. *He laid hold on the dragon that old ſerpent, which is the devil and* Satan, *and bound him a thouſand years. Vide* FRAGMENT, No. CLIII. p. 130.

The word *Satan* in ſcripture often denotes an accuſer, a plaintiff in a ſuit, and I think this to be the moſt literal ſignification of the word. *Zechariah* ſays iii. 1. and *he ſhewed me* Joſhua *the high-prieſt ſtanding before the angel of the Lord, and* Satan *ſtanding at his right-hand to reſiſt him.* The Septuagint have tranſlated this word by *Diabolus*, which alſo ſignifies an adverſary, a ſlanderer, an accuſer. *Satan*, or the accuſer, is at the right-hand of *Joſhua:* (alſo, in *Pſal.* cix. 6. let Satan ſtand at his right hand. *Hebrew, Sathan ſtet à dextris ejus.*) *Zechariah* goes on; *And the Lord ſaid unto* Satan, *The Lord rebuke thee, O* Satan. Let him deſpiſe thy accuſations, let him contemn thy malice.

To this paſſage is referred what is ſaid in St. *Jude* 9, *Yet* Michael *the arch-angel when contending with the devil, he diſputed about the body of* Moſes (which the devil would have diſcovered to the children of *Iſrael*, in order to ſeduce them to pay it a ſuperſtitious worſhip) *durſt not bring againſt him a railing accuſation, but ſaid, the Lord rebuke thee. Diabolus* in this paſſage is the ſame as *Satan* in *Zechariah.*

Angel of Satan. See ANGEL before.

Kingdom of Satan. In the goſpel, Matt. xii. 26. Mark iii. 23. *Jeſus Chriſt* repreſents *Satan* as a monarch, who has ſubordinate devils obedient to him. *Beelzebub* is, as it were, their king. If *Beelzebub*, ſays he, expells devils, his kingdom is divided againſt itſelf; he labours for his own ruin, which is not credible. St. *Paul* acknowledges, *Acts* xxvi. 18. that all who are not in the religion of *Jeſus Chriſt*, are under the empire and power of *Satan*. St. *John* in the *Revelations* ſays, that after a thouſand years *Satan* ſhould be unbound, ſhould iſſue from hell, and ſeduce the nations. Rev. xx. 7.

The Synagogue of Satan, Rev. ii. 9, 13. are probably the unbelieving *Jews*, the falſe zealots for the law of *Moſes*, who at the beginning were the moſt eager perſecutors of the *Chriſtians.* They were very numerous at *Smyrna*, where *Polycarp* was bithop, to whom St. *John* writes in this paſſage.

The heights, or the depths, of Satan, St. *John* writes to the *chriſtians* of the church of *Thyatira*, and ſays to them, Rev. ii. 24, *which have not known the depths of* Satan; τα βάθεα τῦ σατάνε, *i. e.* the myſteries of the *Nicolaitans*, and of the *Simonians*, who concealed their errors under myſterious abſtruſeneſs; they ſpoke of certain intelligences which created the world, but were in oppoſition to the creator. They taught a profound knowledge concerning the nature of angels, and their different degrees. They had ſecret books written in an abſtruſe and myſterious manner; and theſe St. *John* calls *Depths of Satan.*

To be delivered up to Satan, is to be excommunicated and ſurrendered to the devil for a ſeaſon, who viſibly poſſeſſed people, that had deſerved this puniſhment. St. *Paul* delivered up to *Satan, Hymenius* and *Alexander*, that they might learn not to blaſpheme. 1 Tim. i. 20. He alſo ſurrendered up to him the inceſtuous perſon of *Corinth, for the deſtruction of the fleſh, that the Spirit may be ſaved in the day of the Lord* Jeſus 1 Cor. v. 5. *Vide* FRAGMENT, No. CLIII. "Of Satan."

When *Jeſus Chriſt* ſent his diſciples to preach in the cities and villages of *Judea*, they returned back with joy, ſaying, *Lord, even the devils are ſubject unto us through thy name.* Luke x. 17, 18. *Jeſus* tells them, *I beheld* Satan *as lightning fall from heaven.* He ſeems to allude to that paſſage of *Iſaiah*

Iſaiah xiv. 12, *How art thou fallen from Heaven, O* Lucifer, *ſon of the morning!* By which he inſinuated, that the kingdom of the devil was coming to a period. He ſays, Luke xxii. 31, to *Peter*, Simon, Simon, *behold* Satan *hath deſired to have thee, that he may ſift thee as wheat, but I have prayed for thee, that thy faith fail not*, ſhewing thereby what efforts the devil would make to deſtroy the church.

We have obſerved elſewhere, that the *Hebrews* aſcribed to the operation of *Satan*, great part of bodily diſtempers. Thus, Luke xiii. 16. *Ought not this woman, being a daughter of* Abraham, *whom* Satan *hath bound, lo theſe eighteen years, to be looſed from this bond on the Sabbath-day?*

By collecting all the paſſages where *Satan* (or the devil) is mentioned, it may be obſerved, that he fell from Heaven, with all his company; that God caſt him down from thence for the puniſhment of his pride; and by his envy and malice, death, and all other evils came into the world; that by the permiſſion of God he exerciſes a ſort of government in the world over his ſubordinates, over apoſtate angels like himſelf; that God makes uſe of him to prove good men, and to chaſtiſe bad ones; that he is a lying ſpirit in the mouth of falſe prophets, ſeducers, and hereticks; that it is he, or ſome of his, that torment, obſeſs, or poſſeſs men, that inſpire them with evil deſigns, as he did *David*, when he ſuggeſted to him to number his people, and to *Judas* to betray *Jeſus Chriſt*, and to *Ananias* and *Sapphira* to conceal the price of their field. That he roves about full of rage, like a roaring lion, to tempt, to betray, to deſtroy, and to involve us in guilt and wickedneſs.

That his power and malice are reſtrained within certain limits, and controuled by the will of God; that he ſometimes appears to men to ſeduce them; that he can transform himſelf into an angel of light; that he ſometimes aſſumes the form of a ſpectre, as he appeared to the *Egyptians* while they were involved in darkneſs in the days of *Moſes*; that he creates ſeveral diſeaſes to men; that he chiefly preſides over death, and bears away the ſouls of the wicked to hell; that at preſent he is confined to hell, as in a priſon, but that he will be unbound and ſet at liberty in the time of *Anti-Chriſt*; that hell-fire is prepared for him and his; that he is to be judged at the laſt day. But I cannot perceive very clearly from ſcripture, that he torments the ſouls of the wicked in hell, as we generally believe.

SAVARAN, Σαῦρα or *Saura*, father of *Eleazar*; or the ſur-name of *Eleazar*, 1 Macc. vi. 43. A *Greek* word, ſignifying, *Salamander*, or a kind of *Lizard*.

SAVARAN, or *Saura*. The ſur-name of *Eleazar*, brother of *Judas Maccabæus*, 1 Macc. vi. 43. Ἐλεάζαρ ὁ Σαυαράν Some think that *Saura*, or *Savaran*, was the ſur-name of *Mattathias* father of *Eleazar*, becauſe the Vulgate reads, *Eleazar filius Saura*. But the *Greek* has it, *Eleazar ſurnamed Savaran*; and the *Syriac*, *ſurnamed Horam*. It is not known whence he had the ſurname of *Saura*. In Macc. xi. 5, he is ſurnamed *Avaran*, *Avaron*, or *Abaron*.

SAVIOUR, *Salvator*, *Soter*. This name is appropriated to our Lord *Jeſus Chriſt*, the Saviour of the world, who was prefigured by all to whom the Old Teſtament gives the name of *Saviour*, as *Joſhua*, the Judges of *Iſrael*, the kings *David*, *Solomon*, *Joſiah*, and the great men raiſed up to deliver the people of God, as *Mattathias*, *Judas Maccabæus*, and the reſt. The prophets had deſcribed *Jeſus Chriſt*, under the name of *Saviour*; *e. gr.* Iſai. xii. 3. *With joy ſhall ye draw water out of the wells of ſalvation*, or of the Saviour. The Lord *ſhall ſend them a Saviour, and a great one, and he ſhall deliver them.* Iſai. xix. 20. *I, even I am the Lord, and beſide me there is no Saviour.* Iſai. xliii. 11. The apoſtles and ſacred writers of the New Teſtament, generally give to *Jeſus Chriſt* the name of Saviour by way of eminence. When the angel foretold his birth, he ſaid he ſhould be called *Jeſus*, *i. e.* a Saviour; *for he ſhall ſave his people from their ſins.* Matth. i. 21. See alſo *John* iv. 42. *Acts* xiii. 23. *Philipp.* iii. 20, &c.

SAVIOUR, *to ſave*, *Salvation*. We have already noticed the ſeveral acceptations of the word *Salvation* under its article. The name *Saviour* is given to the patriarch *Joſeph*. *Pharaoh* changed his name, when he took him into his ſervice, and called him in the *Egyptian* tongue, the *Saviour* of the world. Gen. xli. 45. צפנת פענח *Zaphnat Phaanach*. LXX. Ψονδομ-φανηχ Sym. Σαφαθφανή. The *Hebrew* reads *Zaphnath-phaneah*; and theſe words are rather *Hebrew* than *Egyptian*. *Jerom* himſelf acknowledges, in his *Hebrew* queſtions on *Geneſis*, that they ſignify in *Hebrew, he that diſcovers ſecrets*. But in *Egyptian* they may have another ſignification. And thoſe who were conſulted by *Jerom* on this point, might probably tell him, that they ſignified the *Saviour* of the world. Nevertheleſs, *Philo*, *Joſephus*, and others, who thought them to be *Egyptian*, maintain, that in this language *Zaphnath-phaneah* ſignifies, one that diſcovers ſecrets, or that interprets dreams. The *Syriac* or *Chaldee* paraphraſts, and two or three ancient

Greek

Greek interpreters, are quoted for this; who explain it in the ſame ſenſe.

God often takes to himſelf the name of *Saviour of* Iſrael, 1 Sam. xiv. 39. *David* alſo calls him his ſtrength and his *Saviour*. 2 Sam. xxii. 3. *There is no Saviour beſides me*, ſays the Lord in the prophet *Hoſea*, xiii. 4. And *Iſaiah*, xvii. 10. *Thou haſt forgotten the God of thy Salvation*, or thy *Saviour*. And in truth, God is the *Saviour* of *ſaviours*, the God of gods; without him there is neither ſalvation, nor deliverance, nor ſuccour. He raiſes up *ſaviours* to his people: he raiſed them a *ſaviour* in the perſon of *Othniel*, ſon of *Kenez*, againſt the king of *Meſopotamia*, who oppreſſed them: Judges iii. 9. Another, in *Ehud*, ſon of *Gerah*, againſt *Eglon*, king of the *Moabites*. Judg. iii. 15. *Obadiah* 21, promiſes that the Lord will ſend *ſaviours* on the mountain of *Sion*, to judge the mountain of *Eſau*. Probably he means the *Maccabees*, who ſubdued the *Idumeans*.

To ſave is commonly taken for defending any one when in danger; alſo for flying. Save yourſelf (or eſcape) on this mountain. I cannot ſave myſelf (or eſcape) upon the mountain. Gen. xix. 17, 19. *To ſave* is alſo put for preſerving, *e. gr* thoſe who have eſcaped any danger, who have fled from a rout or defeat, thoſe who have eſcaped the ſword of the conqueror. *Salvatæ ſunt reliquiæ populi*, ſays *Deborah* in her ſong, Judg. v. 13. God has preſerved his people, and defended them from the hand of king *Jabin*. *David* fled and was ſaved. 2 Sam. xvii. 22, 12, 18.

To ſave one's ſoul, to ſave one's life. *The ſeed of the righteous ſhall be delivered*, or ſaved. Prov. xi. 21. To ſave the ſouls, is to ſave and preſerve the perſons. *Thou haſt kept me alive* (or ſaved me) *that I ſhould not go down to the pit*. Pſ. xxx. 3. thou haſt not ſuffered me to be reduced to the condition of the dead. *Save me from bloody men*; Pſ. lix. 2. deliver me out of their hands. *I will ſave thee from afar*. Jer. xxx. 10. I will bring thee back from a diſtant country, I will deliver thee out of captivity. *Thou preſerveſt* (or ſaveſt) *man* and *beaſt*, Pſ. xxxvi. 6. Thou giveſt them their ſubſiſtence; thy providence is exerted over both, though after a different manner. *Save thyſelf. He ſaved others, himſelf he cannot ſave*. Mat. xxvii. 40. 42. Thus ſaid the *Jews* to *Jeſus Chriſt*. Let him deliver himſelf out of this danger; let him deliver himſelf from death, as he has delivered others.

SAUL, שאול *demanded*, or *lent*, *ditch*, *ſepulchre*, *death*, or *hell*; from שאל *ſhaal*, or *ſheol*, according to different ways of reading.

I. SAUL, king of *Idumea*, Gen. xxxvi. 37. This *Saul* was of *Rehoboth*, and ſucceeded *Samlah* of *Maſrekah*.

II. SAUL, the ſon of *Kiſh*, of the tribe of *Benjamin*, the firſt king of the *Iſraelites*. *Kiſh* having loſt his ſhe-aſſes, ſent his ſon *Saul* to ſeek them. After he had in vain travelled over a conſiderable country, and was on the point of returning to *Gibeah* to his father, a ſervant who was with him, ſaid, Here is a very famous prophet, hard by, let us conſult him; ſo they went to *Ramah*, where they learned that the prophet *Samuel* was. *Saul* aſked him where the ſeer or prophet, lived? *Samuel* anſwered, "It is I who am the ſeer;" and *Samuel* made *Saul* and his ſervant enter the room where the feaſt was kept, placed them at the head of the table, and by way of diſtinction, ſerved up to *Saul* the ſhoulder of a ſacrifice. After ſupper *Samuel* conducted *Saul* to his lodging on the terrace of the houſe, and on the morrow morning he brought him down, and came with him below the city of *Ramah*.

Afterwards he anointed him, kiſſed him, and told him of the kingdom to which he was divinely appointed; of the certainty of which he gave him ſeveral ſigns. All that *Samuel* had foretold him was fulfilled that ſame day, and God changed him into another man. All thoſe who ſaw him, ſaid with wonder, What has happened to the ſon of *Kiſh?* Is *Saul* alſo among the prophets? and this afterwards became a kind of proverb.

Some time after this, *Samuel* aſſembled the people at *Mizpeh*, to give them a king, as they had deſired. He caſt lots on all the tribes of *Iſrael*, and the lot fell on the tribe of *Benjamin*. He caſt them on all the families of this tribe, and it fell on the family of *Matri*. Laſtly, he caſt them on the family of *Kiſh*, and the lot fell on the perſon of *Saul*. He was immediately ſought for, but could not be found: they took him, however, from his concealment, and when he was among the people, he appeared taller than the reſt by the whole head. The people ſhouted, and cried, "God ſave the king!" and *Samuel* declared before the people, the laws and conditions of the kingdom, and then diſmiſſed the aſſembly. *Saul* returned to *Gibeah*, accompanied by a part of the army, conſiſting of men whoſe hearts the Lord had inclined to his intereſts. Others deſpiſed *Saul*, and ſaid, How ſhall this man ſave us? But *Saul* affected not to hear them.

About a month afterwards, *Nahaſh*, king of the *Ammonites*, beſieged the city of *Jabeſh-Gilead*; and

and meſſengers were ſent from *Jabeſh* to *Gibeah*, to acquaint the people, that the king of the *Ammonites* had attacked the city, and threatened to put out every man's right eye, and to make it a reproach to *Iſrael*. *Saul* happening to return from the field with his oxen, and ſeeing the people weep, he aſked the reaſon of it. Then he took his oxen and cut them in pieces, and ſent them into all *Iſrael*, ſaying, Thus ſhall it be done to the oxen of whoever will not follow *Saul* and *Samuel*. *Saul* attacked the *Ammonites* in three places at once, killed a great number of them; and ſo diſperſed them, that hardly two could be found together. After this, all the people returned to *Gilgal*, where they renewed the inauguration of king *Saul*. This happened in the firſt year of *Saul*. 1 Sam. xiii. 1, 2, 3, &c. The Vulgate has it, *Filius unius anni erat* Saul *cum regnare cœpiſſet, duobus autem annis regnavit ſuper* Iſrael. But the *Hebrew* is, Saul *was the ſon of a year in his kingdom*; *and he reigned two years over* Iſrael, *and he choſe*,—or, in the ſecond year of his reign over *Iſrael* he choſe,—The commentators on 1 Sam. xiii. 1, may be conſulted, for the different ſenſes given to this paſſage. *Vide* FRAGMENT, No.

Two years afterwards *Saul* choſe three thouſand men out of *Iſrael*, of which he gave one thouſand to his ſon *Jonathan*, and kept two thouſand about his perſon. *Jonathan* defeated the *Philiſtines* at *Gibeah*, on the news of which the people took courage, and thought of ſhaking off the yoke of the *Philiſtines*. They aſſembled therefore in great numbers, in arms, before *Saul*, in *Gilgal*. The *Philiſtines* having intelligence of this, with a prodigious army, encamped at *Michmaſh*, eaſt of *Bethel*. When the *Iſraelites* ſaw themſelves thus incloſed, they began to withdraw themſelves, ſome one way and ſome another. *Saul* continued ſeven days at *Gilgal*, expecting the arrival of the prophet *Samuel*: ſeeing he did not come, he began to offer ſacrifices to God. But he had barely finiſhed when *Samuel* arrived, and told him he had done ill: So that, added he, your reign will not continue long.

Samuel and *Saul*, and ſix hundred men with them, went from *Gilgal* to *Gibeah*; and the *Philiſtines* from *Michmaſh* came and encamped at *Gibeah*. One day as *Jonathan* and his armour-bearer went towards the camp of the *Philiſtines*, (*Vide* JONATHAN,) ſuddenly the camp of the enemy was in confuſion, and the centinels of the army of *Saul* ſaw the ground covered with dead bodies. *Saul* with his people then began to purſue the enemy; and the *Iſraelites* who had fled away before, rallying, they killed a great number of the *Philiſtines*.

Saul on this day had denounced a malediction, and ſaid, "Curſed be he that ſhall eat any thing till evening". Now *Jonathan* being abſent, knew not what had paſſed; as he went through a wood he found ſome honey, and taking ſome upon the end of his ſtaff, he ate it. In the evening, when the people were gathered together after the victory, *Saul* diſcovered that God was offended by ſome crime committed among them; he ordered the lot to be caſt on all the army; and the lot fell on *Jonathan*. *Saul* told him, that on this neceſſity he muſt die for his inadvertence; but the people oppoſed it, and delivered him.

When *Saul* had ſtrengthened himſelf in the kingdom of *Iſrael*, he carried his arms abroad, among the enemies of his nation; againſt *Moab*, *Ammon*, *Edom*, againſt the kings of *Zobah* in *Syria*, and againſt the *Philiſtines*; and which way ſoever he turned himſelf, he remained victorious. The times and circumſtances of theſe wars are unknown.

After this, *Samuel* brought him orders from the Lord, that he ſhould utterly exterminate the *Amalekites*, that he ſhould ſpare neither man nor beaſt, nor any valuable thing whatever. *Saul* therefore took the field againſt the *Amalekites*, and defeated them; but he ſaved their king, and the beſt of the cattle, and the beſt of the booty. Afterwards he returned to *Gilgal*; but as he paſſed Mount *Carmel*, (ſouth of *Judah*, and very different from *Carmel* on the *Mediterranean*) he there erected a triumphal arch. *Vide* FRAGMENT, No. p. and 1 Sam. xv. 12. *Et ecce erexit ſibi manum. Confer* 2 *Reg.* xviii. 18. *Abſalom erexit ſibi manum. He ſet him up a hand*, or *monument*. Eng. (*He ſet him up a place.*) *Samuel* alſo coming to *Gilgal*, *Saul* went to meet him, and ſaid, I have fulfilled the word of the Lord. *Samuel* replied, Whence then is this lowing of oxen, and bleating of ſheep, that ſounds in my ears? *Saul* anſwered him, The people have brought of the beſt of the flocks of *Amalek*, to offer ſacrifices to the Lord. But *Samuel* told him, It is not ſacrifice that the Lord requires, but implicit ſubmiſſion to his commands: Obedience is better than burnt-offerings, &c.

Samuel was about to leave *Saul*, but *Saul* laying hold of his garment, it tore in his hands. Then *Samuel* ſaid to him, Thus hath the Lord torn away the kingdom from you. *The ſtrength* (or victory) *of* Iſrael *will not lie nor repent; for he is not a man that he ſhould repent.* (Some

apply theſe words to *Saul*; as if *Samuel*, by a bitter irony, ſhould ſay, that a prince like him that could erect triumphal arches, was not a man to repent: But it ſeems moſt eligible to refer them to God, who would not revoke the ſentence pronounced againſt *Saul.)* However, *Samuel* returned with him to the camp at *Gilgal*.

Some years afterwards *Samuel* went by order from the Lord, to give the royal unction to *David*; the ſpirit of the Lord withdrew from *Saul*, and God ſuffered an evil ſpirit to take occaſion from the bad diſpoſition of the humors of this prince, and his melancholy temperament, to move and agitate him, or poſſeſs him. *Ita Rab. & Interpret. plures.* Then his courtiers cauſed *David* to attend him, to ſoothe his diſtemper by the ſound of muſical inſtruments, on which *David* could play very ſkilfully. *Saul* took an affection for *David*, and made him his armour-bearer. About eight years afterwards, the *Philiſtines* came and encamped between *Shocoh* and *Azekah*, *Saul* with the army of *Iſrael* took their ſtation in the vale of *Elah*. Now, in the army of the *Philiſtines* was a giant, by name *Goliah*, who came daily to inſult the army of *Iſrael*, to challenge it. *Saul* had promiſed his daughter in marriage to any man who ſhould overcome him, *David* who had retired from court, and lived with his father at *Bethlehem*, was ſent by him into the camp about this time; and being offended at theſe inſults of *Goliah*, he undertook to fight with him, which he did, and ſlew him. *Vide* DAVID.

But *Saul* took a grudge againſt *David*, becauſe, at his return, the women who ſung and danced before the victorious army, chanted, that *Saul* had killed his thouſands, and *David* his ten thouſands. He ſeveral times attempted the life of *David*. He afterwards gave him the command of a thouſand men, and promiſed him *Merab*, his eldeſt daughter; though at the ſame time he had no intention to let him have her. He only ſought an occaſion of putting him to death by the hand of the *Philiſtines*. He afterwards married his daughter *Merab* to another, and promiſed him his ſecond daughter *Michal;* then he acquainted *David*, that he required no other dowry for his daughter than an hundred foreſkins of the *Philiſtines*. *David* ſoon performed this condition, and married *Michal*.

Saul ſeeing that *David* by his valour acquired reputation every day, reſolved to put him to death. *Jonathan* for a time diverted him from his purpoſe; but afterwards, when *Saul* relapſed into his uſual melancholy, he attempted again to pierce *David* with the lance he held in his hand. *David* eſcaped this alſo, and retired to his own houſe, which *Saul* ordered to be beſet. In the night-time *Michal* let him down out of a window, by which means he eſcaped and withdrew to *Samuel* at *Naioth* in *Ramah*. *Saul* ſent meſſengers thither to apprehend him, but they were ſeized there by a prophetic ſpirit, and when *Saul*, at laſt, came thither himſelf, he alſo began to propheſy. *Vide* SAMUEL.

David then came to *Nob*, and received a ſword and ſome refreſhments from the high-prieſt *Ahimelech*. *Saul* was informed of this ſome time afterwards by *Doeg* the *Idumean*, who happened to be at *Nob* when *David* came thither. *Saul* immediately ſent to *Nob*, to fetch all the prieſts before him; he ſeverely reproached them with having ſupported his enemy; and had them ſlaughtered before his face, to the number of fourſcore and five perſons. He went himſelf afterwards to *Nob*, and put all the inhabitants to the ſword, man, woman, and child; not ſo much as ſparing the ſucking infants, nor the cattle.

Saul afterwards purſued *David*, who at length retired into the wilderneſs of *En-gedi*, and *Saul* went after him with his troops; but finding himſelf conſtrained by a neceſſity of nature, he entered a cave, where *David* and his people were hid. *David* coming ſoftly behind him, cut off the lappet of his coat, without his perceiving it. When he went out, and was at a diſtance, *David* went after him, ſhewed him the lappet of his coat, which he had cut off, and told him, it had been in his power to have killed him, but that he would never lift his hand againſt the Lord's anointed. *Saul*, moved with the generoſity of *David*, could not forbear ſhedding tears; acknowledging himſelf to be unjuſt. After this, he went back to his own houſe, and *David* retired into the wilderneſs of *Ziph*. When the *Ziphites* knew it, they went preſently and gave *Saul* notice, who came with his army on the hill of *Hachilah*. While he was encamped in this place, *David* went by night into his camp, and penetrated even into the king's tent, where having found every body aſleep, he took the king's lance and cup, and then withdrew out of the camp: and thus he again reproved *Saul*, whom he forced to juſtify his integrity.

Some years after this, the *Philiſtines* invaded *Iſrael*. *Saul* and his troops took the field alſo, and encamped on the mountains of *Gilboa*. But when *Saul* ſaw the army of the *Philiſtines*, which was very formidable, his heart began to fail. He

conſulted

conſulted the Lord by his prieſts and prophets, but the Lord returned him no anſwer; not knowing whom to addreſs, he found out a witch, or enchantreſs at Endor.

Some time before, *Saul* had baniſhed all wizards and magicians out of his dominions; and that he might not be known by this witch, he diſguiſed himſelf, and went with two ſervants. He deſired her to raiſe up *Samuel*. *Saul* bid her fear nothing, and aſked, who ſhe ſaw aſcending? She anſwered, I ſee Gods, or a great man, a prince, a judge of *Iſrael*. (1 Sam. xxviii. 13. אלהים ראיתי. In *Heb. Elohim*, which name is given to princes, and great men.) *Saul* fell down at his feet; and *Samuel* ſaid to him; The Lord is withdrawn from you, and to-morrow you ſhall be with me, you and your ſons, and the Lord will deliver *Iſrael* into the hands of the *Philiſtines*. *Saul* ſunk immediately, extended on the earth, for he had eat nothing all that day.

The next day the battle was fought, in which *Iſrael* was put to flight before the *Philiſtines*; and the ſons of *Saul*, *Jonathan*, *Abinadab*, and *Malchiſhua*, were ſlain. *Saul* himſelf was preſſed very hard, the archers ſhooting at him, and wounding him dangerouſly. Seeing his ſtate was deſperate he ſaid to his armour-bearer; draw your ſword and kill me: but his armour-bearer refuſed. *Saul* then took his own ſword and fell upon it; and his armour-bearer followed his example. Thus died *Saul* the firſt king of *Iſrael*, after a reign of forty years.

An *Amalekite*, who by chance was near, took off his crown and bracelet, and brought them to *David*. He told *David* that he himſelf had ſlain *Saul*, but we think he falſly boaſted that he had ſlain the king of *Iſrael*. *Vide* FRAGMENTS, No. p.

The day after the battle, when the *Philiſtines* came to take the ſpoils of the dead, they found *Saul* and his three ſons extended upon the plain. They cut off *Saul*'s head, and took away his armour, which was carried to the temple of *Aſhtaroth*; and they hung up his body againſt the walls of *Beth-ſhan*, which probably were oppoſite to the chief ſtreet, becauſe it is ſaid 2 Sam. xxi. 12. that his body was hung up in the ſtreet of this city. And we read 1 Chron. x. 10. that his head was faſtened in the Temple of *Dagon*. When the inhabitants of *Jabeſh-Gilead* were informed of theſe indignities they went by night and took down the bodies, and brought them into their city beyond *Jordan*, where they burnt the remains of the fleſh and buried the bones. They faſted and mourned for the king ſeven days, in commemoration of the ſervice he had done their city at the beginning of his reign. Several years afterwards *David* had theſe bones removed from the grave at *Jabeſh*, and put into the ſepulchre of *Kiſh* the father of *Saul*, at *Gibeah*, 2 Sam. xxi. 12, 13, 14. *Iſh-boſheſh*, the fourth ſon of *Saul*, ſucceeded him in the kingdom, and reigned at *Mahanaim* beyond *Jordan*, over the eleven tribes; for *David* then began to reign over the tribe of *Judah*.

It has been matter of inquiry, whether *Saul*, on this occaſion, could put himſelf to death, without being guilty of a crime? The *Rabbins* commend *Saul* for his ſubmiſſion to the orders of God, and exalt the obedience of this prince, who notwithſtanding the terrible denunciations of *Samuel*, and the certainty of his own and his ſons' deaths in the battle, yet did not endeavour to avoid it. They add, that what induced him to put himſelf to death was, his fear that the name of God ſhould be blaſphemed by the *Philiſtines*, if the king of his people ſhould come alive into their hands. In the laſt actions of *Saul*, equally as in the firſt, there appears no mark of certain and ſolid repentance. We do not ſee that he had recourſe to God, or any view to his glory, when he put himſelf to death. St. *Paul* tells us, that we muſt not do evil that good may come of it. But ſelf-murder is certainly a very great evil. Beſides, *Saul* by his death could not prevent the blaſphemy of the *Philiſtines*, ſince they would equally blaſpheme the name of the Lord, whether *Saul* fell into their hands dead or alive. Laſtly, the ſcripture ſays, *So* Saul *died for his tranſgreſſion which he committed againſt the Lord, even againſt the word of the Lord, which he kept not; and alſo for aſking counſel of one that had a familiar ſpirit, to enquire of it: and enquired not of the Lord. Therefore he ſlew him, and turned the kingdom unto* David *the ſon of* Jeſſe. 1 Chron. x. 13, 14. *Vide* RAZIA. Alſo SAMUEL, DAVID, &c.

II. SAUL, ſurnamed *Paul*. See PAUL.

SAW. The puniſhment of the *Saw* was not unknown among the *Hebrews*. I imagine this puniſhment came originally from the *Perſians*, or the *Chaldeans*. I am aſſured that it is ſtill in uſe among the *Switzers*, and that they practiſed it not many years ago, on one of their countrymen, guilty of a great crime, in the plain of *Grenelles* near *Paris*. They put him into a kind of coffin, and ſawed him at length, beginning at his head, as a piece of wood is ſawn. *Pariſatis* king of *Perſia*, cauſed *Roxana* to be ſawn in two alive. *Cteſias, in Perſia.* *Valerius*

Maximus ſays, that the *Thracians* ſometimes made living men undergo this torture. The laws of the twelve tables, which the *Romans* had borrowed from the *Greeks*, condemned certain crimes to the puniſhment of the *ſaw*. But the execution of it was ſo rare, as *Aulus Gellius* ſays, *Noct. Att.* lib. 12. cap. 2. that none remembred to have ſeen it practiſed. *Herodotus* lib. 6. relates, that *Sabacus*, king of *Egypt*, received an order in a dream, to cut in two all the prieſts of *Egypt*. *Caius Caligula* the emperor, often condemned people of condition to be ſawn in two through the middle; *aut medios ſerrâ diſſecuit*. *Sueton. in Caio.*

St. *Paul* in his epiſtle to the *Hebrews* xi. 37. (ἐπρίσθησαν. *Serrâ ſecti ſunt.*) ſpeaking of the calamities ſuffered by ſaints of the Old Teſtament, ſays, ſome were "ſawn aſunder." *Origen*, *Juſtin Martyr*, *Dialog. cum Tryphone*. *Jerom*, in Iſai. lib. 15. *ad finem*. the author of the poem againſt *Marcion*, printed under the name of *Tertullian*, and ſeveral other ancients, have explained this paſſage concerning the death of *Iſaiah*, who is ſaid to have been put to death by king *Manaſſeh*, with a wooden *ſaw*. This circumſtance of a *ſaw* of wood is perplexing; for no *ſaws* are made of wood; and beſides, a man could not be cut in two with ſuch a *ſaw*. Our conjecture on this matter is by ſuppoſing this *ſaw* of wood was a ſledge loaded with ſtones and iron ſpikes, with which they threſhed the ears of corn, to get out the grain. Or might it not be underſtood more ſimply of a wood-ſaw, *i. e.* a *ſaw* fit for cutting wood, there being *ſaws* of ſeveral kinds, for ſtone, for iron, for wood, &c.

Daniel alſo ſpeaks of the puniſhment of the *ſaw*. Suſan. 55. *Even now the angel of God hath received the ſentence of God, to cut thee in two.* St. *Matthew* ſays that the wicked ſervant ſhall be cut in two and thruſt among the hypocrites. Matthew xxiv. 51. Luke xii. 46. The Old Teſtament alludes to this cuſtom, when it uſe the word, *to cut in two*, *to divide*, for putting to death.

SCANDAL. This word in antient *Greek* authors, according to *Pollux*, ſignifies that part of a mouſe-trap, which is ſuſpended; or the bended piece of wood that ſupports what they call the hammer, according to the ſcholiaſt of *Ariſtophanes*. In general, according to *Heſychius*, *ſcandalum* ſignifies a ſnare, an incumbrance. In Scripture and in eccleſiaſtical authors, *ſcandal* is put for any thing that a man finds in his way, which may occaſion him to fall. Thus *Moſes*, Levit. xix. 14. *apud* LXX. forbids *to put a ſtumbling block* (or Scandal) *before the blind*; *i. e.* neither wood, ſtone, nor any thing elſe, that may make him ſtumble or fall. Exod. xxiii. 33. he forbids the *Iſraelites* to make a covenant with the *Canaanites*, for fear they ſhould be perverted to idolatry, which would be a great ſnare, or ſcandal, to them. *Saul* gave *David* his daughter *Michal* in marriage, hoping this match might prove a ſnare and ſcandal to him. 1 Sam. xviii. 21. The Lord ſhall be the happineſs and the ſanctification of thoſe that fear him; *but for a ſtone of ſtumbling*, *and for a rock of offence* (a ſcandal) *to both the houſes of* Iſrael; *for a gin*, *and for a ſnare to the inhabitants of* Jeruſalem. Iſaiah viii. 14. *Jeſus Chriſt* ſays to St. *Peter*, when he would perſuade him againſt his paſſion; *Get thee behind me Satan thou art an offence unto me.* Matt. xvi. 23. Laſtly, he ſays of himſelf; *Bleſſed is he whoſoever ſhall not be offended* (or ſcandalized) *in me*; Matt. xi. 6. or to whom I ſhall not be an occaſion of ſcandal; to whom my life, my poverty, my birth, my death, my croſs, ſhall not give or adminiſter ſcandal.

The *Greek* word *Scandal* Σκάνδαλον, or πρόσκομμα, or σκῶλον, anſwers to the *Hebrew* משכול *Maſhcul* which ſignifies fall, ruin, ſin, what hinders from walking, and makes one fall:—which comes from the root *ſhacal*, to fall, to tumble; and in the conjugation *Hiphil* ſignifies, to make to fall, to overthrow, to lay ſnares, &c. In a moral ſenſe there is an active and a paſſive ſcandal. The firſt is that which our words or actions may occaſion to others; from their evil tendency, or their pernicious influence. *Jeſus Chriſt* affirms, *It muſt needs be that offences come*; or, ſcandals muſt of neceſſity ariſe. But he adds, *Woe to that man by whom the offence cometh.* If your hand or foot are a cauſe of ſcandal to you, cut them off, and caſt them from you; you had better enter the kingdom of God without hand or foot, than be caſt into outer darkneſs with all your limbs entire. Mark ix. 43. He ſays moreover, have a care of offending (or ſcandalizing) one of theſe little ones that believe in me; it were better for him who gives a ſcandal to ſuch, that a mill-ſtone were hung about his neck, and he were caſt into the ſea. *Jeſus Chriſt*, in reſpect of the *Jews*, was a ſcandal, and a rock of offence, againſt which they ſtruck; and on which they have fallen, and are broken.

The mountain of ſcandal. Mons offenſionis, was the mountain of olives, upon which *Solomon* built temples and erected altars to his falſe gods, to pleaſe his ſtrange wives. 1 *Kings* xi. 4. 2 *Kings* xxiii. 13

SCEPTRE, *Sceptrum*, in *Greek*, *Skeptron*, in *Hebrew*, *Shebet*. This word properly ſignifies,

I. A Rod of command, a ſtaff of authority, a ſceptre, which is placed in the hand of the gods, of kings, of governors of a province, of the chief of a people. *Jacob* foretold to *Judah*, that *the ſceptre ſhould not depart from* Judah, *nor a lawgiver from between his feet, until* Shiloh *come, and unto him ſhall the gathering of the people be.* Gen. xlix. 10. And *Balaam* alſo, foretelling the coming of the *Meſſiah*, ſays, *A ſceptre ſhall riſe out of* Iſrael. Numb. xxiv. 17. *Baruch* ſpeaks of the ſceptre that the *Babylonians* put into the hands of their gods. Bar. vi. 13. *Sceptrum habet ut homo, ſicut Judex regionis.* They are given alſo to ſcribes, to commiſſaries, who keep a liſt of the troops. Judges v. 14. Alſo the prophets often ſpeak of the ſceptre of dominion; Iſai. xiv. 5. xix. 11, 14. and *Amos* repreſents the ſovereign power by him that holds the ſceptre. Amos i. 5, 8. *Ahaſuerus* carried in his hand a golden ſceptre, *&c. Eſther* viii. 4. *Vide* FRAGMENTS No. CXXIII. p. 36.

II. The ſceptre is put for the rod of correction, for the ſovereign authority that puniſhes and humbles. Pſalm ii. 9. *Thou ſhalt break them with a rod of iron*, or an iron ſceptre. The wiſe man often uſes the *Hebrew* word *Shebet*, to expreſs the rod with which the diſobedient ſon, and the intractable ſervant, are diſciplined. Prov. xxii. 15.

III. The ſceptre is very often taken for a tribe; probably, becauſe the princes of each tribe carried a ſceptre, or a wand of command, to ſhew their dignity. The LXX, and *Vulgate*, generally tranſlate this *Hebrew* word by tribe; but ſometimes they preſerve the word ſceptre. For the LXX, ſee 1 *Sam.* ix. 21. x. 19, 20, 21. xv. 17. 1 *Kings* viii. 16. xi. 13, 32, 35. xii. 20, 21. For the Vulgate, ſee *Numb.* xviii. 2. *Jerem.* li. 19.

IV. The ſceptre, or the *Hebrew* word *Shebet*, ſignifies a ſhepherd's wand, Lev. xxvii. 32. the truncheon of a warrior, or any common ſtaff; 2 Sam. xxiii. 21. the dart, javelin, or lance of a ſoldier, 2 Sam. xviii. 14. the rod or flail with which they threſh the ſmaller grain, Iſaiah xxviii. 27.

SCEVA, Σκίυα, *diſpoſed, prepared:* from the *Greek* σκευάζω, *I diſpoſe, I prepare.*

SCEVA chief of the prieſts; Acts xix. 14, 15, 16. *i. e.* either chief of the ſynagogue at *Epheſus*, according to ſome, or rather, chief of one of the twenty-four ſacerdotal families, who waited, each in their turn, in the temple at *Jeruſalem*. 1 Chron. xxiv. 7, 8, &c. Laſtly, they gave the name of chief of the prieſts to the high-prieſts who had been depoſed, and were no longer in office. *Joſephus*, *Antiq.* lib. xvii. cap 15. ſpeaks of the high-prieſt, *Jeſus* the ſon of *Siah*, who lived nine or ten years after the birth of *Jeſus Chriſt*. The ſame author ſpeaks alſo in another place, (*de vita ſua*, cap. 1008, 1009, 1020, 1021. & *de Bello*, lib. 2. cap. 25.) of another prieſt called *Jeſus* the ſon of *Sapha*, or *Saphia*, who had a great ſhare in the affairs of the *Jews*, during the laſt war againſt the *Romans*. This might be the ſon of one, or the other, of theſe prieſts, who went from city to city, as ſeveral *Jews* did, to exorciſe the poſſeſſed. Theſe exorciſts being at *Epheſus*, pretended to invoke the name of *Jeſus* over the poſſeſſed; ſaying, "we conjure thee by *Jeſus*, whom *Paul* preaches." But the evil ſpirit anſwered, "*Jeſus* I know, and *Paul* I know, but who are ye?" at the ſame time the poſſeſſed perſon, threw himſelf upon two of theſe exorciſts, and handled them ſo rudely, that they were forced to run out of the houſe naked and wounded.

SCHISM, from the *Greek Schiſma*, which ſignifies rupture, or diviſion. St. *Paul* exhorts the *Corinthians*, 1 Cor. i. 10. to live in union together, that there be no ſchiſms—*no diviſions among you.* St. *John* ſays, chap. ix. 16. that the *Jews* were divided among themſelves concerning *Jeſus Chriſt*, ſome affirming, that he was a true prophet, others, that he was a deceiver. *And there was a diviſion* (or ſchiſm) *among them.* When *Jeroboam* revolted againſt *Rehoboam*, and was acknowledged king by the ten tribes, he made a ſchiſm, ſeparated from the religion of the Lord, forſook the communion of *Judah*, and no longer frequented the temple, which was the choſen and appointed place, to offer worſhip to the Lord. The *Cuthites*, otherwiſe called *Samaritans*, who came from beyond the *Euphrates*, to ſettle in the cities of the ten tribes, continued in ſchiſm. The *Jews* at this day look upon the *Caraites* as ſchiſmaticks, becauſe they do not receive their traditions.

We have ſeveral ſchiſms in the hiſtory of the *Chriſtian* church. The difference made between ſchiſm and hereſy, is, that hereſy is founded on capital errors, which the heretick maintains obſtinately, and in contempt of the cenſures of the church. Schiſm, is not merely founded on the errors of him who ſeparates from the church, but on his obſtinacy in continuing ſeparate from its communion.

SCHOOLS, of the *Jews*. The *Hebrews* always diligently taught and ſtudied the laws received from *Moſes*. The father of the family ſtudied, and taught them in his own family: the Rabbin taught

taught them in the temple, in the ſynagogues, and in the academies. They pretend that even before the deluge there were ſchools of which the patriarchs had the direction. They place *Adam* at their head, then *Enoch*, and laſtly *Noah*. *Melchizedek* ſay they, kept a ſchool in the city of *Kiriath-zepher*, otherwiſe *Hebron*, in *Paleſtine*. *Abraham*, who had been inſtructed by *Heber*, taught in *Chaldea* and in *Egypt*. *Joſ. Antiq.* lib. i. cap. 8. *Jacob* ſucceeded *Abraham* in the office of teaching. In Gen. xxv. 27. ſcripture ſays, he was *a plain man dwelling in tents*; which according to the *Chaldee* paraphraſt, is, *that he was a perfect man, and a miniſter of the houſe of doctrine.*

All this indeed, muſt needs be very precarious. It cannot be doubted, but that *Moſes*, *Aaron*, and the elders of *Iſrael*, inſtructed the people in the wilderneſs; and that many good *Iſraelites* were very induſtrious to inſtruct their families in the fear of God. But all this does not prove, that there were ſuch ſchools as we are now inquiring after. Under *Joſhua* we ſee a kind of academy of the prophets, where the children of the prophets, *i. e.* their diſciples, lived in retired life, in ſtudy, in meditation, and reading of the law of God. There were ſchools of the prophets at *Naioth* in *Ramah*; *David* and *Samuel* withdrew thither. 1 Sam. xix. 19, 20, &c. *Saul* ſent meſſengers thither to apprehend *David*, &c.

We find others alſo under the prophets *Elijah* and *Eliſha* at *Bethel*, 2 Kings ii. 3. and in the plain of *Jericho*: and a great number of them in the kingdom of *Iſrael*, 2 Kings ii. 5. Some have thought, that *Elijah* had alſo a ſociety of them on mount *Carmel*, 1 Kings xviii. 4, 13. xix. 1. xx. 35, &c. Theſe prophets were conſulted on affairs of importance: people went to hear their leſſons, as appears from the hoſteſs of *Eliſha*. Her huſband aſks her, why ſhe went to ſee the prophet, ſeeing that day was neither the Sabbath nor the new-moon? *Lightfoot*, *centur.* p. 661. 2 Kings iv. 23. Theſe ſchools continued down to the captivity of *Babylon*; and it ſhould ſeem, that the captives went there to hear the prophets, when there were any, in the places where they reſided. *Ezekiel* relates ſundry converſations with the elders of *Iſrael*, who came to ſee him, and to conſult him, ſeveral times. The people alſo aſſembled about him, as if to hear him, and be inſtructed by him; but they were not very careful to put his inſtructions in practice. Ezekiel xx. 1, 2, 3, &c. xiv. 1, 2. viii. 1.

Theſe ſchools, or ſocieties, of the prophets were ſucceeded by ſynagogues. It is doubted whether there were any ſuch before the captivity of *Babylon*. Yet we read in the *Pſalms* that *Nebuchadnezzar* burnt all the ſynagogues of the country. The elders of *Iſrael* paſſed the night in prayer in the place of aſſembly, Judith vi. 21, 22. aſking the aſſiſtance of the Lord againſt *Holofernes*. The *Greek* of *Eſther*, iv. 16. inſinuates, that there were alſo ſynagogues at *Suſa*, in the time of *Eſther* and *Mordecai*. We are aſſured, that they were become ſo numerous in *Judea*, after the return from the captivity, that in the city of *Jeruſalem* only, there were four hundred. Every trading company had its own, and the ſtrangers had ſeveral alſo. *Vitringa*, *de Synagog. veter.* lib. i. p. 2. cap. 10. *Franc. Burman.*

It was only after the return from the captivity that there was in *Iſrael* that diſtinction of ſects, *Phariſees*, *Sadducees*, *Eſſenians*, &c. Each ſect had its particular ſchool.

The method of teaching in the ſynagogues and in the ſchools, is plainly obſervable in the goſpels, and in the *Acts*. When *Jeſus Chriſt* was twelve years of age, he was found in the temple, in the midſt of the doctors, hearing them, and aſking them queſtions. Luke ii. 46. Entering one day into the ſynagogue of *Nazareth*, his own country, they preſented to him the volume of the prophet *Iſaiah*. Luke iv. 16, 17. He unrolled and opened it, and having read a paſſage out of the prophet, he rolled it up again, and ſat down to ſpeak. He read it therefore ſtanding, juſt as we now read the goſpel. St. *Paul* ſays, Acts xxii. 3. that he had ſtudied at the feet of *Gamaliel*. *Philo*, (*quod omnis probus liber*) relates, that among the *Eſſenes*, the children ſat at the feet of their maſters, who interpreted the law, and explained the figurative and allegorical ſenſe of it, after the manner of the antient philoſophers. The author publiſhed under the name of St. *Ambroſe*, on the epiſtles of St. *Paul*, in 1 Cor. xiv. ſays, that among the *Hebrews* the Rabbins ſat on chairs that were raiſed, thoſe ſcholars, who were the greateſt proficients, were on benches juſt below their maſters, and the younger ſort ſat on the ground, on haſſocks. But the authors of the *Talmud*, *tit. Megillah*, teach us, that antiently the maſters ſat down, and the ſcholars ſtood up. But this cuſtom was changed before the deſtruction of the temple by the *Romans*; and from that time, the maſter ſat in the firſt place, and the ſcholars ſat round about him, in chairs, or on the ground. The maſter taught either by himſelf, or by an interpreter. If he uſed an interpreter, he ſpoke

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Hebrew to him, and the interpreter explained it in the vulgar tongue. If the ſcholars deſired to propoſe any queſtion to the maſter, they addreſſed themſelves to the interpreter, who propoſed it to the Rabbin, and reported his anſwer to the ſcholars. [*Vide* 1 Cor. xiv. 27.]

Jerom, in Iſaiah cap. 8. lib. 3. ſays, that a little before the birth of *Jeſus Chriſt*, two famous Rabbins, *Shammai* and *Hillel*, the heads of two celebrated ſchools, formed two parties among the *Jews*; and were maſters of the Scribes and Phariſees. *Akiba* ſucceeded them, and was maſter of the famous *Aquila*, the tranſlator of the ſcriptures of the Old Teſtament. *Akiba* had *Meir* for his ſucceſſor, after whom appeared *Joanan* ſon of *Zachai*, than *Eliezer*, afterwards *Delphon*, *Joſeph* the *Galilean*, and laſtly *Joſhua*, who preſided over this ſchool at the taking of *Jeruſalem*. Thus the *Jews* made out the ſucceſſion of their doctors in the time of *Jerom*.

The Rabbins affirm, that after the deſtruction of *Jeruſalem*, they ſet up a ſchool at *Japhne* in *Galilee*, called afterwards *Iveline*, and another at *Lydda*, or *Dioſpolis*. *Akiba* firſt profeſſed at *Dioſpolis*, then at *Japhne*. *Gamaliel* ſucceeded him at *Dioſpolis*, and he ſucceeded *Gamaliel* at *Japhne*. But the moſt famous academy, was that of *Tiberias* on the ſea of *Galilee*. There *Juda* the holy, a diſciple of *Meir*, *Chinina*, and *Johanan*, were profeſſors ſucceſſively. After ſome time, *Juda* withdrew from *Tiberias*, and opened a ſchool at *Sephoris*, and there profeſſed for ſeventeen years. But it is proper to obſerve, that, all this ſucceſſion of maſters and ſchools is very uncertain. See F. *Morin*, *Exercitationes Biblicæ*, lib. ii. exer. 2. cap. 1, 3.

After the fall of the ſchools in *Paleſtine*, about the middle of the third century, the *Jews* are conſtrained to ſeek the ſucceſſion of their doctors beyond the *Euphrates*, at *Sora*, at *Pundebita*, at *Nahardea*, and at *Perutzſhibbur*; places little known, and whoſe very ſituations are doubtful. They think it was the doctors *Rab* and *Samuel*, diſciples of *Judah* the holy, who founded them about the year 220. They ſubſiſted, they ſay, 800 years, till about A. D. 1030, when they were deſtroyed by the *Saracens*.

On the ruins of theſe ſchools were formed thoſe of *Egypt* and *Europe*. Their doctors chiefly made their appearance in *Spain*. *Moſes* ſon of *Maimon*, or *Maimonides*, was born at *Cordova*, he was a diſciple of *Averroes*, he withdrew into *Egypt*, and there died about A. D. 1205. Rabbi *Nathan*, chief of the ſchool of *Rome*, died A. D. 1106. *Abenezra*, another famous Rabbi, died at *Rhodes* A. D. 1174. Rabbi *Solomon*, otherwiſe called *Raſchi* or *Jarchi*, a native of *Lunel* in *Provence*, or of *Troyes* in *Champagne*, died at *Treves* A. D. 1180. *Kimchi* was born at *Narbonne*, he flouriſhed from A. D. 1200, till towards 1250. Theſe are the principal Rabbins, and the times in which they lived. From this one may form a notion of their ſchools, and of the ſucceſſion of their doctors.

SCOPAS, an *Etolian*, general of the armies of *Ptolemy Epiphanes*, king of *Egypt*, *Joſeph. Antiq.* lib. xii. cap. 3. *Polyb. hiſt.* lib. 16. he was ſent by the king his maſter into *Judea*, and into *Celeſyria* in A. M. 3806, *ante* A. D. 198. to recover the cities and provinces that *Antiochus the Great* had conquered from him. *Scopas* had at firſt the advantage, probably becauſe his expedition was in the winter; but the ſummer following he was beat by *Antiochus* near *Paneas*, about the ſources of *Jordan*. St. *Jerom*, on *chap.* xi. of *Daniel*, ſays, that *Scopas* retiring into the city of *Sidon*, was there beſieged by *Antiochus*; that *Ptolemy Epiphanes* attempted to deliver him from thence, and ſent three very experienced captains, *Æropus*, *Menocles*, and *Damoxenus*; but they being unable to raiſe the ſiege, *Scopas* was forced to ſurrender, happy enough in ſaving his life, with the remainder of his troops. He returned into *Egypt*, but did not long remain quiet; for two years afterwards, he took it in his head to be made king of *Egypt*, with the aſſiſtance of the *Etolians* whom he commanded; but his irreſolution ruined him. *Polyb.* lib. xvii. *Ariſtomenes* and *Polycrates* accuſed him of high treaſon; and he was become ſo ſtupefied, that not knowing what defence to make, he was unanimouſly condemned to die, by all preſent. The following night *Ariſtomenes* put him to death in priſon, by making him ſwallow poiſon.

SCOPOS, a place ſeven furlongs, or eight hundred and ſeventy-five paces north of *Jeruſalem*, where *Titus* poſted two legions, when he attacked *Jeruſalem*. *Joſeph. de Bello*, lib. vi. cap. 3.

SCORPION. The *Scorpion* is a ſmall animal which has a bladder full of a dangerous poiſon. The head appears to be joined and continued to the breaſt: it has two eyes in the middle of its head, and two towards its extremity, between which come out, as it were, two arms, like the claws of a lobſter. It has eight legs proceeding from its breaſt, each divided into ſix parts, covered with hair, at the end of which are ſix talons or claws. The belly is divided into ſeven rings, from the laſt of which the tail proceeds, which is divided into ſeven little beads, of which the laſt is armed with a ſting. Some have ſix eyes, others

others eight. The tail is long, and formed after the manner of a ſtring of beads tyed end to end, the laſt bigger than the others, and longer, at the end of which are, ſometimes, two ſtings, which are hollow, and filled with a cold poiſon, which it ejects into the part which it ſtings.

The *ſcorpion* is of a blackiſh colour like ſoot; it waddles as it goes, and fixes violently with its ſnout, and by its feet, on ſuch perſons as it ſeizes, ſo that it cannot be plucked off but with difficulty. Some have wings like locuſts, which fly from one region to another; and are ſomething like bats, ſay *Pliny* and *Strabo*. There are alſo of ſeveral colours: the ancients mention black, yellow, aſh-coloured, red, green, white, wine-coloured, of the colour of ſoot.

They tell us, that in cold countries *ſcorpions* are not venomous, neither are thoſe that are of a whitiſh colour. The beſt and the ſureſt remedy againſt the bite of a *ſcorpion*, is, to ſqueeze it to pieces on the wound. *Moſes* tells us, (Deut. viii. 15. עקרב Hakarab. LXX Σκορπίων.) that the *Hebrews* paſſed through great and terrible wilderneſſes, where were *ſcorpions*; and the ſerpent called *Dipſas*. *Tertullian*, at the beginning of his book called *Scorpiacum*, has well deſcribed the *ſcorpion*. The *Hebrew* reads *Hakarab*, or *Akrab*; from whence *Acrabatene*, a name given to a diſtrict of *Paleſtine*, and, the aſcent of *Akrabbim* or *Scorpions*.

In ſcripture *ſcorpions* are uſed in a figurative ſenſe, for wicked men; Ezek. ii. 6. *Thou doſt dwell among ſcorpions*; thou liveſt with wicked and rebellious people. *He that hath hold of her*, (an evil wife) *is as though he held a ſcorpion*, ſays Ecclus. xxvi. 7. He runs a hazard of being infected by her poiſon: ſhe will ſting him to death. The ſame author places *ſcorpions* among the inſtruments of God's vengeance. Ecclus. xxxix. 36. St. *John* Rev. ix. 3, 5. very well deſcribes the qualities of the *ſcorpion*, and the pain that proceeds from its biting:

II. SCORPIONS were alſo a kind of whip armed with points. When the *Iſraelites* complained to *Rehoboam*, of the weight of the yoke wherewith *Solomon* had loaded them, he returned them this anſwer; 1 Kings xii. 11, 14. 2 Chron. x. 11, 14. *My Father hath chaſtiſed you with whips, but I will chaſtiſe you with ſcorpions*; (בעקרבים LXX. Ἐν σκορπίοις.) *i. e.* with rods or whips armed with points, or pointed thorns, like the tail of a *ſcorpion*. *Iſidor*.

The mountains called the *Scorpions*, *Akrabbim*, or *Acrabim*, were towards the extremity of the *Red Sea*, ſouth of the tribe of *Judah*. Numbers xxxiv. 4. Joſh. xv. 3. As for *Acrabatene*, lying in the country of *Samaria*, and which alſo took its name from *ſcorpions*, or from a place called *Akrabbim*, ſee that word, and ACRABATENE.

III. SCORPIONS were alſo machines of war, from which arrows were thrown. 1 Macc vi. 51. The name of *Scorpion* was alſo given to the arrows themſelves. This machine is thus deſcribed by *Tertullian*, at the beginning of his book called *Scorpiacum*: *Bellicam machinam, & retractu tela vegetantem, de ſcorpio nominant. Id ſpiculum et fiſtula eſt, patula tenuitate in vulnus & virus, quâ figit, effundit.* And *Vegetius*, lib. 4. cap. 22. *Scorpiones dicebantur quos nunc manubaliſtas vocant: ideò ſic nuncupati, quod parvis ſubtilibuſque ſpiculis, inferant mortem.* See *Juſtus Lipſius*, lib. 3. *Poliorcetic. Dialog.* 4. *Vide* Plate of "Antient Military Machines".

SCOURGE, or *whip*. This puniſhment was very common among the *Jews*. *Moſes* ordains, Deut. xxv. 1, 2, 3. That *if there be a controverſy between men, and they come unto judgment, that the judges may judge them. And, if the wicked man be worthy to be beaten, the judge ſhall cauſe him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty ſtripes he may give him, and not exceed; leſt if he ſhould exceed, and beat him above theſe with many ſtripes, then thy brother ſhould ſeem vile unto thee.* There were two ways of giving the laſh; one, with thongs or whips, made of ropes-ends, or ſtraps of leather; the other, with rods, twigs, or branches of ſome tree.

The Rabbins think, that ordinary faults committed againſt the law, and *ſcourged*, were puniſhed not with blows from a rod, but from a whip. They reckon up one hundred and ſixty-eight faults liable to this penalty; *Vide, ſi lubet, Selden*, lib. 2, cap. 15. *de Synedriis*, & *Schikard*, *de Jure Reg.* cap. 2. *Theor.* 7. And they hold that all puniſhable faults, to which the law has not annexed the penalty of death, muſt be puniſhed by the *ſcourge*. The offender was ſtript from his ſhoulders to his middle, and he was tied by his arms to a pretty low pillar, that he might lean forward, and the executioner might more eaſily come at his back. Some maintain, that they never gave more or leſs than thirty-nine ſtrokes, but that in greater faults they ſtruck with proportionate violence. Others think, that when the fault and circumſtances required it, they might increaſe the number of blows. St. *Paul* informs us, 2 Cor. xi. 24. that at five different times he received thirty-nine blows from the *Jews*; which ſhould inſinuate, that this was a fixed number, which they never exceeded.

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The ſame apoſtle clearly ſhews in the ſame place, that the correction with rods, was different from that with a whip; for he ſays "thrice was I beaten with rods." And when he was ſeized by the *Jews* in the temple, the tribune of the *Roman* ſoldiers ran, and took him out of the hands of the *Jews*; and deſiring to know the reaſon of the tumult, he ordered him to be tied and ſtretched on the ground, to put him to the queſtion, and be beat with rods; Acts xxii. 24, 25. for ſo commonly, the *Romans* put to the queſtion.

The baſtinado, ſometimes given on the back, and which at this day, among the eaſtern people, is given on the ſoles of the feet raiſed aloft, while the patient lies down on his belly; this puniſhment is different from that of the ſcourge, or the whip.

The Rabbins teach, that the penalty of the *Scourge* was not ignominious; and that it could not be objected as a diſgrace to thoſe who had ſuffered it. They pretend, that no *Iſraelite*, not even the king, or high-prieſt, was exempted from this law; but this muſt be underſtood of the puniſhment of whipping inflicted in their ſynagogues, which was rather a legal and particular penalty, than a publick and ſhameful correction. *Philo, in Flacc. & de ſpecialibus legib.* ſpeaking of the manner in which *Flaccus* treated the *Jews* of *Alexandria*, ſays, he made them ſuffer the puniſhment of the whip, which (ſays he) is not leſs inſupportable to a free-man, than death it ſelf. Our Saviour, ſpeaking of the pains and ignominy of his paſſion, commonly puts his *Scourging* in the ſecond place. Mat. xx. 19. Mark x. 34. Luke xviii. 32.

SCRIBE, in *Hebrew*, ספר *Sepher*; in *Greek*, LXX. Γραμματεὺς, *Grammateus*. The word *Scribe* is very common in ſcripture, and has ſeveral ſignifications.

I. A clerk, writer, or ſecretary. This was a very conſiderable employment in the court of the kings of *Judah*, in which ſcripture often mentions the ſecretaries, as the firſt officers of the crown. *Seraiah* was *Scribe* or ſecretary to king *David*, 2 Sam. viii. 17. *Shevah* and *Shemaiah* exerciſed the ſame office under the ſame prince. 1 Chron. xxiv. 6. In 1 Kings iv. 3. in *Solomon*'s time we find *Elihoreph* and *Ahiah* ſecretaries to the king: *Shebna* under *Hezekiah*, 2 Kings xix. 2. and *Shaphan* under *Joſiah*, 2 Kings xxii. 8, 9, 10. As there were but few in thoſe times who could write well, the employment of a *Scribe*, or writer, was very conſiderable. [It is ſo ſtill.]

II. A SCRIBE, is put for a commiſſary or muſter-maſter of an army, who reviews the troops, keeps the liſt or roll, and calls them over. It is ſaid, Judg. v. 14. that in the war of *Barak* againſt *Siſera*, *Out of* Machir *came down governors, and out of* Zebulun *they that handle the pen of the writer*. In the reign of *Uzziah* king of *Judah*, is found *Jeil the Scribe*, who had under his hand the king's armies. 2 Chron. xxvi. 11. *Jeremiah* ſpeaks of a *Scribe*, as prince or chief of the ſoldiers, who made the new-liſted ſoldiers perform their exerciſe. Jer. lii. 25. 2 Kings xxv. 19. *Heb.* The *Scribe*, prince of the army, who made the people of the country go to war. In the books of *Maccabees*, *Judas* gives orders to the *Scribes*, to ſtand on the banks of the brook that the army was to paſs over, and bids them let no one remain beyond the water, but cauſe them all to paſs over to the war. 1 Macc. v. 42.

III. SCRIBE, is put for an able and ſkilful man, a doctor of the law, a man of learning, one who underſtands affairs. *Jonathan*, *David*'s uncle by the father's ſide, *was a counſellor, a wiſe-man, and a Scribe*. 1 Chron. xxvii. 32. *Baruch* the diſciple and ſecretary of *Jeremiah*, is alſo called a *Scribe*; ſo is *Gemariah* the ſon of *Shaphan*; and *Jonathan*, who lived under the reign of *Joſiah*. Jer. xxxvi. 10, 12, 20, 26. *Jeſus* the ſon of *Sirach* ſays, Ecclus. x. 5. *In the hand of God is the proſperity of man, and upon the perſon of the Scribe ſhall he lay his honour*. It is known what commendation ſcripture gives to *Ezra*, who is celebrated as a ſkilful *Scribe* in the law of God; *He was a ready Scribe in the law of* Moſes. Ezra vii. 6. The *Scribe* of the people, frequently mentioned in the goſpel, were publick writers, and profeſſed doctors of the law, which they read, and explained, to the people.

Some place the origin of *Scribes* under *Moſes*; but their name does not appear 'till under the *Judges*, Judg. v. 14. Others think that *David* firſt inſtituted them, when he eſtabliſhed the ſeveral claſſes of the prieſts and levites. 1 Chron. xxiv. 6. *Epiphanius* places their origin at the ſame time with the ſect of the *Sadducees*. Mention is made in *Acts* xxiii. 9. of *Scribes* that were of the party of the *Phariſees*; which has made ſome believe, that all the *Scribes* were *Phariſees*. But they did not eſpouſe any particular ſect, there were ſome of all ſects.

Scribes, and doctors of the law, in ſcripture-phraſe, mean the ſame thing. He that in *Matthew* xxii. 35. is called a doctor of the law, in *Mark* xii. 28, is named a *Scribe*, or, one of the *Scribes*. As the knowledge of the *Jews*, at that time, chiefly conſiſted in phariſaical traditions, and in the uſe of them to explain ſcripture, the greater

number of the doctors of the law, or of the *Scribes*, were *Phariſees*; and we almoſt always find them united in ſcripture. They all valued themſelves on their knowledge of the law, on their ſtudying and teaching it: they had the key of knowledge, and ſat in *Moſes*'s chair. Luke xi. 52. Mat. xxiii. 2. *Epiphanius*, and the author of the *Recognitions*, imputed to St. *Clement*, reckons the *Scribes* among the ſects of the *Jews*; but it is certain, they made no ſect by themſelves; they were only diſtinguiſhed by their ſtudy of the law.

SCRIPTURE, or *Writing*. There is great diverſity of opinions concerning the firſt inventor of letters, and writing. Some maintain, that writing was practiſed before the *Deluge*, and that *Adam* was its inventor. Others, that *Moſes* is the firſt author of whom we have any writings, and that before him there were no written documents. Through the whole lives of the Patriarchs, we ſee no traces of writing. *Moſes* does not quote any writing extant before his own; for the book of *the wars of the Lord*, *Numb.* xxi. 14. may be a paſſage added to the text of *Moſes*, or, that book might be a writing compoſed in his time. They talk of a book compoſed by *Adam*, and another by *Enoch*, and certain other writings are aſcribed to the firſt man, and to *Enoch*. *Joſephus* alſo, *Antiq.* lib. 1. ſpeaks of pillars with inſcriptions made before the *Deluge*; they mention alſo, certain writings ſaid to be compoſed by *Abraham:* but all this is fabulous and apocryphal. [Vide Gen. xxiii. 17.]

It is agreed, that there is nothing extant, either more ancient, or more authentick, than the books of *Moſes*; but it will not follow from hence, that there was no writing before him. It appears, on the contrary, by his own account, that writing was common enough, at that time, both in *Egypt*, which the *Hebrews* had juſt quitted, and alſo among the *Hebrews*. This people ſeem prepared, and accuſtomed, to expreſs their thoughts and ſentiments after this manner. The chief of the nation, without doubt, read the tables of the law. *Moſes* had been inſtructed in all the knowledge of the *Egyptians*, and doubtleſs, in their manner of writing. See LETTERS. *Vide* FRAGMENT, No. XIX. p. 39, alſo No. Vide SEIRATH.

The word *Scripture* taken abſolutely, generally ſtands for the ſacred books of the Old and New Teſtament. *Did ye never read in the Scripture?* Mat. xxi. 42. *How then ſhall the Scriptures be fulfilled?* Ibid. xxvi. 54. *All Scripture is given by inſpiration of God, and is profitable for doctrine, for reproof, for correction, for inſtruction in righteouſneſs.* 2 Tim. iii. 16.

Canonical Scriptures. See the Articles BOOKS and CANON OF SCRIPTURES. They generally aſcribe the forming of the canon of the ſacred books of the Old Teſtament, to *Eſdras*, who ranged them in a convenient order. Firſt, the law: ſecondly, the prophets: thirdly, the *Ketubim*, or *Hagiographa*, *i. e.* ſacred writings.

Our *Saviour* ſeems to have had regard to this old manner of dividing the bible, when he ſays; Luke xxiv. 44. *All things muſt be fulfilled which were written in* (1) *the law of* Moſes, *and* (2) *in the prophets, and* (3) *in the Pſalms, concerning me.* The *Pſalms* are at the head of the *Hagiographa*. *Joſephus*, againſt *Appion*, lib. 1. acknowledges the ſame diſtribution. *We have*, ſays he, *two and twenty books that are of divine authority, of which five are of* Moſes; *the prophets that ſucceeded* Moſes *compoſed thirteen of them; the other four are hymns to the honour of God, and rules for the conduct of life.*

We muſt however obſerve, that the *Jews* have varied in their diviſion of the holy books; and at this day, inſtead of twenty-two they reckon twenty-four. But this difference is only in name; and when it is ſaid, that the canon was fixed by *Eſdras* we muſt underſtand it with ſome reſtriction; for he could not inſert *Malachi* into it, nor *Eſther*, nor even *Nehemiah*, where are mentioned the high-prieſt *Jaddus*, and *Darius Codomannus*, king of *Perſia*, who lived after *Eſdras*.

SCYTHIANS, Σκύθαι, in *Greek*, *tanners*, or *leather-dreſſers*; from σκύτεις. Others tranſlate it *drinkers*; from the *Greek* σκύτος, *a kind of pot or glaſs*. Some derive it from the *Hebrew* word כוש *cuſh*, or כות *cuth*, or כותה *chuthah*. Col. iii. 11.

SCYTHOPOLITÆ, Σκυθοπολίται, *that inhabit the city of the tanners*, or *of the Scythians*; from the ſame *Greek* word *Scytha*, and *Polis*, *a city*.

SCYTHOPOLIS, ſee the article BETH-SHAN, and 2 Macc. xii.

SEA, in *Latin*, *Mare*; in *Hebrew* ים *Jam*; in *Greek*, θαλασσα *Thalaſſe*. The *Hebrews* give the name of *Sea* to all great collections of water, to lakes, or pools. The *ſea* of *Galilee*, or of *Tiberias*, or of *Cinereth*, is the lake of *Tiberias*, or *Genezareth*, in *Galilee*. The Dead *Sea*, the *Sea* of the wilderneſs, the *Sea* of the *Eaſt*, the *Sea* of *Sodom*, the *Salt-ſea*, the *Sea Aſphaltites*, or of Bitumen, is the lake *Aſphaltites*, or the lake of *Sodom*. The *Sea* of *Semechon* is the lake of that name. The *Sea* of *Jazer* is the Lake near the city *Jazer*, beyond *Jordan*. The *Sea* of *Suph*, or *Zuph*, is the *Red-ſea*. The weſtern *Sea*, or the great *Sea*, or hindermoſt *Sea*, is the *Mediterranean*.

II. SEA was alſo the name given to a very great brazen baſin, that *Solomon* cauſed to be made for

for the temple, for the conveniency of the prieſts, who there waſhed the feet and bowels of the ſacrifices, and the inſtruments they uſed in ſacrificing.

The *Arabians*, and Orientals, ſometimes give the name of *Sea* to the great rivers, as the *Nile*, the *Euphrates*, the *Tigris*, and others, which by their magnitude, and by the extent of their overflowings, ſeem as little *Seas*, or great lakes. *Herbelot. Bib. Orien.* p. 672. There are ſeveral paſſages in ſcripture, whoſe explication would be almoſt impoſſible without this principle. *Iſaiah* xi. 15. ſays, *the Lord ſhall utterly deſtroy the tongue of the* Egyptian *Sea, and with his mighty wind ſhall he ſhake his hand over the river, and ſhall ſmite it in the ſeven ſtreams, and make men go over dry-ſhod.* The *Nile* is here called the *Egyptian Sea:* and the whole deſcription of the prophet marks out the *Nile*, and its ſeven mouths: *Septemplicis oſtia Nili.*

The ſame prophet denotes the *Nile* by the name of *Sea*. Iſaiah xviii. 1, 2. *Woe to the land ſhadowing with wings, which is beyond the rivers of* Ethiopia. (He calls here the *Red-ſea* by the name of the rivers of *Ethiopia*, or of *Cuth*; becauſe the people of *Cuth* inhabited on the eaſtern ſhore of this *Sea.*) *That ſendeth ambaſſadors by the Sea, even in veſſels of bulruſhes upon the waters.* Here he means the *Nile* by the word *Sea*. Theſe veſſels of bulruſhes were peculiar to *Egypt*, as *Pliny* obſerves, lib. vi. cap. 22. *Ex ipſo papyro navigia texunt, & ex libro vela.* The prophet *Iſaiah* goes on to addreſs thoſe ambaſſadors, who ſailed on the *Nile* in veſſels of bulruſhes. *Go, ye ſwift meſſengers to a nation ſcattered and peeled, to a people terrible from their beginning hitherto; a nation meted out and trodden down, whoſe land the rivers have ſpoiled.* This deſcription could only agree to *Egypt*, which was then torn in pieces by domeſtick diviſions. *Egypt* is known and waſted by the inundations of the *Nile*; it is a country meted out and trodden down becauſe the mud being often ſpread over the land, and concealing the bounds and limits, they are often obliged to meaſure it again, &c.

The country of *Babylon*, which was watered by the *Euphrates*, is called by the ſame prophet, *the deſart of the Sea*, Iſaiah xxi. 1. Whether becauſe of that ſolitude and devaſtation to which it was to be reduced; or by way of irony, or antiphraſis, becauſe *Babylon* was then a much frequented and populous city: *q.* This city ſituate on great waters, on the *Sea*, and which is the habitation of ſuch a multitude of people. *Jeremiah* li. 36, 42. ſpeaks of it in the ſame manner. *The Sea is come up upon* Babylon, *ſhe is covered with the multitude of the waves thereof.* And a little before; *I will dry up her Sea, and make her ſprings dry.* And *Iſaiah* xxvii. 1. ſpeaking of the king of *Babylon*, calls him *Leviathan*, or *the dragon that is in the Sea. Ezekiel* gives the ſame name to the king of *Egypt*; Ezek. xxxii. 2. *Thou art as a whale in the Seas*, becauſe his habitation was on the banks of the *Nile.*

Daniel xi. 45. ſpeaking of *Antiochus*, who carried his army beyond the *Euphrates*, and who encamped in the plains of *Meſopotamia*, ſays, that he encamped at *Padan*, between the *Seas, i. e.* between *Tigris* and *Euphrates*. *Hoſea* xi. 10. (Vulgate) calls the *Babylonians* and *Egyptians*, *children of the Sea. Nahum* iii. 8. ſpeaking of the city of *No*, or *No-ammon*, which many think to be *Thebes*, or *Dioſpolis*, ſays, that the *Sea* is its treaſure, and that the waters ſerve it for a rampart. This *Sea*, and theſe waters, certainly, can mean nothing but the *Nile.*

The great *Sea*, or the weſtern *Sea*, the hindermoſt *Sea*, the *Sea* of the *Philiſtines*, generally expreſſes the *Mediterranean*, which lay *weſt* of the *land of Promiſe*, and was conſidered as behind a man who ſhould look toward the ſunriſing, having his left-hand to the *north*, and his right-hand to the *ſouth*. The *Sea* is often put for the *weſt*, as the right is put for the *ſouth*. Gen. xii. 8. xiii. 14. & *paſſim*. On the *Mediterranean Jonah* embarked, and on this *Sea* they floated the timber cut down from mount *Libanus*, which was brought to *Joppa*, for building the temple.

The *Sea* of *Suph* or *Zuph; i. e.* the *Sea* of ruſhes, is what we call the *Red-ſea*. It is called the *Sea* of *Suph*, becauſe of the great quantity of ruſhes or *Sea-wrack* found at its bottom, and on its ſhores. It is ſtill, at this day, called *Bahrſuf*, and the weed that grows there is called *Sufo*. *Diodorus Siculus* ſays, *Bibl.* lib. iii. that it appears all over green, becauſe of the weeds that grow beneath its waters. Thoſe that have ſailed on this *Sea* tell us, that it appears red in ſome places, becauſe of a red ſand at the bottom. In other places the water ſeems to be white, becauſe of the white ſand that is there: but it appears green where the *Sea-wrack* grows. But this is only obſerved in places where the water is low; and the colour of the ſand or weeds appears through the water, only becauſe it is very clear and tranſparent. *Don John de Caſtro*, viceroy of the *Indies* for the king of *Portugal*, believes, that it was named the *Red-ſea*, becauſe there is a great quantity of coral found in this *Sea*. Certain it is, that the Old Teſtament never names this the *Red-ſea*, but the Sea of *Zuph*. *Pliny* ſays, that it obtained the name of

the *Red-ſea*, in *Greek Erythrea*, becauſe of a certain king called *Erythros*, who reigned in *Arabia*, and whoſe tomb was ſeen in the iſland *Tyrine* or *Agyris*.

Several learned men believe, that this king *Erythros* is no other than *Eſau*, or *Edom*. *Edom*, in *Hebrew*, ſignifies red or ruddy, as *Erythros* does in *Greek*. But I cannot be perſuaded that *Edom* ever dwelt, either on the ſhore of the *Red-ſea*, or the *Perſian* Gulph, which is ſometimes alſo called the *Red-ſea*. His dwelling was eaſt of the land of *Canaan*, towards *Bozra*. Thoſe who have obſerved the reddiſh parts of this *Sea* tell us, that there were none at the place where the *Iſraelites* paſſed over, nor a great deal lower. That is, there were none from *Tor*, over-againſt mount *Sinai*, as far as *Suez*, to the northern extremity of this *Sea*. So that I am inclined to believe, that the name of the *Red-ſea* was not given it till after the *Idumeans* deſcended from *Edom*, had ſpread themſelves from eaſt to weſt as far as the *Red-ſea*. Then it might receive the name of the *Sea* of *Edom*, which the *Greeks* rendered by the *Red-ſea*, or *Thalaſſa Erythrea*. In the books of the *Kings* and *Chronicles*, I find the *Sea* of *Suph* in the land of *Edom*, which may be brought as a confirmation of this conjecture. 1 Kings ix. 26. 2 Chron. viii. 17.

Every one knows the famous miracle of the paſſage over the *Red-ſea*, when the Lord opened this *Sea*, dryed it up, and made the *Iſraelites* paſs through it, dryſhod, to the number of 600,000, without reckoning old men, women, or children. The Rabbins, and many of the antient fathers, relying on *Pſalm* cxxxvi. 13. *To him which divided the Red-ſea into parts. Qui diviſit mare rubrum in diviſiones*, have maintained, that the *Red-ſea* was ſo divided as to make twelve paſſages; that each of the twelve tribes paſſed through a different paſſage. But other authors have advanced, that *Moſes* having lived long near the *Red-ſea*, in the country of *Midian*, had obſerved that it kept its regular ebbing and flowing like the ocean; ſo that taking the advantage of the time of the ebb, he led the *Hebrews* over; but the *Egyptians* not knowing the nature of the *Sea*, and raſhly entering it juſt before the return of the tide, were all ſwallowed up and drowned, as *Moſes* relates. Thus the prieſts of *Memphis* explained it, according to *Artapanus*, *apud Euſeb. præpar*, lib. iv. cap. 17. *alii quidam ex Chriſtian.* Which opinion has been adopted by a great number of moderns. *Vide* FRAGMENT, No. XXXIX. p.

Joſephus, *Antiq.* lib. ii. cap. ult. having related the hiſtory of the paſſage through the *Red-ſea*, as it is told by *Moſes*, adds, that this ought not to be looked on as impoſſible, ſince God might as well open a paſſage for the *Iſraelites* through the waters, as long afterwards he opened one for *Alexander* and his *Macedonians*, through the *Sea* of *Pamphilia*. But hiſtorians, *Strabo*. lib. xiv. *Arrian*. lib. i. *de expedit. Alex*. who have mentioned this paſſage of the *Macedonians*, aſſure us, that they entered the *Sea*, and coaſted the ſhore where it was not deep; ſo that the ſoldiers marched all day in the water, which was not above their middle. *Arrian* ſays, that this is impaſſable when the ſouth winds blow; but the wind having changed ſuddenly, gave the ſoldiers an oportunity of paſſing without danger. Perhaps this reflection of *Joſephus* gave occaſion to ſome antients to think, that the *Iſraelites* did not paſs over the *Red-ſea* from ſhore to ſhore, but only coaſted it, and during the time of the flux aſcended a little from the place they left toward the ſhore upon the higher ground; ſo that they made a kind of ſemicircle in the *Sea*. This opinion is eſpouſed by *Thomas Aquinas*, *Toſtat*, *Paul de Burgos*, *Grotius*, *Genebrard*, *Vatablus*, and ſome Rabbins.

But not to enter into a nice diſcuſſion of all theſe opinions, nor to undertake to refute them particularly, nor to deny that the *Red-ſea* may have its ebbing and flowing; we need only alledge the text of *Moſes* and other ſacred authors, who have mentioned this miraculous paſſage: we may ſee plainly that no other account is ſupportable, but that which ſuppoſes the *Hebrews* to croſs over the *Sea* from ſhore to ſhore, in a vaſt ſpace of dry ground, which was left void by the waters at their retiring. Exodus xiv. 16, 17, &c.

Iſaiah ſays, lxiii. 11, &c. the Lord divided the waves before his people, that he conducted them through the bottom of the abyſs, as a horſe is led through the midſt of a field. *Habakkuk* ſays, iii. 15. that the Lord made himſelf a road to drive his chariot and horſes croſs the *Sea*, acroſs the mud of great waters. Laſtly, *Wiſdom* ſays, xix. 7, 8. x. 17, 18. that the dry land appeared all on a ſudden in a place where water was before: that a free paſſage was opened in a moment through the midſt of the *Red-ſea*; and that a green field was ſeen in the midſt of the abyſs, &c. It is thought the place where the *Hebrews* paſſed the *Red-ſea*, is two or three leagues below its northern point, at the place called *Kolſum*, or *Cly ſma*.

The Dead-ſea, *Salt-ſea*, *Eaſtern-ſea*, *Sea of* Sodom, *Sea of the Wilderneſs*, or *of the Plain*. This is the lake *Aſphaltites*, to which *Joſephus* allows 580 furlongs in length, and 150 furlongs in breadth, *i. e.* about twenty-five leagues long, and five or ſix broad. The *Jordan* falls into the *Dead-ſea*,

ſea, and we are aſſured, that the ſalt and bitumen, with which the waters are impregnated, render them ſo pungent and briny, that no fiſh can live in them. This *Sea* has taken poſſeſſion of that part of the country which was formerly occupied by the cities of *Sodom*, *Gomorrah*, *Admah*, and *Zeboim*. This *Sea* is properly a lake, having no communication with any other *Sea*. See ASPHALTITES. The name of *Dead-ſea* is not in the text of ſcripture; it is probable this name was given to it, becauſe nothing can long continue in it alive. The name of *Salt-ſea* is of the ſame ſignification as *Aſphaltites*; for under the word SALT the *Hebrews* comprehend *Aſphaltus*, *Bitumen*, and *Nitre*. The name of the *Eaſtern-ſea* is given it becauſe of its ſituation, being oppoſite to the *Weſtern-ſea*, or the *Mediterranean*. Laſtly, the name of *the Sea of the Wilderneſs*, or *of the Plain*, in *Hebrew Arabah*, comes from *Araboth*, deſart plains beyond *Jordan*, weſt and north of that *Sea*.

The Sea of Jazer; is only a lake or pool near this city. See JAZER.

The Sea of Egypt, *Iſaiah* xi. 15. means that part of the *Mediterranean* along the coaſts of *Egypt*.

The Tongue of the Sea. The *Hebrews* and *Arabians* call that a tongue of the *Sea* which runs into the land; as we call that a tongue, or neck of land, which advances into the *Sea*. See *Joſhua* xv. 5. xviii. 19. *Iſaiah* xi. 15.

The brazen or molten Sea that *Solomon* made for the temple; it had ten cubits in diameter from ſide to ſide, and therefore about thirty cubits in circumference. Taking the *Hebrew* cubit at twenty inches and an half, the ten cubits make ſeventeen feet and an inch; and the thirty cubits make fifty one feet and three inches. This veſſel was round, and in depth five cubits. The brim was adorned with an edging, and embelliſhed with lilies, and knobs, and oxe's heads in demi-relief. It contained three thouſand baths, as is ſaid 2 *Chron.* iv. 5. or two thouſand baths, as mentioned 1 *Kings* vii. 26. This may be reconciled, by ſaying, that the cup or bowl contained two thouſand baths, and the foot, which was hollow, contained a thouſand more. Thus this great veſſel was but of one capacity within, though it ſeemed without to be double. This *Sea* was ſupported by its foot now mentioned, which was as a thick hollow column; beſides which it was ſupported by twelve oxen of braſs, diſpoſed into four groups, by three in a group, and leaving four paſſages between, by which the prieſts went to draw water by three cocks fixed to the foot of this veſſel. See 1 *Kings* vii. 23, &c. 2 *Chron.* iv. 2, 3, 4, 5, &c. Vide FRAGMENTS, No. , p. . and Plates.

SEAH, סאה *Seah*. LXX. Σάτον, *Satum*, or Μέτρον, *Metron*, *Menſura*, or Οἶφι, *Ephi*. A kind of meaſure among the *Hebrews*. Its capacity was about two gallons and a half, liquid meaſure; or about a peck, dry meaſure.

SEAL, *ſigillum*, *ſignum*, *ſignaculum*. The antient *Hebrews* wore their *Seals*, or ſignets, in rings on their fingers; or in bracelets on their arms. (As is now the cuſtom in the Eaſt.) *Haman* ſealed the decree of king *Ahaſuerus* againſt the *Jews* with the king's *Seal*. Eſth. iii. 12. The prieſts of *Bel* deſired the king to *ſeal* the door of their temple with his own *Seal*. The ſpouſe in the Canticles viii. 6. wiſhes, that his ſpouſe would wear him as a ſignet on her arm.

Pliny obſerves, lib. xxxiii. cap. 1. that the uſe of *Seals*, or ſignets, was rare at the time of the *Trojan* war, and that they were under the neceſſity of cloſing their letters with ſeveral knots. But among the *Hebrews* they are much more antient. *Judah* left his *Seal*, as a pledge with *Tamar*, Geneſis xxxviii. 25. *Moſes* ſays, Deut. xxxii. 34. that God keeps ſealed up in his treaſuries, under his own *Seal*, the inſtruments of his vengeance. *Job* ſays, ix. 7. that he keeps the ſtars as under his *Seal*; and allows them to appear when he thinks proper. He ſays alſo, *My tranſgreſſion is ſealed up in a bag.* Job xiv. 7.

When they intended to *ſeal* up a letter, or a book, they wrapped it round with flax, or thread, then applied the wax to it, and afterwards the *Seal*. The Lord commanded *Iſaiah* to tie up or wrap up the book wherein his prophecies were written, and to *ſeal* them till the time he ſhould bid him publiſh them. Iſaiah viii. 16, 17.

He gives the ſame command to *Daniel* xii. 4. The book that was ſhewn to St. *John* the Evangeliſt, Rev. v. 1. vi. 1, 2, &c. was ſealed with ſeven *Seals*. It was a rare thing to put ſuch a number of *Seals*; but that inſinuated the great importance and ſecrecy of the matter.

In civil contracts they generally made two originals, one continued open, and was kept by him for whoſe intereſt the contract was made: the other was ſealed, and depoſited in ſome publick office. It was ſealed up to prevent any fraud or falſification. *Jeremiah*, xxxii. 10, 11, 14. bought a field in his country of *Anathoth*, of one called *Hananeel*; he himſelf wrote the contract, called witneſſes, and ſealed it up: he put it into the hands of his diſciple *Baruch*, and ſaid, *take theſe evidences, this evidence of the purchaſe, both which is ſealed, and this evidence which is open, and put them in an earthen veſſel, that they may continue many days.* The *Grecians* did in the ſame manner with their writings: they preſerved the originals of their contracts, and other inſtruments of any conſequence, in veſſels of braſs or earth.

earth. See the Scholiasts on *Aristophanes, in Vespis*, on the word ECHINOS. *Vide* FRAGMENTS, No. LXXX. p. 138.

SEAT. The *Seat* of *Moses*, on which the scribes and pharisees sat, expresses the authority of the doctors of the law, and their office of teaching. Our Lord commanded that they should be heard, and respected; but he forbad that their actions should be made precedents, and examples.

The *Seat* of the scorner, or the pestilent, mentioned in the first Psalm, stands for the scandalous discourse, the licentious manners, of libertines, who corrupt equally by their scandalous example and conduct, as by their loose principles. Instead of pestilent, the *Hebrew* says scorners, revilers, those pretended free-thinkers, who deride the simplicity of plain and honest minds. *Solomon* often speaks of them in his *Proverbs*, and takes great care to secure his pupil against their dangerous tongues. Proverbs i. 22. iii. 34. ix. 7, 8, 12. xiii. 1. xiv. 6. xv. 12. xix. 25. xx. 1, &c.

The *Seat* of honours, mentioned, Ecclus. vii. 4. the chief places in the Synagogues, which the pharisees assumed themselves, Matthew xxiii. 6. the *Seat* that was prepared for *Job* in the assemblies, Job xxix. 7. the *Seat* or throne of the king, and of God, are clear enough. The throne belongs to God, and to the king; the *Seat* of honour to the friends of the king, and to great men. *Vide* FRAGMENT, No. XII.

SEBA, סבא, *drunkard*; from סבא *saba*: otherwise, *that turns, or surrounds*; from סבב *sabab*: otherwise, *old-man*, according to the *Syriac*.

SEBA or *Saba*, the son of *Cush*. Gen. x. 7. *Josephus, Antiq.* lib. ii. cap. 5. *collat. cum* lib. i. cap. 7. thinks he dwelt in the island of *Saba*, since called *Meroe*. *Jerom, Bochart*, and others, place him in *Arabia Fœlix*.

SEBASTE. See SAMARIA.

SECACAH, סככה, σοχολὰ, *shade, covering, protection*; from סכך *sacac*: otherwise, *unction*; from סוך *soc, to anoint*: otherwise, *speculation, sight, look*; according to the *Syriac*.

SECACAH, *Sechacha*, or *Sachacha*, a city of *Judah*, Josh. xv. 61. situate at the southern limit of this tribe; in the desart.

SECT. This *Latin* word has the same signification as the *Greek* word *Hæresis*, though the sound be not so odious to us. Among the *Jews* were four *Sects*, distinguished by their practices and opinions, yet united in communion with each other, and with the body of their nation, *viz.* the *Pharisees*, the *Sadducees*, the *Essenians*, and the *Herodians*. At the beginning of *christianity* they would have had the religion of *Jesus Christ* to pass as a new *Sect* of *Judaism*. *Tertullus* the advocate for the *Jews*, accusing St. *Paul* before *Fœlix*, says, that he was chief of the seditious *Sect* of the *Nazarenes*; Acts xxiv. 5. and the *Jews* of *Rome* said to St. *Paul*, when he arrived in this city, that *as to this Sect, it was every where spoke against*. Acts xxviii. 22. St. *Peter*, 2 Peter ii. 1—10. foretels to the faithful, that false teachers should arise among them, *who privily shall bring in damnable Heresies* (or *Sects*) *even denying the Lord that bought them, and bring upon themselves swift destruction*. He adds, that these people being great lovers of themselves, are not afraid to introduce new *Sects*; here the word *Sect* is taken in the same sense as heresy.

Among the *Greeks*, the philosophers were divided into different *Sects*: the *Academics*, the *Stoics*, the *Peripatetics*, the *Cynics*, the *Epicureans*, &c. The *Jews*, in imitation of the *Greeks*, began to divide themselves into *Sects*, about the time of the *Maccabees*. It seems as if the *Corinthians* had a mind to introduce something like this into *christianity*, when they boasted, I am a disciple of *Peter*, I of *Paul*, I of *Apollos*. 1 Cor. i. 12. iii. 22, &c. Even at this day the *christian* church, labours under a kind of *Sects* in philosophy, and in divinity; thus we see in philosophy *Peripatetics, Scotists, Nominals, Cartesians, Gassendists*, &c. and in divinity, *Thomists, Augustinians, Scotists, Molinists, Congruists*, &c. &c.

SECUNDUS, a disciple of St. *Paul*, *Acts* xx. 4. We know no particulars of his life. He was of *Thessalonica*, and followed St. *Paul* out of *Greece* into *Asia*, A. D. 58. The *Spaniards* acknowledge a St. *Secundus*, who they pretend was sent into their country by the apostles St. *Peter* and St. *Paul*. *Boland.* 15 *Mai*.

SEEING, *to See*. This is said, not only of the sense of vision, by which we perceive external objects; but also of inward perception, of the knowledge of spiritual things, and even of the supernatural sight of hidden things, of prophecy, of visions, of ecstasies. Whence it is that they were formerly called *seers*, who afterwards were called *Nabi*, or prophets: and that prophecies were called *visions*.

The verb *to see*, is used to express all kinds of sensations. It is said Exod. xx. 18. that the *Israelites* saw voices, thunder, lightning, the sound of the trumpet, and the whole mountain of *Sinai* covered with clouds, or *smoke*. And St. *Austin* observes, *Ep.* 167. that the verb *to see*, is imputed to all the five natural senses; *to see, to hear, to smell, to taste, to touch*: he says, *non enim tantum dicimus, vide quid luceat, sed etiam, vide quid sonet, vide quid oleat, vide quid sapiat, vide quid caleat.*

To see good, or *goods*, is, to enjoy them: "I believed

lieved to ſee the goodneſs of the Lord in the land of the living," Pſalm xxvii. 13. I hope that God will bring me back into my own country, into the land of *Judæa*, where I ſhall live in peace and proſperity. *Job* ſays, vii. 7. I ſhall die, and ſee no more; I ſhall no longer enjoy the good things of this world. And the *Pſalmiſt* ſays, Pſalm iv. 6. *There be many that ſay, who will ſhew us any good? i. e.* to enjoy any happineſs in this life?

To ſee the face of the king, is to be of his houſhold, to approach him. The kings of *Perſia*, to maintain the reſpect and majeſty due to them, ſeldom permitted their ſubjects to ſee them, and hardly ever ſhewed themſelves in public: none but their moſt intimate friends, or their familiar domeſtics, had the advantage of beholding their faces, Eſth. i. 10, 14. Frequent alluſion is made to this cuſtom in Scripture, which mentions the ſeven principal angels that ſee the face of the Lord, and appear in his preſence. *Tobit* xii. 15. *Rev.* i. 4. *Vide* FRAGMENT, No.

SEGUB, שגוב, σ.γϑβ, *fortified*, or *raiſed*; from שגב *ſhagab*.

I. SEGUB, ſon of *Hezron*, father of *Jair*, 1 *Chron.* ii. 21, 22.

II. SEGUB. *Hiel* of *Bethel* having undertaken to rebuild *Jericho*, God puniſhed him for it, by the death of *Abiram*, his firſt born ſon, who died as he was laying the foundation; and by the death of *Segub* his younger ſon, when he hung up the gates of the city, 1 Kings xvi. 34. *Vide* FRAGMENT, No. V. p. 15.

SEIR, שעיר, *hairy*, *goat*, *demon*, *tempeſt*; from שער *ſhahar*, or שעיר *ſhehir*: otherwiſe, *barley*; from שערה *ſheorah*.

I. SEIR, or *Sehir*, the *Horite*, whoſe dwelling was eaſt and ſouth of the *Dead-ſea*, in the mountains of *Seir*, where at firſt reigned the deſcendants of *Seir* the *Horite* Gen. xxxvi. 20, 21, — 30. 1 Chron. 38, 39, &c.

The poſterity of *Eſau* afterwards poſſeſſed the mountains of *Seir*, and *Eſau* himſelf dwelt there when *Jacob* returned from *Meſopotamia*. Gen. xxxii. 3. & xxxiii. 14. & xxxvi. 8, 9. *Moſes* acquaints us, Deut. ii. 12. that *Eſau* made war with the *Horites*, and deſtroyed them: but we know no particulars. *Seir*, the father of the *Horites*, muſt needs be very ancient, ſince his children were already a powerful and numerous people in the time of *Abraham*, before the birth of *Iſaac*, when *Chedorlaomer*, and his confederates came to make war againſt the kings of *Pentapolis*. Gen. xiv. 6. It is without good reaſon, what ſome have advanced, that *Eſau* himſelf had borne thee name of *Seir*, or *the hairy*, *Joſeph. Antiq.* lib. i. cap. 18, 19; for he was never known by this name, though his country is often called *the country of Seir*, becauſe of its original inhabitants.

II. SEIR, or, *the mountains of Seir*: they were eaſt and ſouth of the *Dead ſea*. *Moſes* tells us, there were eleven days' journey between *Horeb* and *Kadeſh-barnea*, by the way of *Seir*; or rather, going round the mountains of *Seir*, Deut. i. 2, 4, 5, 8, &c. *Deborah* ſays, that the Lord is come forth from *Seir*, Judges v. 4. *Moſes* affirms, that the Lord appeared to his people at *Seir*, at *Sinai*, and at *Paran*, Deut. xxxiii. 2. This proves, that the mountains of *Seir* were ſouth of the *Dead ſea* inclining toward *Elath* and *Eſiongeber*, on the *Red-ſea*.

Jacob, at his return from his journey to *Meſopotamia*, Gen. xxxii. 3. & xxxiii. 16, fearing that *Eſau* ſhould injure his company, ſent to him at *Seir*; and *Eſau* came to meet him, between *Peniel* and *Jordan*, and returned the ſame day to *Seir*. Therefore he muſt have lived not far off, in the mountains eaſt of the *Dead-ſea*. *Joſhua*, xi. 17. & xii. 7. ſeems to ſay, that they ſtretched out ſtill farther north, ſince he relates, that he made a conqueſt of all the country, from *Seir*, to *Baal-gad*, at the foot of *Libanus*, and of mount *Hermon*, and that he diſtributed this country among the children of *Iſrael*. But it is known, that the *Iſraelites* had no poſſeſſions beyond the country of *Moab* eaſt, or ſouth. 2 Chron. xx. 10, 22, 23. Ezek. xxv. 8. Laſtly, *Moab* and mount *Seir* are frequently mentioned together; but *Moab* inhabited eaſt of the *Dead-ſea*. See IDUMEA.

III. SEIR, a mountain on the frontiers of *Judah* and *Dan*, Joſh. xv. 10.

SEIRATH, שעירתה, σειραθὰ, *hairy*, *elevated*.

SEIRATH. After *Ehud* had killed *Eglon*, king of *Moab*, who oppreſſed the *Iſraelites*, Judges iii. 26, he went to *Seirath*, which probably was towards *Bethel* or *Gilgal*, near a place where were images or idols: פסלים *peſilim*, *ſculpturæ*. *Pertranſivit locum idolorum, undè reverſus fuerat, venitque in Seirath.* [Our tranſlation reads this paſſage thus; *and* Ehud *eſcaped while they tarried, and paſſed beyond the quarries, and eſcaped unto* Seirath.] There is ſome likelihood, that theſe engravings or inſcriptions at *Seirath*, are thoſe *Joſephus* hints at, when he ſays, *Antiq.* lib. i. cap. 2. that in *Syria* there were pillars full of inſcriptions, which had been there from before the time of the *Deluge*, and which had been made by the children of *Seth*. This conjecture is propoſed and admitted by ſeveral learned men.

This is what *Joſephus* relates, concerning the pillars ſet up in this place: "The poſterity of *Seth*, having heard that *Adam* had foretold, that the world ſhould one time be deſtroyed by a deluge of water, and at another time by fire; they reſolved to preſerve the diſcoveries they had made in aſtronomy, and in the knowledge of heavenly things: therefore they erected two columns, one of ſtone, and the other of brick, that if the deluge ſhould deſtroy that of brick, at leaſt that of ſtone might remain, to inform mankind of what they would tranſmit to poſterity. And it is ſaid, ſays *Joſephus*, that the column of ſtone which they erected is ſtill in being in *Seirath*, or *Syrias*."

This relation of *Joſephus* is confirmed by *Manetho*, *apud Euſeb.* & *Syncell.* ἐν Συριαδικῇ γῇ, who ſays, that the ſecond *Mercury*, king of *Egypt*, ſurnamed *Triſmegiſtus*, tranſlated, or rather tranſcribed into the ordinary letters, what the firſt *Mercury*, or *Thoth*, had formerly cauſed to be engraved in hieroglyphic characters, upon columns that he had erected in *Syriad*. If *Joſephus* took what he related from *Manetho*, he has plainly corrupted it, ſince both the *Thoths*, or *Mercuries*, are much later than the *Deluge*; but he might have had this tradition by ſome other channels. Monſ. *de Valois*, in his notes upon *Ammianus Marcellinus*, lib. xxiii. conjectures, that inſtead of *Syriadike ge*, as read in *Manetho*, it ought to be read *Syringice*, the ſame as in *Ammianus Marcellinus*, who ſays, that the ancients, foreſeeing the approaching *Deluge*, and fearing that the knowledge of their ceremonies would then be loſt, dug ſubterraneous places which they called *Syringas*, with vaſt labour, and in different places; and, upon the rocks of theſe cavities they engraved figures of animals, which they called hieroglyphical letters. *Pauſanias* ſays, that there were *Syringas*, or ſubterraneous caverns, at *Thebes* in *Egypt*, on the other ſide of the *Nile*, not far from that ſtatue of *Memnon*, which ſounded at ſun-riſing.

From all theſe paſſages thus ſet together, and compared one with another, it is a very hard matter to obtain a diſtinct knowledge of theſe ancient hieroglyphic inſcriptions, mentioned by *Ammianus Marcellinus* and *Manetho*, which one places in *Syrias*, the other in the *Syringas* in *Thebais*. The invention of letters, and particularly of the hieroglyphics in *Egypt*, is doubtleſs more modern than the *Deluge*; the two *Thoths* alſo lived after that famous event; but what *Joſephus* relates, muſt have happened before the *Deluge*. And if it be true, that the ſtone pillars he mentions were in *Paleſtine*, and at *Seirath*, they muſt be different from thoſe of *Manetho*.

[The *Syringas* of *Pauſanias* being ſtill extant in *Egypt*, juſtify his relation reſpecting them: and whoever recollects the hiſtorical, or emblematical, or hieroglyphical *baſſo-relievos* in the temple at *Elephanta*, and in many other places of *India*, can be at no loſs to underſtand the *Syringice* of *Ammianus Marcellinus*: as to the pillars of *Joſephus*, they are probably partly of the ſame nature, partly different; and more reſembling thoſe aſcribed to *Thoth* in *Sanchoniatho*. Where *Seirath* was may be doubted: was it the name of a country? or of a place? or was it deſcriptive of a claſs of places, called *Seirath?* or, of tablets of ſtone prepared receiving inſcriptions?]

SELAH, סלה, LXX. Διάψαλμα, *a reſt, or pauſe.* This *Hebrew* word is found ſeventy times in the *Pſalms*, and thrice in *Habakkuk*. The LXX. read it ſtill oftener, ſince they put *Diapſalma* in places where we do not find *Selah* in the *Hebrew*. *Symmachus*, and *Theodotion*, generally tranſlate *Selah* by *Diapſalma*, which ſignifies a reſt or pauſe in ſinging; *Diapſalma interpoſitum in canendo ſilentium*, ſays St. *Auſtin*: or, a change of tone, according to *Theodoret*, *Præf. in Pſalm.* and to *Suidas*, Μέλους ἐναλλαγή. Others will have it, that it marks the beginning of a new ſenſe, or a new meaſure of verſes: *Quidam Diapſalma dixerunt eſſe commutationem metri, alii pauſationem ſpiritûs, nonnulli alterius ſenſûs exordium, ſunt qui rythmi diſtinctionem*, ſays *Jerom*, *ad Marcellam*. He adds, that *Selah* joins what follows to what goes before, and expreſſes alſo that this paſſage deſerves to be always remembered: *Ex quo animadvertimus hoc verbum ſuperiora pariter & inferiora connectere, aut certè dicere ſempiterna eſſe quæ dicta ſunt.* He follows *Aquila*, in the fifth and ſixth edition, in tranſlating *Selah* by *for ever*.

Some ancients, as *Euſeb. in Pſalm.* iv. p. 28. *Præf. in Pſalm.* p. 8. *Quidam apud Theodoret. Præf. in Pſalm.* thought, that *Selah* ſhewed the intermiſſion or ceſſation of the actual inſpiration of the *Pſalmiſt*, or of the internal motions of his devotion. *Nyſſem. Præfat. in Pſalm.* *Hilary* and *Caſſiodorus* think, *Præf. in Pſalm.* that *Diapſalma* denotes a change of the voice, the perſon, or the tune, in the *Pſalms*. Some moderns pretend, *Vide Geier. Ham. Forſter, Buxtorf*, that *Selah* has no ſignification, but is only a note of the ancient muſic, whoſe uſe is now loſt. And indeed, *Selah* may be taken away from all the places where it is found, without interrupting the

the ſenſe of the *Pſalm:* it rather perplexes the text. Others ſay, as *Kimchi*, *Muis*, *Grot. Genebr. Mariana*, &c. it was a note which ſhewed the elevation of the voice of the reader in theſe places. *Abenezra* teaches, that it is like the concluſion of a prayer, and anſwers nearly in ſignification to *Amen*, or, *So be it.* At the end of their epitaphs, and books, the *Jews* generally put *Selah*, *Finis*, *So be it.*

We make no doubt but *Selah* intimates the end, or a pauſe, and that this is its proper ſignification: but as we do not always find it at the end of the ſenſe, or at the end of a canticle, we gueſs that the ancient muſicians ſometimes put *Selah* in the margin of their *Pſalters*, to ſhew where a muſical pauſe was to be made, and where the tune ended. Juſt as in the old books of the goſpels, (See M. *Simon*'s Critical Hiſtory of the New Teſtament, chap. xxxiii.) which were read ſolemnly in the church, they wrote on the margin, either at length, or with a contraction, the *Greek* word *telos*, or the *Latin* word *finis*, to ſhew the place where the deacon was to end the leſſon: for at that time the text was written at length, without diviſion of chapter and verſes. Or elſe, the ancient *Hebrews* ſung pretty nearly as the *Arabians* do at this day, (M. *D'Arvieux*'s Cuſtoms of the *Arabians*, p. 59, 60.) with great pauſes, ending all at once, and beginning all at once. For this reaſon, it was neceſſary, in public ſervices, to mark in the margin of the pſalm the place of the pauſe, and of the end, that the whole choir might ſuſpend their voices, or recommence their ſinging, at the ſame time.

SELED, סלד, *affliction:* according to the *Syriac*, *burning*, or *heat.* This word is found but once in the Bible, in the form of a verb; and ſignifies, *to be burnt*, *to be hot:* otherwiſe, *to ſtrengthen*, *to be ſtrong.*

SELENE, Σελήνη, *the moon.*

SELEUCIA, Σελεύκεια, *ſoaken or beaten by the waves*, or *that runs as a river;* from the *Greek* σαλεύω.

I. SELEUCIA. This name king *Seleucus* gave to the city of *Gadara*, ſituate beyond and eaſt of the city of *Tiberias*. *Stephan. in Gadara.* See GADARA.

II. SELEUCIA, a city of *Gaulanitis*, lying on the lake *Semechon*. *Joſeph. Antiq.* lib. xiii. cap. 23. lib. xviii. cap. 3. *de Bello*, cap. 25. lib. iv. cap. 1.

III. SELEUCIA, a city of *Syria*, on the *Mediterranean*, near where the river *Orontes* falls into this ſea. *Paul* and *Barnabas* arrived at *Seleucia*, where they imbarked for *Cyprus*, Acts xiii. 4. This is the *Seleuſia* which is mentioned 1 Macc. xi. 8.

SELEUCUS, Σέλευκος, *floating, beaten by the waves.*

I. SELEUCUS, king of *Syria*, ſurnamed *Nicanor*, chief of the race of the *Seleucidæ*. He began to reign A. M. 3682, one year after the death of *Alexander the Great*, and reigned forty two years, dying A. M. 3724, *ante* A. D. 280. In his time *Judea* was under the juriſdiction of *Ptolemy* the ſon of *Lagus*, king of *Egypt*. Yet *Joſephus* ſays, *Antiq.* lib. xii. cap. 3. that he ſhewed great favour to the *Jews* in his territory, granted them freedom in ſuch cities as he built, and particularly in *Antioch*, the capital of *Syria*.

II. SELEUCUS, ſurnamed *Callinicus*, or *Pogon:* he reigned twenty years, from A. M. 3759, to 3779.

III. SELEUCUS, ſurnamed *Ceraunos*, or *Thunder:* he reigned three years, from A. M. 3779, to 3781.

IV. SELEUCUS *Philopator*, or *Soter*, ſon of *Antiochus the Great:* he reigned twelve years, from A. M. 3816, to 3828, *ante* A. D. 176. He ſent *Heliodorus* to *Jeruſalem*, to take away the treaſures of the temple. *Vide* HELIODORUS, and 2 Macc. iii. 3, &c. where it is ſaid, that under the reign of this prince *Judea* enjoyed a profound peace, inſomuch that *Seleucus* himſelf furniſhed the ſacrifices of the temple at his own coſt.

V. SELEUCUS, ſon of *Demetrius Nicanor:* reigned one year, A. M. 3880. His ſucceſſor was *Antiochus Gryphus*.

VI. SELEUCUS, ſon of *Antiochus Gryphus:* made war againſt his uncle *Antiochus Cyzicenus*, took him priſoner in battle, and put him to death. Some time after, *Antiochus* ſurnamed *Pius*, ſon of *Antiochus Cyzicenus*, came to *Aradus*, aſſumed the diadem, defeated *Seleucus*, and drove him out of *Syria*. *Seleucus* retired to *Cilicia*, where endeavouring to raiſe large tributes from the people, they revolted againſt him, and burned him and all his friends in his palace. *Joſeph. Antiq.* lib. xiii. cap. 21. A. M. 3910, *ante* A. D. 94.

SELLING. The *Hebrews* might *ſell* their own liberty; fathers might *ſell* that of their children, Lev. xxv. 39. If your brother ſells himſelf to you becauſe of his poverty, you ſhall not oppreſs him, nor ſell him again as a ſlave: he ſhall abide with you only as a workman for hire. *Maimonides* ſays, that an *Hebrew* could not *ſell* his liberty, but in extreme neceſſity. Exod. xxi. 7.

If a man ſell his daughter to be a maid-ſervant, ſhe ſhall not go out as the men-ſervants do. Her maſter ſhall not diſmiſs her, as another ſlave is diſmiſſed at the Sabbatical year. He ſhall take her as his wife, or ſhall marry her to his ſon. If he cares to do neither of theſe, he ſhall ſet her at liberty.

They ſold alſo inſolvent debtors, and their children, as we find, Mat. xviii. 25, and 2 Kings, iv. 1. Sometimes they ſold free-men for ſlaves, as *Joſeph* was ſold by his brethren. This crime is called *Plagium:* the law puniſhed it with death, Exod. xxi. 16. Deut. xxiv. 7. The *Jews* confine this to the theft of a man of their own nation. *Eſau* ſold his birthright; and for this, it appears St. *Paul* calls him *profane*, Heb. xii. 16. It is ſaid in the *prophets*, that the Lord had *ſold* his people to their enemies; as a maſter parts with a vicious ſlave, to puniſh him for his infidelity.

Thou haſt ſold thyſelf to work evil in the ſight of the Lord, ſaid the prophet *Elijah* to *Ahab*, 1 Kings xxi. 20. 25. And the wicked *Iſraelites* mentioned in the *Maccabees*, Macc. i. 16. They ſold themſelves as ſlaves to ſin, being ſubject to their evil inclinations, as ſlaves are to their maſters. Theſe expreſſions were familiar to the *Hebrews*. See *Judith* vii. 13.

St. *Paul*, ſpeaking of himſelf, or rather of mankind in his own perſon, ſays, Rom. vii. 14. I am carnal, ſold under ſin; the ſlave of concupiſcence and of ſin by nature, but ſet at liberty by the grace of *Jeſus Chriſt*. [But obſerve, *Ahab* ſold himſelf, *i. e.* freely, voluntarily; whereas St. *Paul was ſold, i. e.* againſt his will, by force, by conſtraint of circumſtances, not of choice.]

SEMACHIAH, סמכיהו, *σαμαχία, that adheres or unites with the Lord;* from סמך *ſamach, to unite, to join, to ſupport*, and יה *jah, the Lord.*

SEMACHIAH, or *Samachias*, ſon of *Shemaiah*, a Levite, a porter belonging to the temple, 1 *Chron.* xxvi. 7.

SEMECHON, or *Samechon*, a lake through which the *Jordan* paſſes; it is ſixty furlongs long, and thirty broad; *i. e.* 7500 paces long, and 3750 broad. Some think this lake is called in *Joſhua* xi. 5, 7, *the Waters of* Merom, or, *the Upper Waters;* and in *Judges*, v. 18, *the Canton of* Merome. [In our tranſlation, *the high Places of the Field.*] But we think *Merom* to be near *Dothaim*, and far enough from *Semechon*. It is not known whence the name *Semechon* is taken: ſome derive it from *Samach*, in *Arabic* a *fiſh*; others, from the *Chaldee, ſamak, red*, as if the waters were reddiſh and turbid. Certain it is, that there was marſhy ground about this lake, *Joſeph. de Bello*, lib. iii. cap. 18. The city of *Hazor*, where *Jabin*, a king of the *Canaanites* reigned, was on the ſide of the lake *Semechon*; afterwards the city of *Seleucia* was here, *Joſeph. Antiq.* lib. v. cap. 6. The lake *Semechon* muſt be pretty near the city of *Dan*, and the fountains of *Jordan*, 120 furlongs from the lake of *Tiberias*, ſouth. *Joſephus* ſays, *de Bello*, lib. iv. cap. 1, that the marſhes of this lake extended even to *Daphne*. But there is great probability, that, inſtead of *Daphne*, it ſhould be read *Dané*; for he ſays in the ſame place, that the waters of *Jordan* fall into this pool, below the temple of *the Golden Calf*. Now the temple of *the Golden Calf* was at *Dan*. It is extraordinary that this lake ſhould never be mentioned in Scripture, that we know of. It is thought *Pliny* intended this lake, when he mentions a lake 150 furlongs diſtant from the *Mediterranean*, not far from *Libanus*, where the ſweet-ſcented reed grows, *Plin.* lib. xii. cap. 24.

SEMIRAMIS, daughter of *Dercetis*, or of the *Syrian Venus*, a famous queen of *Aſſyria*, wife of *Ninus*, who long governed the empire of *Aſſyria*, during the minority of her ſon *Ninias*. She undertook ſeveral wars, which ſhe conducted very fortunately, and executed many great works at *Babylon*, and elſewhere. *Herodotus*, lib. i. cap. 184, ſpeaks of ſeveral ramparts and moles conſtructed by her near *Babylon*. *Diodorus Siculus*, lib. i. *Biblioth. Trogus, ſeu Juſtin, Strabo, Geograph.* lib. ii. 16; and others, aſcribe to her the honour of building the walls of *Babylon*; but more exact chronologers believe, that *Semiramis* did nothing at *Babylon*; and it is very probable, that her other actions have been extravagantly exaggerated. She began to reign at *Nineveh* A. M. 2789, *ante* A. D. 1215, about the beginning of the high prieſt *Eli*'s adminiſtration; and reigned 42 years.

SENNAH, סנאה, *buſh*; *from* סנה *ſene:* or *enemy*, according to the *Syriac*.

SENNAH, or *Senna:* the inhabitants of *Sennah* to the number 3630, contributed very much to the rebuilding of *Jeruſalem*, after the return from captivity, *Ezra* ii. 35.

SENECA: *Lucius Annæus Seneca*, a native of *Corduba*, preceptor to *Nero*, and famous for his writings, would have no place in this *Dictionary*, but on account of certain letters, which bear the title of St. *Paul* to *Seneca*, and of *Seneca* to St. *Paul*. St. *Jerom* makes mention of them, *in Catal. Script. Eccleſ.* St. *Auſtin* alſo mentions theſe epiſtles, *Ep.* 153, and ſeveral modern authors after him. [They are printed in Jones's Apochryphal Canon.] *James le Fevre* of *Eſtaples* thought them genuine, publiſhed them with

thoſe of St. *Paul*, and wrote a comment on them. *Sixtus Sinenſis*, in his *Bibliotheca Sacra*, has wrote in defence of them, as alſo *Antonius Poſſevinus*, *Alphonſus Salmeron*, *Franciſcus Bivarius*, *Jacobus Pamelius*, *Margarin de la Biggue*. Others, as *Lipſ. de Vita Senec.* cap. 10. *Tillemont*, *Hiſt. des Emper.* tom. i. p. 560, have ſuſpected, that perhaps antiently there might have been true epiſtles of St. *Paul* to *Seneca*, and of *Seneca* to St. *Paul*, which were known to St. *Jerom* and St. *Auſtin*; but thoſe being loſt, ſome impoſtor has compoſed others in their place, which are what we now have. But as no proof is given of this conjecture, we readily admit that the *Epiſtles* we now have, are the ſame that were known to the antients, however, they are not the better for that; nor do they deſerve any conſideration; [being utterly unworthy both of *Paul* and of *Seneca*.]

SENEH, כנה, *σενὰ buſh*. See *Sennah*.

SENNACHERIB, סנחריב, *buſh of the deſtruction of the ſword, of ſolitude, of drought*; from סנה *ſene*, *buſh*, and חרב *charab*, *to deſtroy*, *to dry up*, *to make deſolate*, *deſert*, or *ſword:* otherwiſe, according to the *Hebrew* and *Syriac*, *the ſword, or the deſtruction of the enemy*. This word is ſtrange to the *Hebrew* language.

SENNACHERIB, king of *Aſſyria*, ſon and ſucceſſor of *Shalmaneſer*; he began to reign in A. M. 3290, *ante* A. D. 714. He reigned but four years, being killed by his own ſons A. M. 3294. *Hezekiah*, king of *Judah*, having ſhook off the yoke of the *Aſſyrians*, by which king *Ahaz*, his father, had ſuffered under *Tiglath-pilneſer*, king of *Aſſyria*; *Sennacherib*, on notice of this revolt, marched againſt him, and took all the ſtrong cities of *Judah*. *Hezekiah* ſeeing he had nothing left but *Jeruſalem*, which, perhaps he found difficulty enough to ſecure, ſent ambaſſadors to *Sennacherib*, then at the ſiege of *Lachiſh*, ſaying, "I have committed a fault; but withdraw your army out of my territories, and I will bear whatever you ſhall impoſe upon me." *Sennacherib* demanded three hundred talents of ſilver, and thirty talents of gold; which *Hezekiah* remitted to him ſoon after; yet the king of *Aſſyria* would not leave his dominions.

He ſent from *Lachiſh* to *Jeruſalem* three of his chief officers, *Tartan*, *Rabſaris*, and *Rab-ſhakeh*, to ſummon *Hezekiah*: *Rab-ſhakeh* uttered many blaſphemies againſt God, and many inſults againſt *Hezekiah*. (See RAB-SHAKEH and HEZEKIAH.) In the mean time *Sennacherib* quitted the ſiege of *Lachiſh*, and applied himſelf to that of *Libnah*. *Rab-ſhakeh* having reported what he had ſaid to *Hezekiah*, and that he returned no anſwer, *Sennacherib* wrote a letter to *Hezekiah*, urging him to return to his duty, and to follow the example of ſo many other nations that had ſubmitted. At the ſame time he went with all his army to meet *Tirhakah*, king of *Ethiopia*, who was marching towards him. But the Lord ſent a deſtroying angel againſt the army of *Sennacherib*, who ſlew in one night 185,000 men, 2 Kings, xix. 35. *Sennacherib* was forced to return with all ſpeed to *Nineveh*; where, while he was paying his adorations to his god *Niſroch*, in his temple, his two ſons *Adrammelech* and *Sharezer* ſlew him with their ſwords, and fled into *Armenia*. *Eſarhaddon* his ſon reigned in his ſtead, A. M. 3294, *ante* A. D. 710. 2 Chron. xxxii. 21.

Tobit, i. 21. acquaints us, that when *Sennacherib* returned to *Nineveh*, he began to perſecute the captive *Iſraelites*, whom he conſidered as the cauſe of his diſgrace. But after forty-five days, according to the *Latin* text, or fifty-five according to the *Greek*, this prince was ſlain by his own ſons. The Rabbins think, that what determined *Sennacherib*'s ſons to kill him, was a reſolution he had made, as they were informed, of ſacrificing them to his idol: wherefore they thought it beſt to prevent him.

As to the defeat of his army by the deſtroying angel, the Rabbins believe, that fire fell upon them from heaven, and reduced their bodies to aſhes, without doing any harm to their cloaths, which fell to the poſſeſſion of the *Iſraelites*, as they pretend. They found this tradition upon Iſai. x. 16. *therefore ſhall the Lord, the Lord of hoſts, ſend among his fat ones leanneſs, and under his glory he ſhall kindle a burning, like the burning of a fire.* By glory, they ſay, is meant their magnificent habits. Other *Hebrews* had told St. *Jerom*, that the angel *Gabriel* was ſent among the *Aſſyrians* to deſtroy them. Some fancy it was the plague, or ſome internal diſtemper, that killed them all in one night, *Beroſ. apud Joſeph. Antiq.* lib. x. cap. 2. *Vid. Toſt. & Salian.* Others will have it, that this vaſt army was diſturbed by a tempeſt, that being ſeized by a panick fear, and miſtaking each other for enemies, they turned their arms againſt themſelves, and killed one another.

Herodotus, lib. ii. cap. 141, ſpeaking of *Sennacherib*, relates his diſaſter in a very different manner. He quotes the *Egyptian* prieſts, who ſaid that *Sethon*, king of *Egypt*, and prieſt of *Vulcan*, being attacked by *Sennacherib*, king of the *Arabians* and the *Aſſyrians*, and ſeeing himſelf deſerted by his own ſoldiers, begged of *Vulcan* ſome ſpeedy aſſiſtance. *Vulcan* appeared to him the night following, and promiſed help. *Sethon* therefore

marching with a few troops, advanced to *Peluſium*. The ſame night a body of field-rats came into the camp of the *Aſſyrians*, and gnawed the thongs of their bucklers, and the ſtrings of their bows; ſo that, next morning they found themſelves in no condition to uſe their arms, but fled.

Moſt commentators are of opinion, that the army of *Sennacherib* was deſtroyed before *Jeruſalem*, preparing for the ſiege of this city. But it appears plainly from *Iſaiah* x. 24, 25, 26. that *Sennacherib* did not form the ſiege of *Jeruſalem*, and that in his march againſt *Tirhakah* this calamity befell him. *Beroſus, apud Joſeph. Antiq.* lib. x. cap. 1. tells us, that *Sennacherib* had carried the war into *Egypt*, and had ſubdued all *Aſia*. *Joſephus* relates that this prince having ſpent a long time in the ſiege of *Peluſium*, when his works were advanced, and he was on the point of becoming maſter of the place, he was obliged to raiſe the ſiege, leſt the king of *Ethiopia* ſhould ſurprize him, who came with a vaſt army to aſſiſt the *Egyptians*. The Rabbins pretend, that the angel which deſtroyed the *Aſſyrians*, cut off the hair and beard of *Sennacherib* himſelf, and ſent him home into his own country loaded with ignominy and diſgrace, *Author. Tradit. in Reg. & Paral.* They found this tradition upon theſe words of Iſaiah, vii. 20. *In the ſame day ſhall the Lord ſhave with a razor that is hired, namely, by them beyond the river, by the king of* Aſſyria, *the head and the hair of the feet, and it ſhall alſo conſume the beard.*

The *Babylonian Talmud* will have it, that the army of *Sennacherib* was deſtroyed by thunder. The Targums, or *Chaldee* paraphraſes, are quoted, which affirm the ſame thing. Others believe, that they periſhed by means of a hot wind, which God cauſed to blow againſt them; a wind very common in thoſe parts, (*Thevenot. Voyage*, Part i. lib. ii. cap. 20. Part ii. lib. i. cap. 20. lib. ii. cap. 16.) and which makes great ravages there, ſtifling thouſands of perſons in a moment, as often happens to thoſe great caravans of *Mahometans*, that go yearly pilgrimages to *Mecca*. Jeremiah li. 1. calls this wind *a deſtroying wind*. The threatening made by Iſaiah, xxxvii. 7. to *Sennacherib*; *behold I will ſend a blaſt upon him, and he ſhall hear a rumour*, ſeems alſo to inſinuate this great wind. *Vide* FRAGMENTS, No. IV. p. 10.

SENSE *of the Scripture.* Theſe five *ſenſes* may be diſtinguiſhed in Scripture.

I. *The Grammatical Senſe.*
II. *The Hiſtorical, or Literal Senſe.*
III. *The Allegorical, or Figurative Senſe.*
IV. *The Anagogical Senſe.*
V. *The Tropological, or Moral Senſe.*

I. *The Grammatical Senſe* is what the words of the text preſent to the mind, according to their proper and uſual ſignification. Thus when it is ſaid that God repents, is angry, aſcends, or deſcends, has his eyes open, or ears attentive, &c. the grammatical *ſenſe* of theſe expreſſions might ſuggeſt, that God is corporeal, and ſubject to the ſame weakneſſes as ourſelves. But as juſt reaſon and ſound faith aſſure us, that he has none of our infirmities and imperfections; upon ſuch paſſages we are not to abide by the grammatical *ſenſe*.

II. *The Literal and Hiſtorical Senſe* is what belongs to the hiſtory, or fact, to the *ſenſe* which the rehearſal and terms of the Scripture immediately preſent to the mind. Thus when it is ſaid, that *Abraham* married *Hagar*; that he afterwards ſent her away; that *Iſaac* was born of *Sarah*; that he received circumciſion: theſe facts, in the hiſtorical and literal *ſenſe*, mean nothing but what is expreſſed in the hiſtory; *i. e.* the conjugal marriage of *Abraham* with *Hagar*, the natural birth of *Iſaac*, &c.

III. *The Allegorical and Figurative Senſe*, examines what may be concealed under the terms, or under the events of a hiſtory. Thus the marriage of *Abraham* with *Hagar*, who was afterwards repudiated becauſe of her inſolence, and that of her ſon; is a figure, or repreſentation [PRE-*figuration*] of the ſynagogue, which was only a ſlave, and which was divorced and rejected becauſe of its infidelity and ingratitude. *Sarah* is the figure of the *Chriſtian* church; and *Iſaac* of the people choſen by God.

IV. *The Anagogical Senſe*, or *ſenſe of* analogy and agreement, refers certain expreſſions of Scripture to eternal life and happineſs; becauſe of the conformity, or ſimilitude between the terms uſed to expreſs ſomething happening in this world, and what ſhall happen hereafter in heaven. For example, on occaſion of the Sabbath, or ſeventh-day's reſt, enjoined the people of God, a tranſition may be made to that repoſe, or reſt, which the ſaints enjoy in heaven. On occaſion of the *Iſraelites* entering the land of Promiſe, we naturally advert to the entering of the elect into the land of the promiſed heaven, &c.

V. *The Moral*, or *Tropological Senſe*, deduces moral reflections for the conduct of life, and manners, from what is related hiſtorically and literally in Scripture. So from thoſe words, Deut. xxv. 4. *thou ſhalt not muzzle the ox, when he treadeth out the corn*, St. *Paul* infers that preachers, and inſtructors, ought to be ſupplied with the neceſſaries of life, 1 Cor. ix. 10.

The objects of the literal *ſenſe* are facts and hiſtory;

tory; of the allegorical, what we believe, or myſteries of our faith; of the anagogical, eternal happineſs, and what relateth thereto; of the moral or tropological, the regulation of our manners; all which is comprehended in this diſtich.

Litera geſta docet, quid credas Allegoria,
Moralis quid agas, quò tendas Anagogia.

Theſe five *ſenſes* may be obſerved in this one word, *Jeruſalem*. In the grammatical *ſenſe*, it ſignifies the viſion of peace; in the literal and hiſtorical *ſenſe*, the capital city of *Judea*; in the allegorical *ſenſe*, the church militant; in the anagogical *ſenſe*, the church triumphant; in the moral *ſenſe*, a faithful ſoul, of which *Jeruſalem* is a kind of figure.

SENUA, סנואה, *buſh*; from סנה *ſenah*: otherwiſe *enemy*, according to the *Syriac*.

SEORIM, שערים, *barley*, *goats*, *hair*, *whirl-winds*, *eſtimations*, *tempeſts*; from שער *ſhoher*, or *ſhahar*, according to different readings; otherwiſe, *goats*, *demons*, *hairy men*; from שעיר *ſhahir*: otherwiſe, *barley*; from שערה.

SEORIM. The family of *Seorim* was the fourth in order of the twenty-four ſacerdotal families, 1 Chron. xxiv. 8.

SEPHAR, ספרה, σωφηρὰ, *book*, *letter*, or *ſcribe*, *narration*, or *enumeration*; from ספר *ſaphar*, or *ſepher*, according to different readings.

SEPHAR, a mountain of the eaſt, probably about *Armenia*. The ſons of *Joktan* had their dwelling *from* Meſha, *as thou goeſt unto* Sephar, *a mount of the eaſt*, Gen. x. 30. We believe theſe mountains to have been the dwelling of the *Sepharvaim*, (See that Article below), and of the *Suſpires*, of whom geographers ſpeak.

SEPHARAD. *Vide* BOSPHORUS *and* OBADIAH.

SEPHARVAIM, ספרוים, σεπφαυιν, *the two books*, *or the two ſcribes*.

SEPHARVAIM. When *Shalmaneſer*, king of *Aſſyria*, carried away *Iſrael* from *Samaria* to beyond the *Euphrates*, he brought other people in their ſtead into *Paleſtine*, among whom were the *Sepharvaim*, 2 Kings xvii. 24. 31. A. M. 3283, *ante* A. D. 1721. The place of their former habitation is not exactly known: ſome pretend they inhabited the city of *Siphera*, on the *Euphrates*. We think their dwelling to have been in the mountains of *Sephar*, Gen. x. 30. and that the *Saſpires*, who, according to *Herodotus*, lib. i. cap. 103. lib. iii. cap. 94. lib. vii. cap. 79, were the only people that inhabited between the *Colchians* and the *Medes*, are the *Sepharvaim*. *Strabo*, lib. x. places the *Sarapares* in *Armenia*. In Ezra, iv. 10. the tranſportation of the nations is imputed to *the great and noble Aſnappar*, probably *Eſarhaddon*. But in the enumeration there made of thoſe nations, we do not find the *Sepharvaim*, or *Sepharvaites*; except they are expreſſed by the name of the *Tarpelites*, which may be put for the *Tapyres*, or *Sapires*, according to the *Chaldean* pronunciation.

The Scripture ſpeaks, Iſa. xxxvii. 13. 2 Kings, xix. 13. of the city of *Sepharvaim*, which probably was the capital of this people; and the king of *Sepharvaim* is, the God of theſe people. This appears pretty plainly from comparing theſe paſſages, 2 Kings xviii. 34. *Where are the Gods of* Hamath *and of* Arpad? *Where are the* GODS *of* Sepharvaim, Hena, *and* Ivah? And Iſa. xxxvii. 13. 2 Kings xix. 13. *where is the King of* Hamath, *and the* KING *of* Arpad, *and the King of the city of* Sepharvaim, *of* Hena, *and* Ivah? Laſtly, 2 Kings xvii. 31. *the* Sepharvites *burnt their children in the fire to* Adrammelech *and* Anammelech, *the Gods of* Sepharvaim. There is therefore great probability that *Hena* and *Iva* are the ſame as *Anammelech* and *Adrammelech*, the Gods of the *Sepharvites*. But *Anammelech* apparently ſtands for the moon, and *Adrammelech* for the ſun. *Vide* their Articles; and FRAGMENTS, No. CVIII. [For *Melek*, *king*, ſhould we not read *Moloch*, in the places quoted?]

SEPHET, *that judges*; from שפט *ſhaphat*, *to judge*: or *that ordains*; from שפת *ſhaphat*.

SEPHIROTH, ספרות, *brightneſſes*.

SEPHORIS, a famous city of *Zebulun*, and the capital of *Galilee*: afterwards named *Diocæſarea*. The *Jews* place it eighteen miles from *Tiberias*, though others ſay but ten miles. *Rabb. in Echa Rabbati*, fol. 75. 2. It was not far from *Tabor*, and the great plain. I do not find it in *Joſhua*, or in the ſacred authors; but *Joſephus* often ſpeaks of it. He ſays, *Antiq.* lib. 14. cap. 10. that *Gabinius* placed here one of his five tribunals; that *Sephoris* was in the midſt of *Judea*; that it was the largeſt and beſt city in this country, and that it became the capital of it, after *Nero* had given *Galilee* to the younger *Agrippa*; that mount *Aſamon* is pretty near *Sephoris*, which is as it were the center of *Galilee*. The firſt city of *Galilee* that one came to from *Ptolemais*, was *Sephoris*, *Joſeph. de Bello*, lib. ii. cap. 23. lib. iii. cap. i.

SEPTUAGINT, or *Seventy Interpreters*. By this name are generally underſtood the ſeventy, or rather ſeventy-two interpreters, who, it has been thought tranſlated from *Hebrew* into *Greek* the books of the Old Teſtament, or, at leaſt, the Pentateuch, if we believe St. *Jerom*, in Ezekiel v. & in Mich. ii. and others.

This is the hiſtory of this tranſlation; as *Ariſtæas* relates it. *Demetrius Phalareus*, librarian to *Ptolemy Philadelphus*, king of Egypt, having

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uſed his utmoſt induſtry to collect books in the library at *Alexandria*, king *Philadelphus* aſked him, one day, how many books he had? *Demetrius* anſwered 200,000; but he hoped in a ſhort time to have 500,000; and, ſays he, I have been informed, that the laws of the *Jews* well deſerve a place here, but they ought to be firſt tranſlated out of *Hebrew* into *Greek*. The king replied, he would write to the high-prieſt of the *Jews* about it.

Then *Ariſtæas*, author of this narration, who was preſent, and who had the honour of being of the life guard to this prince, thought of a matter which he had had a good while in his mind, and which he had communicated to *Soſibius* of *Tarentum* and to *Andreas*, two of his friends, that were chief officers in the king's guards; which was, to procure the liberty of a great number of *Jews*, whom king *Ptolemy*, father of *Ptolemy Philadelphus* had brought captive into *Egypt*. *Ariſtæas*, *Soſibius*, and *Andreas* took therefore this opportunity to tell the king, that ſince he deſired a tranſlation of the ſacred books of the *Jews*, it would become his liberality and magnificence, to free from ſervitude a great number of *Jews* now in his territories, that the whole nation being obliged by this favour, might the more readily ſend him the books he deſired.

The king aſking how many theſe captives might be? was anſwered, about one hundred thouſand. This large number did not diſcourage *Philadelphus*, and he promiſed them liberty. At the ſame time he gave orders, that twenty *drachmas* a head ſhould be diſtributed to all perſons who had *Jewiſh* ſlaves, who were forthwith to be made free. He publiſhed an edict in their favour, in which he reſtored to liberty, not only all the *Jews* which his father, or himſelf, had brought into *Egypt*, but all others who might happen to be in ſervitude there on any account. The king's expence on this occaſion was above ſix hundred talents, (136,875*l.*) taking the talent to be the *Egyptian*, *Attick*, or *Eubœan* talent of ſilver, of 228 $\frac{1}{8}$ pound.

After this *Philadelphus* wrote to the high-prieſt *Eleazar*, to deſire of him the books of the law, and tranſlators capable of rendering them out of *Hebrew* into *Greek*. This letter was carried by ambaſſadors, with rich preſents: and *Andreas* and *Ariſtæas* were of the number.. *Eleazar* readily complied with the king's requeſt, and ſent him the book of the law, together with ſeventy-two *Jews*, ſkilful in the *Greek* and *Hebrew* tongues, to tranſlate thoſe ſacred books. He wrote alſo to the king, with thanks for his rich preſents, and to commend his piety towards God, and his generoſity to the *Jews* in his dominions.

Philadelphus received *Eleazar*'s commiſſioners with great humanity, expreſſed great reſpect for the holy books they had brought; worſhipped them, and bowed himſelf before them ſeven times; admired the beauty of the vellum, and the writing in golden letters; alſo the variety of the colours, and embelliſhments, of the leaves. He aſſured theſe deputies, that he ſhould always look upon the day of their arrival as a feſtival. And as this day fell on the ſame on which this prince had overcome *Antigonus* in a ſea-fight, he did them the honour of making them eat with him. At dinner he put ſeveral queſtions to them, to which they returned anſwers intirely to his ſatisfaction. And the king was ſo pleaſed with their converſation, that he treated them ſeven days together, that he might hear them all one after another.

Three days after this, *Demetrius Phalereus* took theſe ſeventy-two *Hebrews* into the iſle of *Pharos*, and led them into a very fine houſe, at the northern part of the iſland, on the ſea-ſhore, and far from any noiſe, that they might with the greater tranquility apply themſelves to the tranſlation of the holy books. They began therefore their work, and diſcuſſing among themſelves what difficulties they might meet with, when they had fixed on any thing, and brought it to a condition of being entered fair, they reported it to *Demetrius*, who had it fairly writ down by his copyers. They laboured thus from morning to the ninth hour, *i. e.* till three hours before the ſun-ſet; then they returned into the city, where they were plentifully furniſhed with neceſſaries. This they continued for ſeventy, or rather ſeventy-two days together, *Ita Ariſtæas apud Joſeph. ex Verſione Rufini. Euſeb. Cyrill. Alexand. Cedren.*

When the work was finiſhed, they put it into the hands of *Demetrius*, who read it in an aſſembly of the *Jews* at *Alexandria*, that they might judge of its agreement with the original. They were much pleaſed with it, and greatly extolled, as well *Demetrius* who had procured this verſion, as the interpreters who had made it. After which they pronounced an anathema againſt any one who ſhould make any alteration in this verſion in any manner. The king being informed of what had paſſed, expreſſed much ſatisfaction. He had the law of *Moſes* read to him, and greatly admired the wiſdom of it. He aſked *Demetrius*, why no hiſtorian, or poet, had made any mention of ſo divine a work? *Demetrius* replied, it was from that reſpect which had always been paid to this divine book. That *Theopompus* having inſerted

inſerted ſomething of it in his hiſtory, had been ſtruck with a diſeaſe, which deprived him of his underſtanding; and that *Theodotus*, a tragic poet, endeavouring to put ſomething of it in his poems, had been ſtruck with blindneſs; but that both had been miraculouſly cured, after having acknowledged and confeſſed the fault.

Philadelphus therefore received the work of the interpreters with great veneration, and cauſed it to be laid up in his library, to be kept with great care. He greatly careſſed the ſeventy tranſlators, invited them to come often to ſee him, and ſent them back into *Judea* with ample rewards, and rich preſents for *Eleazar*.

This is the ſubſtance of the hiſtory of *Ariſtæas*, which this author addreſſes to his brother *Philocrates*, to whom he gives an account of all this, as an eye-witneſs, and one who was perfectly well informed of every thing that paſſed. The ſame ſtory we read in *Joſephus*, *Antiq.* lib. xii. cap. 2. who has taken it out of *Ariſtæas*. *Philo* alſo, ſpeaks of the Verſion of the Septuagint, as having been performed by inſpired writers; but he makes no mention either of *Ariſtæas* or *Demetrius Phalereus*, *Philo*, *de vit. Moſ.* lib. ii.

Juſtin Martyr's account is very different, *Exhort. ad Græcos*. He ſays that *Ptolemy*, king of *Egypt*, being informed that the *Jews* had antient hiſtories written in *Hebrew*, he ſent for ſeventy men from *Jeruſalem* to tranſlate theſe works into *Greek*. He had theſe men put into the iſle of *Pharos*, into ſeventy different cells, that they might ſtudy without interruption, and without communicating with each other; ſo that he might be the more ſecure of the faithfulneſs of their tranſlation. God himſelf ordered it ſo, that they ſhould tranſlate in ſo uniform a manner, as not only to uſe the ſame words, but alſo in the ſame number. This cauſed in the king ſo vaſt admiration, that he gave them great rewards, and ſent them back with honour into their own country. *Juſtin* adds to this, that when he was at *Alexandria*, they ſhewed him, in the iſle of *Pharos*, the ruins of thoſe cells in which theſe interpreters had been ſhut up.

The ſame *Juſtin*, in his ſecond apology, relates this in another manner; he ſays, that *Ptolemy* having a deſign to collect a very ample library, wrote to *Herod*, king of the *Jews*, to ſend him the books of the prophets. *Herod* ſent them; but as theſe books were written in *Hebrew*, *Ptolemy* ſent again to *Herod*, to deſire him to ſend ſome who were able to tranſlate them into *Greek*: this being done, the books were put into the king of *Egypt*'s library, where they are at preſent, ſays *Juſtin*, in the hands of all the *Jews*. St. *Irenæus*, St. *Cyril* of *Jeruſalem*, St. *Chryſoſtom*, and St. *Auſtin*, ſpeak alſo of the ſeventy-two cells of the ſeventy-two interpreters, *Iren.* lib. iii. *contr. adv. hæreſ.* cap. 25. *ſeu* 21. *nov. edit. Cyrill. Jeroſol. Cathech.* iv. p. 36, 37; but *Epiphanius* allows but thirty-ſix: thus he relates the ſtory, *de ponderibus & menſuris*, *n.* 9, 10, 11.

He ſays, that *Ariſtæas*, in his hiſtory of the ſeventy interpreters, informs us, that *Ptolemy Philadelphus* erected a library at *Alexandria*, in the place called *Bruchium*, and committed the care of it to *Demetrius Phalereus*. One day as the king was aſking *Demetrius* how many books he had, *Demetrius* anſwered about 54,800, but that there might eaſily be a much greater number, if tranſlations were made of ſuch books as were among the *Ethiopians*, the *Indians*, the *Perſians*, the *Elamites*, the *Babylonians*, the *Aſſyrians*, the *Chaldeans*, the *Romans*, the *Phenicians*, the *Syrians*, and thoſe that inhabited *Greece*, ſays he, formerly called *Latins*, and not *Romans*. In all appearance he meant the *Greeks* of *Italy*, or of great *Greece*. He added, that in *Judea*, and at *Jeruſalem*, there were ſeveral divine books written by prophets, which might be obtained if they were deſired of the *Jews*.

The king wrote therefore a letter to the *Jews*, which is to be ſeen in *Epiphanius*, by which he deſired theſe books. The *Jews* ſent him the two and twenty books of the Old Teſtament, written in golden letters; as alſo ſeventy-two Apocryphal books. But theſe works being in *Hebrew*, the king deſired them to ſend him interpreters, to render them into *Greek*. They ſent him ſeventy-two choſen men, ſix out of each tribe; and in order that the tranſlation might be as exact as poſſible, and that the interpreters might have no communication with each other, the king cauſed to be built, in the iſle of *Pharos*, thirty-ſix cells, in each of which he ſhut up two tranſlators, that they might ſtudy together; and he allowed them ſervants to attend them, and tranſcribers to write down in notes or ſhort-hand, what ſhould be dictated. Theſe cells had no windows; but each had a ſky-light. Each two interpreters had a book given them, and when they had tranſlated it, it paſſed through the hands of thoſe in the next cell, and ſo on till all the books were tranſlated thirty-ſix times.

They laboured thus from morning to evening, and at night were fetched away in thirty-ſix boats, and brought to the palace, where they ate with the king. Then they were put into ſix and thirty chambers, where they lay two in a chamber. The day following, early in the morning, they were carried back in the like manner to

their cells. When the whole work was finiſhed, the king ſate upon his throne, and had the work read to him. Thirty-ſix readers held the thirty-ſix copies of the tranſlation, and a thirty-ſeventh held the *Hebrew* original. In confronting all theſe verſions, it was found, they were ſo perfectly alike, that what one had added or retrenched, had alſo been added or retrenched by every one; and that what was retrenched was really uſeleſs and ſuperfluous. This convinced all the aſſembly that the interpreters had been inſpired by the Holy Ghoſt. The king laid up the tranſlation in the library called *Bruchium*, which was as the mother of the ſecond library, called *Serapæum*.

The Talmuds of *Jeruſalem* and *Babylon* ſay, that king *Ptolemy* having made the ſeventy-two elders come to him, without informing them what he deſired of them, he ſhut them up in ſeventy-two cells. Then he told them he would have them tranſlate the Holy Books into *Greek*. They complied with the king's deſire, and with ſuch ſucceſs, and God ſo happily directed them, that they all tranſlated in the ſame manner.

The *Samaritans* have alſo laid claim to the honour of this tranſlation; they relate, that the king of *Egypt* having cauſed the high-prieſt of the *Samaritans* to come to him, and alſo that of the *Jews*, with other aſſiſtants on both ſides to tranſlate the Holy Scriptures into *Greek*; the tranſlation of the *Samaritans* was preferred before that of the *Jews*, and laid up in the library of *Alexandria*.

Philo, de vit. Moſ. lib. ii. relates, that the *Jews* of *Egypt* were ſo tranſported on making this tranſlation of the law into *Greek*, that they appointed an annual feaſt to perpetuate the memory of it. They went every year into the iſle of *Pharos*, accompanied by ſeveral ſtrangers, who came thither out of devotion, as well as themſelves; they refreſhed themſelves with entertainments of piety, ſome under tents, others on the ſhore, and on the ſand, being filled with reſpect for a place which had been ſanctioned by the preſence of the ſeventy interpreters. The *Hebraizing Jews*, on the contrary, conceived ſo much contempt and abhorrence for this verſion, that they made a faſt on the eighth day of *Thebet*, *(December) Scaliger Notis in Chronic. Euſeb. ad an.* 1134. p. 134. To ſhew how much they diſapprove the liberty the *Helleniſtical Jews* had taken in tranſlating the laws into a foreign and impure language, they ſay, *in Maſſechet Sopherim*, that the day on which this tranſlation was made, was as fatal to *Iſrael*, as that on which *Jeroboam*, the ſon of *Nebat* made the golden calves; and that then the heavens were covered with darkneſs for three days together.

Many of the antient fathers of the church had ſo great a reſpect for this verſion of the Septuagint, that they looked on it as infallible and inſpired; St. *Auſtin* even thinks that in thoſe paſſages where the Septuagint differs from the *Hebrew*, we ought to believe that the Holy Ghoſt, who inſpired them, as well as he inſpired the firſt authors, conducted their pen; ſo that each of them tells us nothing but what is abſolutely certain, though ſometimes they appear contrary to each other. Thus he preſerves the authority of the Septuagint, without derogating from that of the original. St. *Hilary*, in Pſalm cxxxi. n. 24, will have it, that in ſuch places where different interpreters vary from each other, upon any paſſage of the Old Teſtament, we ought to adhere to the Septuagint as the moſt antient verſion, and which has been moſt authorized by uſe in the church.

This ſentiment of the fathers, concerning the inſpiration of the Septuagint, was founded on that ſurprizing agreement among the ſeveral copies of thoſe interpreters, though ſhut up ſeparately in thirty-ſix, or in ſeventy-two, cells. But as this fact itſelf is very doubtful, it could not ſerve as a foundation for an article of ſuch conſequence. Therefore the church has never admitted the inſpiration of theſe interpreters; and *Jerom, præfat. in Pentateuc. ad Deſiderium*, ſays *Neſcio quis primus Autor ſeptuaginta Alexandriæ mendacio ſuo extruxerit*, and very much inveighs againſt the firſt who invented the fable of the ſeventy cells. He maintains, that theſe interpreters conferred together, and aſſiſted each other in their tranſlations. In a word, that they were mere tranſlators, and not prophets. *In una Baſilica congregatos contuliſſe, non prophetaſſe; aliud eſt enim eſſe Vatem, aliud Interpretem.* He ſhews there are many faults in their tranſlation, and he thinks that they did not tranſlate the whole Scripture, but only the five books of *Moſes*. He ſays, that *Joſephus* and *Philo*, and the whole ſchool of the *Hebrews*, affirm the ſame; and *Ariſtæas*, who is the firſt author of the ſtory of the verſion of the ſeventy, ſays only, that they read to the king the books of the law, *Hieron.* in Ezech. v. & in Mich. ii.

The greateſt part of modern critics undertake to ſhew the falſity of what has been ſaid, concerning the manner in which the verſion of the *Septuagint* was made; and it muſt be owned, that their reaſons have great appearance of truth. They ſhew, *Firſt*, the diverſity of opinions, in this matter. *Secondly*, *Ariſtæas*, ſaid to be the author of the oldeſt account we have of this matter, ill ſupports the part he acts. He would

paſs

paſs for a *Pagan*, yet ſpeaks and acts like a zealous *Jew*. *Thirdly*, he ſpeaks of *Ptolemy Philadelphus*, as of a wiſe and religious prince, full of reſpect for the true God, for his temple, and his Scriptures; yet it is known from hiſtory that he was a very corrupt and wicked prince. *Fourthly*, he tells us, that *Demetrius Phalareus* was friend, and library-keeper, to king *Philadelphus*; whereas it is known, (*Hermippus apud Laert.* lib. v. *in Demetrio. Ita & Suidas.*) that *Demetrius* having adviſed *Ptolemy*, the ſon of *Lagus*, to exclude his ſon *Ptolemy Philadelphus* from the kingdom, *Philadelphus* was ſo provoked at this advice, that when he came to the throne, he exiled *Demetrius*, till he ſhould determine farther about him: But *Demetrius* not being able to bear the tireſomeneſs of this baniſhment, put himſelf to death by the bite of an aſp. *Fifthly*, they obſerve the ſame ſtyle, and that a ſtyle full of *Hebraiſms*, throughout the hiſtory of the pretended *Ariſtæas*; in the letters of *Philadelphus* to the high-prieſt *Eleazar*; in thoſe of *Eleazar* to the king; and in the petition of *Demetrius* to *Philadelphus*. Other remarks are made on the hiſtory of *Ariſtæas*, which render it very ſuſpicious, and give reaſon to conſider it as the work of ſome *Jew*, who has borrowed the name of *Ariſtæas*, the better to diſguiſe the forgery. *Vide* alſo PRIDEAUX, CONNECT. Part 2.

What then are we to think of the ancient *Greek* verſion of the *Bible*, that we have in our hands, under the name of the *Septuagint?* It is agreed that this muſt be an ancient verſion, and it might well have been made in the time of *Ptolemy Philadelphus*; at leaſt the five books of *Moſes*, the tranſlation of which is more faithful, and exact, than that of the other books; but we do not know preciſely, either the time or the authors of it. The tranſlations of the other books ſeem to have been done by other hands, which are as much unknown as the former, and the authors might live at different times. The diverſity of ſtyle, and of the manner in which the ſame word is tranſlated, give reaſon to judge that they were done by ſeveral hands. Neither can it be known whether it proceeds from the tranſlators, or the copiers, that ſo many variations are found in the *Greek*, from the *Hebrew* original; and the alterations in *Geneſis*, concerning the ages of the patriarchs who lived before and after the *flood*, to the building of *Babel*. Theſe changes and additions could not be the effect of chance, they are ſo numerous; eſpecially in *Job*, in the *Proverbs*, in the greater prophets, in the books of *Samuel*, and in the *Kings*.

The critics who have expreſsly handled this matter, are *Scaliger*, *Uſher*, *Walton*, *Fraſſen*, *M. du Pin*, *Vandal*, *Hoddy*, &c.

SEPULCHRE. The *Hebrews* were always very careful about the burial of their dead. Many of their *Sepulchres* were hewn in rocks; for example, that bought by *Abraham* for the burying of *Sarah*, Gen. xxiii. 4. 6; thoſe of the kings of *Judah* and *Iſrael*; and that wherein our Saviour was laid in mount *Calvary*. Sometimes alſo, their graves were dug in the ground; and commonly without their towns, in burying-places ſet apart. Generally they put ſome hewn ſtone, or other preſervative over a grave, to ſhew it was a burying-place, that paſſengers might be warned to avoid it, that they might not be polluted.

Jeſus Chriſt, Mat. xxiii. 27. ſays, that the *Phariſees* were like *whited ſepulchres*, which appeared fine without, but inwardly were full of rottenneſs and corruption. *Lightfoot* ſhews, that every year, on the 15th of *February*, they whitened them anew. In Luke xi. 44. our Saviour compares the *Phariſees* to *graves which appear not, and men that walk over them are not aware of them*; or, know not that theſe places are unclean; ſo that they contract an involuntary impurity. See FUNERALS. *John Nicholai, de Sepulchris Judæorum*; *Leo* of *Modena's Ceremonies of the Jews*, part 5, 6. and *Buxtorf's Synagog. Judæorum*, c. 35.

Sepulchre of Abſalom, to the eaſt of *Jeruſalem*. See ABSALOM, and Plate, MAP OF JERUSALEM.

Sepulchre of Sarah. See MACPELAH.

Sepulchre of Moſes. After the death of this famous law-giver, the arch-angel *Michael*, Jude 9. diſputed with the devil about his body. What was the ſubject of this diſpute has been much conteſted. Some have thought, that the devil withſtood the burial of *Moſes*, maintaining, that he had not deſerved this honour, having unjuſtly killed an *Egyptian* in *Egypt*, *Oecum. in Ep. Judæ*, *ex antiquor. traditione. Glyca*, *parte* 2 *Annal.* &c. Others have maintained, that *Moſes* was buried by the hands of angels, without letting the *Hebrews* have any knowledge of it, for fear they ſhould be tempted to pay him divine honours after his death, *Philo de Vita Moſ. ad fin. Epiphan. hæreſ.* 9. 84, &c.

Others pretend, that the devil would have had him be buried with public ſolemnity, that the people might thence take occaſion of frequenting his tomb, and worſhipping him as a God. Some think he did not die like other men, but was tranſlated out of this world into the earthly paradiſe, *Clem. Alex.* lib. 1. *Strom. Hil. in* Mat. xx. *Vide & Ambroſ. in* lib. 1. *de Cain & Abel.* cap. 1. & *Hieronym. in Amos* viii.

The text of Deuteronomy xxxiv. 6. ſays expreſsly, that no one knows the place of his burial to this day. Yet, for all this, it is related that in *Octo-*

ber 1655, as ſome *Maronite* ſhepherds were feeding their goats in the mountains of *Nebo* and *Abarim*, they diſcovered it. *Vide Horn. hiſt. Eccleſ. Sæcul.* 17. *art.* 31.

Sepulchre of Eliſha. This is diſtinguiſhed by a very remarkable circumſtance, 2 Kings xiii. 20, 21. In the year of the death and burial of this prophet, ſeveral parties of *Moabites* invading the territories of *Iſrael*; it happened that ſome Iſraelites being engaged in burying a man, threw him haſtily into the tomb of this prophet, that they might eſcape with more expedition. But the corpſe had no ſooner touched the dead body of *Eliſha*, 'ere the man revived. It is not agreed where the tomb of this prophet was: St. *Jerom*, *in Epitaph. Paulæ*, *Epiphan. ſeu alius*, *Vita Prophet. Iſidor. Doroth.* and ſeveral others, have told us, that it was at *Samaria*, or thereabouts, concluding, that as he, probably, died at *Samaria*, it may be preſumed he was alſo buried there. Others will have him to have been buried at *Abel-meula* his own country; others, on mount *Carmel*. See ELISHA.

Sepulchre of David. This is a magnificent edifice, now without the walls of *Jeruſalem*, but probably, antiently within the walls. You firſt enter a large court, about twenty ſix foot ſquare cut out of the rock, which is marble. On the left-hand is a gallery, cut out of the rock likewiſe, as alſo the pillars that ſupport it. At the end of the gallery is a little opening, through which you paſs, by creeping on the ground, into a large chamber of about twenty four foot ſquare, round about which are other ſmaller chambers, which communicate one with the other, by doors of ſtone. The ceiling, the doors, as well as the reſt, their hinges, their poſts, their frames, &c. are all cut out of the ſame rock. In the ſides of the ſmall chambers are ſeveral niches, within which the bodies of the kings were depoſited in ſtone coffins. This work is perhaps the only real one that now remains of ancient *Jeruſalem*. *Vide* FRAGMENT, No. CXXXVI. and Plate.

Sepulchre of the Maccabees, at *Modin*. See JONATHAN the *Aſmonean*.

Sepulchre of the Kings of Judah. See DAVID.

Sepulchre, or tomb, of our Lord Jeſus Chriſt. This was on mount *Calvary*, north-weſt of *Jeruſalem*, and was hewn out of a rock, as John xix. 41. informs us. It is a kind of ſmall chamber, almoſt ſquare within; its heighth from bottom to top eight feet one inch, its length ſix feet one inch, its breadth fifteen feet ten inches. The entrance which looks towards the eaſt is but four feet high, and two feet four inches wide: this door was ſhut up by a ſtone of the ſame rock: to this ſtone the chief prieſts affixed their ſeal, Mark, xvi. 3. and on this ſtone the angel ſat, after *Jeſus Chriſt* was come out of the tomb, Matthew xxviii. 2. The place where the body of our Saviour was laid takes up one ſide of this cave; it is a ſtone raiſed from the ground to the height of two feet four inches; its length is five feet eleven inches, and its breadth two feet eight inches, placed lengthwiſe from eaſt to weſt. It remains to this day, but is now incruſted with white marble. Voyage of *Paul Lucas*, in *Aſia Minor*, t. 2. p. 12, &c. *Vide* FRAGMENTS, No. CXXXVIII. and Plates.

Sepulchre of the Holy Virgin. There are two traditions concerning the burial of the Holy Virgin, as there are two concerning the place of her death. Thoſe who affirm, that ſhe followed St. *John the Evangeliſt* to *Epheſus*, and died there, pretend, that her tomb was ſtill to be ſeen there, A. D. 431, when the council of *Epheſus* was held: and this opinion is expreſsly noticed in a letter of this council's. *Concil.* t. 3. p. 561, 574. According to another opinion, ſhe died at *Jeruſalem*, where her tomb is to be ſeen; which opinion is as much followed as the other. *Juvenal* biſhop of *Jeruſalem*, who could not be ignorant of what had paſſed at the council of *Epheſus*, ſince he himſelf was preſent at it, wrote to the empreſs *Pulcheria*, and to the emperor *Marcian*, that her tomb was ſhewn at *Gethſemane* near to *Jeruſalem*, but that it was empty. *Niceph. Hiſt.* lib. ii. cap. 32. and lib. xv. cap. 14.

Yet ſince that time they have not deſiſted from ſhewing the tomb of the Virgin at *Jeruſalem*. *Adamnan. de locis ſanctis*, ſays, it was ſeen in the valley of *Jehoſhaphat* near this city. *Bede* lib. iii. lib. *de loc. SS.* cap. 3. teſtifies that it might be ſeen at *Jeruſalem* in his time, but empty. Travellers aſſure us, that it may ſtill be ſeen in the valley of *Jehoſhaphat*, wherein the brook *Kedron* runs, but on the other ſide of this brook, over-againſt *Gethſemene* and the mount of *Olives*; that the part of the monument which appears above-ground is very little raiſed; that they deſcend into the *Sepulchre* by fifty ſteps; that it is made in the form of a cell, or ſmall grotto, where is ſeen ſomething like an altar of ſtone, upon which the coffin, or the body, might have been placed; that both the cell and the altar are hewn out of the rock: but this is not authority enough to convince us, that this is the real *Sepulchre* of the Holy Virgin. *Thevenot*, *Voyage*, part i. lib. ii. cap. 40. *Maundrel*'s journey from *Aleppo* to *Jeruſalem*. *Brocard de locis SS. Adrichom. a Pietro della Vallé*, ex 13, *&c.*

SEPULTURE, *vide* BURIAL. FUNERAL. DEAD.

SERAIAH, שריה, σαρϐὰ, σαρεὰς, *prince of the Lord*, or *the Lord is my prince:* or *ſong of the Lord*; from שרר *ſharar*, *to govern*, and שור *ſhur*, *a ſong*, and יה *jah*, *the Lord*.

I. SERAIAH, or *Sariah*, king *David*'s ſecretary. 2 *Sam.* viii. 17.

II. SERAIAH, father of *Joab*, of *Judah*. 1 *Chron.* iv. 14.

III. SERAIAH, ſon of *Aſiel*, and father of *Joſibiah*. 1 *Chron.* iv. 35.

IV. SERAIAH, high prieſt of the *Jews*, ſucceſſor of *Azariah*, and father of *Jehozadak*; the laſt high-prieſt before the captivity of *Babylon*. Being taken by *Nebuzar-adan*, he was carried to king *Nebuchadnezzar*, then at *Riblah*, where he was put to death, with ſeventy others chief men of *Jeruſalem*, A. M. 3416, *ante* A. D. 588. *Jehozadak*, ſon to *Seraiah*, was carried captive to *Babylon*. Jerem. lii. 24.—27. 2 Kings xxv. 18, 21.

V. SERAIAH, a chief among the *Jews*, who returned from *Babylon*. *Ezr.* ii. 2. *Nehem.* x. 2. xii. 1.

VI. SERAIAH, ſon of *Tanhumeth*, a native of *Netophah*. 2 *Kings* xxv. 23.

VII. SERAIAH, ſon of *Neriah*, and brother of *Baruch*, the companion and ſecretary of *Jeremiah*. Baruch i. 1. Jerem. xxxii. 12. *Seraiah* was ſent to *Nebuchadnezzar* at *Babylon*, in the fourth year of the reign of *Zedekiah*, A.M. 3409, *ante* A.D. 595. *Seraiah* was head of the prophecy, שר המנוחה *Princeps Prophetiæ*, or chief of the embaſſy, appointed to carry the denunciations againſt *Babylon*. The *Hebrew* reads, *prince of Menucha;* which may be underſtood of a city or diſtrict of *Benjamin*; 1 *Chron.* ii. 52, 54. viii. 6. or *prince of reſt*, guard of the king's chamber, or bed; or *prince of the preſents*, diſtributor of the king's liberalities, his almoner, or intendant of his offerings made to the temple; or rather, in this deputation *Seraiah* was charged with the tributes, or preſents, ſent by *Zedekiah* to *Nebuchadnezzar*; and this acceptation of the words returns to that of the Vulgate, *Princeps Prophetiæ*, head of the embaſſy, or deputation.

When *Seraiah* was ſent to *Babylon*, by king *Zedekiah*, Jerem. li. 59. the Vulgate inſinuates, that *Zedekiah* went himſelf to *Babylon*, and that *Seraiah* only accompanied him; but the *Hebrew* will admit of another ſenſe, which is followed by ſeveral good interpreters. Seraiah *went to* Babylon *on the behalf of* Zedekiah: בלכתו את צדקיהו, as if it had been מאת צדקיהו. We know את is ſometimes put for מאת. See Gen. iv. 1. xliv. 4. xlix. 25. Exod. ix. 29, &c. *Jeremiah* ſent a letter by him, which was to be read to the captives there. This letter contained a prophecy of the fall of *Babylon*; and after it was read, *Seraiah* was ordered to tie it to a ſtone, and to throw it into the *Euphrates*, ſaying, *thus ſhall* Babylon *ſink, and ſhall not riſe, from the evil that I will bring upon her. Baruch* accompanied his brother *Seraiah*. *Baruch* l. 1.

SERAPHIM, שרפים, *burning*, *full of fire*; from שרף *ſharaph*, *to burn:* or *flying ſerpent*.

SERAPHIM, or *Zeraphim*. From the *Hebrew Zaraph*, which ſignifies to burn, to melt metal, to purify. *Vide* FRAGMENTS, No. "Of TERAPHIM."

I. ZERAPHIM, צרפים, is uſed to ſignify goldſmiths or founders. *Aurifices*, *Conflatores*.

II. SERAPHIM, or *Saraphim*, is the name given to thoſe fiery ſerpents, which deſtroyed the *Iſraelites* in the deſart, Numbers xxi. 6. *Vide* SARAPH, and SERPENTS.

III. SERAPHIM, *Iſaiah*, vi. 2. שרפים *Sheraphim*, denotes a kind of angels, who were around the throne of the Lord: each had ſix wings; with two of which he covered his face, with two he covered his feet, and flew with the two others. They cried to one another, and ſaid; *Holy, holy, holy, is the Lord of Hoſts! the whole earth is full of his glory!* The word *Seraphim*, in this place, is wrote with ש *ſhin*; but the ſignification is the ſame as if it had been wrote with צ *tzade*. In the diſtinction of angels, *Seraphim* is put firſt; above *Cherubim*.

SERED, סרד, *Suppreſſion of government;* from סור *ſur*, *to diſperſe*, and רדה *radah*, *power*: otherwiſe, *cutting off the deſcent;* from ירד *jarad*.

SERED, or *Sared*, eldeſt ſon of *Zebulun*, and head of a family. Gen. xlvi. 14. Num. xxvi 26.

SERGIUS, Σέργιος. The etymology of it is unknown.

SERGIUS PAULUS, proconſul, or governor, of the Iſland of *Cyprus*, converted by St. *Paul*, A.D. 44, or 45. Acts xiii. 7. This proconſul was a man of prudence; but had a magician about him, whom he conſidered as a man favoured by God. Having heard of the arrival of *Paul* and *Barnabas* in the iſland of *Cyprus*, he ſent for them, and deſired to hear the word of God. *Elymas* did what he could to hinder him from it: but was ſtruck by *Paul* with blindneſs; when *Sergius Paulus* beheld this, he embraced the *Chriſtian* faith. *Vide* PAUL.

SERON. Σήρων, *prince of grief*, or *ſong of ſorrow:* otherwiſe, *plain*, or *champain*; from שרר *ſharar*, *to govern*, or שור *ſhur*, *to ſing*, or ישר *iſhor*, or מישור *miſhor*, *plain*.

SERON, general of the army of *Antiochus Epi-*

phanes. 1 Macc. iii. 14, 23. Having heard of the defeat of *Apollonius*, and that *Judas Maccabæus* had gathered an army, he fancied that he ſaw an opportunity of acquiring great glory by fighting with *Judas*; but he was defeated, A. M. 3838, *ante* A. D. 166.

SERPENT; *ſerpens*; in *Greek* Ὄφις, *Ophis*; in *Hebrew*, נחש *Nachaſh*.

Interpreters have much ſpeculated concerning the nature of that *ſerpent* which tempted *Eve*. Some have thought, that then the *ſerpent* had feet. But there is no probability that this animal was otherwiſe than what it is now. And it cannot be doubted, but that under the name of *ſerpent*, (*Nachaſh*) we are to underſtand the devil, who made uſe of a real *ſerpent* to ſeduce the firſt woman, Gen. iii. 13. In the curſe that God gave the *ſerpent*, (*Nachaſh*) he told him, that the ſeed of the woman ſhould bruiſe his head, (*Roſh*); becauſe, the *ſerpent* having his heart under his throat, and near his head, the readieſt way to kill him, is to cruſh, or cut off, his head. Many have ſuppoſed that his chief ſubtilty, or wiſdom, as the goſpel calls it, conſiſts in this, that he chooſes to expoſe his whole body to danger, that he may ſave his head, Matth. x. 16. *Vide Epiphan. hæreſ.* 37. & *Phyſiolog. Chryſoſt. in Pſal.* cxiv. *Iſidor. Hiſpan. Orig.* lib. xii. cap. 4. *Peluſiot.* lib. i. *Ep.* 126. *alii.*

Jeſus, the ſon of *Sirach*, ſays, Eccleſ. xxv. 15. *There is no head above the head of a* ſerpent; but by the word *head* in this place, we ſhould underſtand venom: for the *Hebrew* word *Roſh*, which ſignifies the head, ſignifies alſo the venom of a *ſerpent*. See Deut. xxxii. 33. Scripture expreſſes itſelf, ſometimes, as ſuppoſing the gall of the *ſerpent* to be its venom, *Job* xx. 14. *His meat in his bowels is turned; it is the gall of aſps within him. David*, Pſal. cxl. 3. ſeems to place it in the tongue, *They have ſharpened their tongues like a* ſerpent; and *Solomon* in the teeth, Proverbs xxiii. 32. *At the laſt it biteth like a* ſerpent, *and ſtingeth like an adder. Vide* FRAGMENT, No. "Of the Serpent's Head, &c."

Another curſe that God gave the *ſerpent* was, it ſhould feed on duſt. *Duſt ſhalt thou eat all the days of thy life*, Gen. iii. 14. *Iſaiah* ſays alſo, lxv. 25. *Duſt ſhall be the ſerpent's meat.* And *Micah*, vii. 17. *They ſhall lick the duſt like a* ſerpent. It is true, however, that ſerpents eat fleſh, birds, frogs, fiſh, fruits, graſs, *&c.* But as they continually creep on the earth it is impoſſible but that their food muſt often be defiled with duſt, and dirt. Some may really eat earth, out of neceſſity, or earth-worms, which they cannot ſwallow without much dirt with them. *Nicander, Theriac.* v. 372. & *Phil.* cap. 59. *Vide Bochart. de animal ſacr.* p. 1. lib. i. cap. 4.

The craft, the wiſdom, the ſubtilty of the *ſerpent*, are inſiſted on in Scripture, as qualities diſtinguiſhing this animal from others. *Moſes* intending to prepare the mind of his reader for the relation of *Eve*'s temptation, begins with affirming, Gen. iii. 1. *Now the* ſerpent (*Nachaſh*) *was more ſubtil than any beaſt of the field which the Lord God had made.* And *Jeſus Chriſt* himſelf recommends to his apoſtles, the wiſdom of the ſerpent, Matt. x. 16. They bring ſeveral proofs of this ſubtilty of the *ſerpent*: They tell us, that the *Ceraſtes* hides himſelf in the ſand, in order to bite the horſe's foot, that he may throw his rider. *Jacob* alludes to this in the bleſſing of *Dan*, Gen. xlix. 17. Dan *ſhall be a* ſerpent *by the way, an adder in the path, that biteth the horſe's-heels, ſo that his rider ſhall fall backward.*

Epiphanius, *Phyſiolog.* brings four proofs of the wiſdom of the *ſerpent*. 1. When he is old, he has the ſecret of growing young again, and of ſtripping off his old ſkin, or ſlough, by ſqueezing himſelf between two rocks. 2. He aſſaults a man if he ſees him naked, but flees if he finds him cloathed. (But it is probable there is a fault in this paſſage of *Epiphanius*, and that he intends the contrary: for it is generally affirmed, that the *ſerpent* is afraid of a naked man, but attacks him if cloathed. *Euſtath. in Hexaemer. Hieronym. ſeu alius, Ep. ad Præſidium. Iſidor.* lib. xii. cap. 4. *Origen. &c.*) 3. When he is aſſaulted, his chief care is to ſecure his head. This is atteſted by a great number of writers. 4. When he goes to drink at a fountain, he firſt vomits up all his poiſon, for fear of poiſoning himſelf as he is drinking. This obſervation is not generally aſſented to.

They relate other inſtances of the *ſerpent*'s ſubtilty; *E. gr.* it ſtops up its ears that it may not hear the voice of the charmer, or inchanter. The *Pſalmiſt* notices this piece of ſubtilty, Pſ. lviii. 4. *Like the deaf adder that ſtoppeth her ear, which will not hearken to the voice of the charmer, charming never ſo wiſely.* It is ſaid it applies one of its ears cloſely to the ground, and ſtops up the other with the end of its tail. *Vide* ASP. See *Bochart, de Animal ſacr. par.* 2. lib. iii. cap. 6. Others ſay, the ſubtilty of the *ſerpent* conſiſts in its agility and ſuppleneſs; or in a ſecret it has of recovering its ſight by the juice of fennel. But, every one propoſes his own conjecture in this matter.

We

We have ſpoken of the *ſerpents* mentioned in Scripture, under their proper articles. There were eleven kinds of *ſerpents* known among the *Hebrews*.

1. *Ephe*, אפעה the viper.
2. *Chephir*, כפיר a ſort of aſpick, or a lion.
3. *Acſhub*, עכשוב the aſpick.
4. *Pethen*, פתן the aſpick.
5. *Tzeboa*, צבוע a ſpeckled *ſerpent*, called *Hyena* by the *Greeks* and *Egyptians*.
6. *Tzimmaon*, צמאון according to St. *Jerome*.
7. *Tzepha*, צפע or צפענו *Tziphoni*, a baſiliſk: (not the fabulous cockatrice, but a *ſerpent* like others)
8. *Kippos*, קפון which the LXX. St. *Jerome*, and the *Chaldee* underſtand of the urchin, or hedgehog; but *Bochart* thinks it to be the *ſerpent* called by the *Greeks Acontias*, the dart, becauſe it darts itſelf far and high, after its prey.
9. *Shephiphon*, שפיפון which *Jerom* has tranſlated *Ceraſtes*, *Gen.* xlix. 17. This *ſerpent* is of the colour of ſand, in which it hides itſelf, and where it watches for prey. It has the name of *Ceraſtes* from a ſort of fleſhy horns, or two bunches, like grains of barley over its eyes.
10. *Shachal*, שחל LXX. ασπις. *Pſ.* xci. 13. *Thou ſhalt tread upon the lion and adder; the young lion and the dragon ſhalt thou trample under feet.* The LXX. the *Syriac*, and the *Arabic* underſtand it here; *Bochart* ſupports their opinion, and ſhews, that the name of black, (the ſignification of *ſhacal*) agrees to ſeveral *ſerpents*, particularly to the *aſpick*, the *dipſas*, the *hydra*, &c. But the greater part of the more knowing interpreters, are of opinion, that the word *ſhacal*, in this place, ſignifies a lion, and not a *ſerpent*. And this ſentiment ſeems much more probable. It is certain that this *Hebrew* word generally ſignifies a black lion.
11. The *Saraph* שרף is a flying *ſerpent*, and is the only *ſerpent* we know that has wings. The word *ſaraph* properly ſignifies to burn, and it is thought this name was given it, either becauſe of its colour, or becauſe of that heat and thirſt it creates by its biting. *Herodotus*, who had ſeen theſe *ſerpents*, ſays, lib. ii. cap. 75, 76. they had great reſemblance to thoſe which the *Greeks* and *Latins* called *Hydræ*. *Bochart* endeavours to prove they were real *hydræ*. The ſame *Herodotus* tells us, he went on purpoſe to the city of *Butus*, to ſee thoſe flying *ſerpents* of which he had heard. He ſaw near this city great heaps of bones, and the ſpines of thoſe animals, that had been killed and devoured by the *Ibis*. The place, ſays he, is a narrow neck of ground that widens towards *Egypt*. When therefore, at the beginning of ſpring, theſe *ſerpents* come out of *Arabia* into *Egypt*, the *Ibis* attacks them, and deſtroys great numbers of them. The wings of theſe *ſerpents* are not feathers, like the wings of birds, but membranes rather like thoſe of bats.

He ſays, lib. iii. cap. 107, 108, 109, 110. that theſe *ſerpents* are not large; they are ſpeckled, or of ſeveral colours; and are in ſuch great quantities in *Arabia*, that the inhabitants could not ſubſiſt for them, if Providence had allowed them to multiply according to the uſual laws of nature. But the *Arabians* affirm, that the female puts the male to death when they engender; and that the young ones at their birth kill their mother. They love ſweet ſmells, and frequent ſuch trees as bear ſpices, and the marſhes where the aromatic reed (or caſſia) grows. The *Arabians* drive them from the trees by the ſmoke of ſtyrax; and when they go to gather the reed (or caſſia) they cloath themſelves with ſkins, and cover their heads, all but their eyes; then they go into theſe marſhes, from whence they drive the winged *ſerpents*, whoſe flight has ſomething terrible, and whoſe biting is very dangerous.

We have a little enlarged on theſe *ſerpents*, called *ſaraph*, Numbers xxi. 9. Iſaiah xiv. 29. xxx. 6. becauſe it was theſe that made ſo great a deſtruction among the *Iſraelites* in the Deſart. One of theſe *ſaraphs Moſes* erected in the wilderneſs, at the ſight of which the *Iſraelites* were healed. Read *Bochart de Animal. ſacr.* p. 2. lib. iii. cap. 13. and *Cicero*, lib. i. *de Natura Deorum*; *Mela*, lib. iii. cap. 9. *Lucan*, lib. vi. *Solinus*, cap. 32. *Ammianus Marcellinus*, cap. 22. *Ælian*, lib. ii. cap. 38. and the moderns, quoted by *Bochart*, who ſpeak of theſe flying *ſerpents*.

Brazen ſerpent, Numbers xxi. 9. This was a figure of the *ſerpent*, *ſarach*, which *Moſes* elevated on the top of a pike, promiſing the *Hebrews*, that all who were bit by *ſerpents*, and who ſhould look toward this image, ſhould be healed: as the event proved. Our Saviour, John iii. 14. informs us, that this *ſerpent* was a repreſentation of his crucifixion. This *brazen ſerpent* was preſerved in *Iſrael* to the time of *Hezekiah*, who being informed the people paid a ſuperſtitious worſhip to it, had it broke in pieces, and in contempt gave it the name of *Nehuſhtan*, [a play on the word *Nachaſh*] a brazen bawble, or trifle, 2 Kings xviii. 4. See NEHUSHTAN.

The arrow ſerpent, in *Greek*, *Aconſias*, is a flying *ſerpent*, known to the *Turks* by the name of *Ocilan*, *Bibl. Orien.* p. 684. They are often ſeen in the *Archipelago*, and chiefly in the iſland of *Meteline*, they fight with one another in the air, but do men no harm. It was this kind of *ſerpent* that attacked *Iſrael* in the wilderneſs. A

learned

learned *Engliſhman* pretends, (Abp. *Tenniſon*, *Diſcourſe of Idolatry*, cap. 14. p. 354.) that the activity and ſplendor of theſe animals, may ſerve for an emblem to expreſs the zeal and purity of thoſe angels, whom Scripture calls *Seraphim*; which name the *Hebrews* gave to theſe *ſerpents*. He thinks that the angels, when they appeared to men, aſſumed the form of *ſeraphs*, or flying *ſerpents*; that the devil ſpoke to *Eve* in this appearance; that this deceived her, imagining him to be a *ſeraph*, or angel.

In the church of St. *Ambroſe* at *Milan* they pretend to keep a brazen *ſerpent*, which they ſhew for that of *Moſes*; but every one may believe of this as he pleaſes. The *ſerpent* that is always repreſented with *Eſculapius*; and with the goddeſs *Salus*; and often with the *Egyptian* deities; is a ſymbol of healing, or health, which perhaps is derived from the brazen *ſerpent* of *Moſes*.

The worſhip of the *ſerpent* is obſerved through all Pagan antiquity. The devil who tempted the firſt woman under the ſhape of a *ſerpent*, takes a pleaſure to deify this animal, as a trophy of his victory over mankind. The *Babylonians* in *Daniel*'s time worſhipped a dragon, which was demoliſhed by this prophet. *Bel and Dragon.* It is well known what worſhip was paid to the *ſerpent* at *Epidaurus*, and the manner in which it was pretended he was brought to *Rome*. The *Egyptians* ſometimes repreſented their gods with the bodies of *ſerpents*; and they paid an idolatrous worſhip to thoſe odious and dangerous animals. They called them their good *genius*'s, and regarded them as the ſymbol of medicine, of the ſun, of *Apollo*. They were committed to the charge of *Ceres* and *Proſerpine*. *Herodotus* ſays, lib. ii. cap. 74. that in his time, near *Thebes*, were to be ſeen tame ſerpents conſecrated to *Jupiter*. They did nobody any harm, and after their death they were buried in *Jupiter*'s temple. They were but ſmall, of the *Ceraſtes* kind, and had two horns.

Elian de anim. lib. xi. cap. 22. ſpeaks of a ſacred dragon, kept in *Phrygia*, in a wood dedicated to *Diana*. He alſo ſpeaks of domeſtic *ſerpents*, in the houſes of the *Egyptians*, which were fed, and looked on as houſhold-gods; and lib. xi. cap. 17. of another *ſerpent* worſhipped in a tower at *Melitus* in *Egypt*. He had a prieſt and officers to attend him. He was ſerved every day on a table, or altar, with meal kneaded up with honey, which the next day was found to be eaten up. At this day *ſerpents* are honoured in *Calicut*; the kings, and the Bramins, look on them as ſacred animals, created by God to afflict men, and to puniſh them for their ſins.

The *Ophites* took their name from *Ophis*, which, in *Greek*, ſignifies a *ſerpent*. Theſe ancient heretics worſhipped the *ſerpent* that betrayed *Eve*, and aſcribed all ſorts of knowledge to theſe animals, of which they thought them to be maſters and inventors: (*Epiphan. de hæreſ.* 37. *tren.* lib. i. cap. 34. *Origen.* lib. vi. *contra Ceſ. Tertull. de præſcript.* cap. 47.) In a word, they believed the *ſerpent* that tempted *Eve* was the *Chriſt*, which afterwards came down, and was incarnate in the perſon of *Jeſus*. That it was *Jeſus*, but not the *Chriſt*, that ſuffered. For which reaſon they made all proſelytes to their ſect renounce *Jeſus*. When their prieſts celebrated their myſteries, they made one of theſe creatures to come out of his hole, and after he had rolled himſelf on the things that were to be ſacrificed, they ſaid that *Jeſus Chriſt* had ſanctified them, and then gave them to the people to be worſhipped.

Serpent croſſing like a bar; *ſerpens vectis*, Vulgate. This *ſerpent* is noticed in two paſſages of Scripture: firſt, in *Iſaiah* xxvii. 1. *In die illa viſitabit Dominus in gladio ſuo—ſuper* Leviathan *ſerpentem vectem*, [in our tranſlation, *the piercing ſerpent.*] *& ſuper* Leviathan *ſerpentem tortuoſum.* The *Hebrew* ſays, נחש ברח, *Nachaſh beriach*, and *Nachaſh aktalon.* *Job* xxvi. 13. ſpeaks of the ſame *ſerpent*; but St. *Jerome* has tranſlated the *Hebrew* by *ſerpentem tortuoſum.* Some render the *Hebrew* נחש ברח *Nachaſh beriach*, by flying *ſerpent*, or ſhutting *ſerpent*, as a bar that ſhuts a door. *Bochart, de animal. ſacr.* p. ii. lib. v. cap. 13. thinks this *ſerpens vectis* is *the Baratell*, a fiſh known in *Oppian*, *Elian*, *Galen*, *Suidas*, under the name of *Zygæna*. Its head is neither round, nor high, nor flat, nor pointed, but on the two ſides ſtretching out tranſverſly like a bar: [the HAMMER-HEADED *ſhark.*] The *Hebrews* reckoned fiſhes in the tribe of reptiles, and *ſerpents*; alſo the crocodile, or leviathan.

Serpent is alſo taken for the devil. The inviſible *ſerpent* which tempted *Eve* by the organs of the ſenſible *ſerpent*, was the devil, as Scripture and commentators allow. Some alſo explain of the devil what *Job* ſays of *the crooked ſerpent*, and what *Iſaiah* ſays of the *ſerpent like a bar:* as in the foregoing article. St. *John*, Rev. xii. 9, 14. obſerves plainly, that the *old ſerpent* is, the devil and ſatan; *which deceiveth the whole world.* The *Jews* alſo call the devil, *the old ſerpent.* *Vide* FRAGMENT, Nos. , and PLATES.

SERUG, שרוג, *branch*, *layer*; from שרג *ſherig*: otherwiſe, *twining*; from שרג *ſharag*.

SERUG, or *Sarug*, ſon of *Reu*, and father of *Nahor*. Gen. xi. 20, 21, 22. 1 Chron. i. 26.

It is pretended that *Serug* was the firſt after the Deluge,

deluge, who began to worſhip creatures. *Clem. Alex. Euſeb. Epiphan. Theodor.* In his time men formed a multitude of idols, by which the devil performed many prodigies. *Serug* thought he might adore the images of men, who had diſtinguiſhed themſelves by their virtues, and by their good deeds performed for mankind. This introduced the worſhip of the dead, and by conſequence, idolatry and polytheiſm.

I. SERVANT. This word generally ſignifies a ſlave: becauſe formerly among the *Hebrews*, and the neighbouring nations, the greater part of ſervants were ſlaves; they belonged abſolutely to their maſters, who had a right to diſpoſe of their perſons, their bodies, goods, and even of their lives, in ſome caſes.

II. SERVANT. The *Hebrews* had two ſorts of *ſervants*, or ſlaves. Levit. xxv. 44, 45, &c. Some were ſtrangers, bought, or taken in war, and their maſters kept them, exchanged them, or ſold them; as their goods. The others, were *Hebrew* ſlaves, who being poor, ſold themſelves, or were ſold to pay their debts; or were delivered for ſlaves by their parents, in caſes of neceſſity. This ſort of *Hebrew* ſlaves continued in ſlavery only to the year of Jubilee; when they might return to liberty, and their maſters could not detain them againſt their wills. If they deſired to continue with their maſters, they were brought before the Judges; here they made a declaration, that for this time they diſclaimed the privilege of the law, and had their ears bored with an awl againſt the door-poſts of their maſter's houſe; after which they had no longer any power of recovering their liberty, till the next year of Jubilee after nine and forty years. Exod. xxi. 2, 5, 6, 7, &c.

III. SERVANT, a man who dedicates himſelf to the ſervice of another, by his own choice, will, and inclination. Thus, *Joſhua* was the *ſervant* of *Moſes*, *Eliſha* of *Elijah*, *Gehazi* of *Eliſha*, St. *Peter*, St. *Andrew*, St. *Philip*, &c. were *ſervants* of *Jeſus Chriſt*.

IV. SERVANT, the ſubjects [rather the officers] of a prince. The *ſervants* of *Pharaoh*, the *ſervants* of *Saul*, of *David*, i. e. their ſubjects in general; and their domeſtics in particular. In like manner, the *Philiſtines*, the *Syrians*, and other nations, were *ſervants* of *David*; i. e. they obeyed him, they paid him tribute.

V. SERVANTS of *God*, the *ſervants* of the Lord, the prieſts, the prophets, thoſe who make profeſſion of a particular piety The name Man of God, and *ſervant* of God, is often given to *Moſes* by way of eminence; and St. *Paul* often takes the ſame character. He gives excellent rules of morality to *Chriſtian* ſlaves. 1 Cor. vii. 21, 22, &c. Epheſ. vi. 5, 6, 7. Coloſ. iii. 22. 2 Tim. ii. 9.

VI. SERVANTS, or *ſlaves*, as oppoſed to thoſe who are *free*, and to *the Children of the Promiſes*, repreſent the *Jews*, in contradiſtinction from the *Chriſtians*. The *Jews* were the ſlaves, repreſented by *Hagar* and *Iſhmael*; *Chriſtians* are the children of liberty, repreſented by *Sarah* and by *Iſaac*. *Vide* the epiſtle to the *Galatians*.

SESOSTRIS, king of *Egypt*. We ſhould not have mentioned this prince, but that ſeveral have pretended he is the *Shiſhak*, or *Seſac*, who invaded *Rehoboam*, ſon of *Solomon* king of *Judah*. *Herodotus* ſays, lib. 2, that from *Mœris* to *Seſoſtris*, there was no king whoſe actions deſerved notice. When this prince had reduced the people beyond the Gulph of *Arabia*, or the *Red-ſea* he turned his arms againſt the nations on the continent, and ſubjected them. Thoſe whom he found warlike, and who valiantly fought for their liberties, he diſtinguiſhed by honourable inſcriptions, ſet up in their countries, which mentioned their valour and brave reſiſtance; thoſe, on the contrary, who did not gallantly defend themſelves, he marked with infamy, by erecting monuments in their country, which ſhewed they had behaved like women. And this was expreſſed on the monuments after a manner equally ſhameful and ignominious; not only by letters, but alſo by figures engraven thereon: [*i. e.* The ſexual parts; which among the *Egyptians* was expreſſed by an upright triangle: Δ] *Herodotus* aſſures us, that in *Paleſtine* he had ſeen theſe inſcriptions and monuments of *Seſoſtris*, with diſgraceful figures.

Herodotus thinks, that from thence he paſſed into the country of the *Colchians*, of which he has no certain proof, except that the *Colchians*, as well as the *Egyptians*, received circumciſion; that their language is the ſame, and that they make linen after the ſame manner.

This is the ſubſtance of what *Herodotus* informs us concerning *Seſoſtris*, wherein he mentions but one word about the conqueſts of this prince in *Paleſtine*; yet this is all the foundation that they have, who make *Shiſhak* to be *Seſoſtris*.

SESTERTIUS, a *Roman* money. Its name is not in Scripture. Its value was about three half pence; ten *Seſtertii* made one ſhilling and five pence; one hundred *Seſtertii* made fourteen ſhillings and three-pence; and a thouſand *Seſtertii* made ſeven pounds, two ſhillings and ſixpence.

The *Roman Seſtertius*, according to Dr. *Arbuthnot*, was in value ſomething more than is determined by

by our author. He makes it one penny three farthings, and three quarters of a farthing, of our money.

A great *Seſtertius*, *unum Seſtertium*, was a thouſand ſmall *Seſtertii*.

SETH, שת, *put*, or *who puts*; from שות *ſhuth*, *to put*.

SETH, ſon of *Adam* and *Eve*, born A. M. 130. Gen. v. 3, 6, 10, 11. *Seth* at the age of one hundred and five years begat *Enos*, A. M. 235. He lived after this eight hundred and ſeven years; in all nine hundred and twelve years: and died A. M. 1042, *ante* A. D. 2962. *Seth* was the chief of the race of the ſaints, and of *the Children of God*, as Scripture calls them, Gen. vi. 2, who preſerved the true religion and piety, when the deſcendants of *Cain* had abandoned themſelves to wickedneſs.

An apocryphal book, called the *Leſſer Geneſis*, pretends, that when *Seth* was forty years of age, he was rapt up into Heaven by the angels, and was there told of the crime that the watchers, or angels ſhould commit; the deluge that ſhould drown the world; and the coming of our Saviour into the world: of which events he informed his parents *Adam* and *Eve*. That the poſterity of *Seth* continued for a thouſand years after the creation of the world, in the country juſt above *Eden*, where they lived in profound peace and quiet; but the Devil being envious of their happineſs and innocence, ſeduced them by the charms and beauty of the daughters of men: or, as *Moſes* ſays, *The ſons of God ſaw the daughters of men, that they were fair; and they took them wives of all which they choſe*. Laſtly, the ſame book tells us, that *Seth* at the age of one hundred and ninety one years, took to wife his own ſiſter called *Azura*. *Epiphanius* calls her *Orea*; and *Irenæus*, or rather the *Gnoſticks* in *Irenæus*, call her *Norea*. *Irenæ*. lib. 1. cap. 34, *ex Gnoſt*. *Syncell*. *Chronic*. p. 10, *ex parva Geneſi*.

The heretics called *Sethians*, believed, that *Seth* was the *Chriſt*, and that *Jeſus Chriſt* was this patriarch, who after having been tranſported out of the world, at laſt returned into it again in a miraculous manner, and was named *Jeſus*. They did not acknowledge his birth of the virgin *Mary*. They ſaid he had the name of *God* given him before the deluge; for it was of his ſons that it was ſaid, *The ſons of God ſaw the daughters of men*. *Theodoret*. *qu*. 47 *in Geneſ*. *Suidas in Seth*. And this was either becauſe of his eminent piety, or becauſe he invented the uſe of letters and writing, and the names of the ſtars and planets. An ancient chronicle ſays, Vide *Rador*. *animadvers*. *in Chronic*. *Alex*. p. 18. that this patriarch being ſnatched up into Heaven, as we have ſaid before, his face ever after appeared luminous, like *Moſes's* face after he had converſed with the Lord on Mount *Sinai*.

Several impertinent books have been aſcribed to *Seth*. It is known what *Joſephus* ſays of the two columns erected before the deluge by the children of *Seth*: one was of brick, to withſtand the fire; and the other was of ſtone, to withſtand the water: upon which they inſcribed their diſcoveries in aſtronomy. *Vide* SEIRATH. *Lambecius* cites a manuſcript in the Emperor's library, called, *The Aſtronomy delivered by an angel to the patriarch* Seth. The author of the imperfect work on St *Matthew*, ſpeaks of a book that bore the name of *Seth*, which mentioned the ſtar that appeared to the *Magi*, and the preſents they made to our Saviour. *Epiphanius* ſays, *Hæreſ*. 28. *Gnoſtic*. cap. 8, & *hæreſ*. 39. cap. 5, that the *Gnoſtics* and *Sethians* had ſeveral books that bore the name of *Seth*. The *Mahometans* aſſure us, that God ſent *Seth* not leſs than fifty volumes, which were brought him from Heaven. The *Arabians*, the *Ethiopians*, and the *Samaritans* pretend alſo to have the books of this antient patriarch. See *Fabricius*, *Apocrypha* V. T. Art. SETH.

The *Muſſulmen* hold by a fabulous tradition, that thoſe who are called in ſcripture, *the children of God*, were of a peculiar ſpecies, between men and angels. They made a continual war with the *Dives* or giants, which were the children of *Cain*. The patriarch *Seth* had made a law, which was contained in a book called, *the book of Seth*, wherein were the pretended revelations he had received to confirm his miſſion; and his deſcendants uſually ſwore, *by the true law of the prophet* Seth. The ſame *Muſſulmen* believe, that when this patriarch had viſited the ſepulchre of *Adam*, which was in the midſt of the earth, in the place where afterwards was built *Jeruſalem*, and the temple; he came into *Arabia Fœlix*, and there built the city *Medinath al-Scheith*, the city of *Seth*; and *Medinath al-Jemen*, the capital city of *Jemen*; which ſtill bear thoſe names.

SETHON, king of *Egypt*, reigned at the time *Sennacherib* invaded *Hezekiah* king of *Judah*. *Herodotus* lib. 2, ſays, *Sethon* ſucceeded King *Amaſis*, who was blind. *Sethon* committed a great fault in government, by neglecting warlike men, as uſeleſs, diſgracing them on all occaſions, and taking from them thoſe eſtates that had been given them by the kings his predeceſſors. This was the reaſon that in the war, which was declared againſt him by *Sennacherib* king

king of *Aſſyria* and *Arabia*, they refuſed to obey him. In this perplexity *Sethon* addreſſed himſelf to his God, and with tears in his eyes laid before him the danger he was in. After prayer he fell aſleep, and while he ſlept his God commanded him in a dream, to march out boldly to meet his enemy, and he would ſupply him with auxiliary troops. He therefore took with him what ſoldiers he had, and went to encamp at *Peluſium*, which is, as it were, the key of *Egypt*. His little army was compoſed only of citizens and merchants, men without experience in affairs of war; for thoſe who had made war their profeſſion would not follow him. The ſame night that he arrived at *Peluſium*, a multitude of field rats invaded the camp of the enemy, gnawed their bows and quivers, and the thongs of their bucklers; ſo that the day following, finding themſelves unable for war, they betook themſelves to flight, after loſing many of their men. To preſerve the memory of this event, they repreſented *Sethon* in the temple of *Vulcan*, in a ſtatue of ſtone, holding a rat in his hand, with this inſcription; *Thoſe that look upon me, let them remember to be pious.* This figure was to be ſeen in *Herodotus*'s time.

Thus the *Egyptians* prieſts related the defeat of *Sennacherib*. *Vide* SENNACHERIB.

SETHUR, סתור, *That hides, that deſtroys*; from סתר *ſathar, to hide, to deſtroy*. Numb. xiii. 13.

SEVEN. This number is conſecrated, as it were, in the holy books, and in the religion of the *Jews*, by a great number of events, and myſterious circumſtances. God created the world in *ſeven* days, and conſecrated the ſeventh day to repoſe. This reſt of the ſeventh day, according to St. *Paul*, Heb. iv. 4, intimates eternal reſt. Not only the ſeventh day was honoured among the *Jews*, by the repoſe of the ſabbath, but every ſeventh year was alſo conſecrated to the reſt of the earth, as a ſabbatical year; alſo the ſeven times ſeventh year, or after forty-nine years, as the year of Jubilee. In the prophetic ſtile, a week, *i. e.* ſeven days, often ſignifies ſeven years. Dan. ix. 24, 25, 26. *Jacob* ſerved his father-in-law *Laban* ſeven years for each of his daughters. *Pharaoh*'s myſterious dream repreſented to his imagination ſeven fat oxen, and ſeven lean ones; ſeven full ears of corn, and ſeven empty and ſhrivelled. Theſe denoted ſeven years of plenty, and ſeven of ſcarcity. The number of ſeven days is obſerved in the octaves of the great ſolemnities—of the Paſſover; of the feaſt of Tabernacles; the dedication of the Tabernacle and the Temple; obſerve alſo, the ſeven branches of the golden candleſtick; the number of ſeven ſacrifices, appointed on ſeveral occaſions; Numbers xxviii. 11. xxix. 17, 21, &c. ſeven trumpets, ſeven prieſts that ſounded them; ſeven days to ſurround the walls of *Jericho*, Joſh. vi. 4, 6, 8. In the *Revelations*, —the ſeven churches, ſeven candleſticks, ſeven ſpirits, ſeven ſtars, ſeven lamps, ſeven ſeals, ſeven angels, ſeven phials, ſeven plagues, &c. In a word, we may ſay we find the number ſeven throughout Scripture.

The number ſeven is ſometimes put for many, a great number. *Iſaiah* ſays, iv. 1. ſeven women ſhall lay hold on one man, to aſk him to marry them. *Hannah* the mother of *Samuel* ſays, ſhe who was barren had ſeven children, 1 Sam. ii. 5. (*Peperit plurimos*, Vulgate.) *Jeremiah* xv. 9, uſes the ſame expreſſion. God threatens his people, to ſmite them ſeven times for their tranſgreſſions, Lev. xxvi. 24, *i. e.* ſeveral times.—The *Pſalmiſt* ſpeaking of very pure ſilver, ſays it is *purified ſeven times* Pſalm xii. 6. And Pſalm lxxix. 12, *Render unto our neighbours ſevenfold into their boſom.* Puniſh them ſeverely. The ſlayer of *Cain* was to be puniſhed ſeven times; but the ſlayer of *Lamech* ſeventy times ſeven times, Gen. iv. 15, 24. The wiſe man ſays, Ecclus. vii. 3, *Sow not upon the furrows of unrighteouſneſs, and thou ſhalt not reap them ſevenfold*; *i. e.* many times. The ſlothful man thinks himſelf wiſer than ſeven men, that ſet forth Proverbs: many wiſe men. Prov. xxvi. 16, St. *Peter* aſks our Saviour, Matt. xvii. 21, 22, How many times ſhall I forgive my neighbour? ſeven times? *Chriſt* anſwers him, not only ſeven times, but ſeventy times ſeven times. *Amos* often repeats, I will not pardon the ſeven—*i. e.* numerous—ſins of *Damaſcus*, of *Edom*, of *Gaza*, of *Tyre*, of *Ammon*, &c. but I will puniſh them with rigour. Amos i. 3, 6, 9. ii. 13.

See WEEK, SABBATH, SABBATICAL YEAR, JUBILEE, *&c.*

The ſeventy weeks of Daniel. *Vide* WEEK. Dr. *Prideaux*, *Connexion* tom. 1, p. 13, 14, &c, begins them from the ſeventh year of king *Artaxerxes Longimanus*; the year of his decree in favour of *Eſdras*, for his returning to *Jeruſalem*.

SEVENTY *Interpreters*. See SEPTUAGINT.

SEVENTY *Diſciples*. This name is given to thoſe ſeventy two diſciples who were choſen by *Jeſus Chriſt*, and ſent to preach before him. Luke x. 1, 17. See DISCIPLE.

SEXTARIUS, a *Roman* meaſure for liquids. It contained two *Heminæ*, or ten *Roman* ounces, according to *Fannius*.

Heminas recipit geminas Sextarius unus.

Budeus, lib. v. *de aſſe*, thinks the *Sextarius* was

nearly the same as the pint of *Paris*. St. *Jerome* on *Ezekiel* says, that a man may be supported, by only drinking two *Sextarii* a day.

SHAALABBIM, שעלבים, *That beholds the heart*; from שעה *ſhahah*, *to ſee*, and לבב *lebab*, *the heart*: otherwiſe, *fiſt*, or *hand*, or *fox of the ſea*; from שעל *ſhoal*, *the hand*, or שועל *ſhual*, *a fox*, the preposition ב *beth*, *in*, and ים *jam*, *the ſea*. Jud. i. 35.

SHAALABIN, שעלבין, *The underſtanding of the fox*; from שועל *ſhual*, *a fox*, and בן *bun*, *underſtanding*. Joſh. xix. 42.

SHAALABBIN, *Shaalabin*, *Salebim*, or *Selebin*. A city of *Dan*, *Joſh.* xix. 42. adjoining to *Ajalon* and *Heres*, *Judg.* i. 35, and near the cities of *Makas*, and *Bethſhemeſh*: which circumſtances pretty nearly ſhew its ſituation. The preſent *Hebrew* text reads *Shaalabim*. *Euſebius* in *locis Hebr.* calls it *Salaba*, and places it in *Samaria*. St. *Jerom* calls it *Salebi*, and joins it to *Ajalon* and to *Emmaus*. The *Septuagint* call it *Salamin*, or *Talamin*. *Hieron. Con. in Ezekiel* xlviii. LXX. *in Græc.*

SHAALBON, שעלבני, σαλαβὼνίτης, *The underſtanding*, *the ſon*, *the building of the fox*, *of the fiſt*, or *of the path*; from בן *bun*, *the underſtanding*, בן *ben*, *a ſon*, and בנה *banah*, *a building*, and שעל *ſhual*, *the hand*, *the fiſt*, or שועל *ſhual*, *a fox*, or from בשעל.

SHAALBON, or *Salabon*, the name of a place in *Judea*. We read of *Eliahba* of *Shalbon*, one of the heroes of *David*'s army, 2 Sam. xxiii. 32, and 1 Chron. xi. 33. *Shaalbon* is doubtleſs the ſame as *Selbon* beyond *Jordan*. This muſt have been a conſiderable place, ſince *Joſephus* notices it as giving name to the diſtrict *Selbenite*, which limits *Perea* eaſt, with *Philadelphia* and *Gerar*. *Joſeph. de Bello*, lib. 3, cap. 2.

SHAAPH, שעף, *That thinks*; from שוף *ſhahaph*: otherwiſe, *that flies away*; from עוף *huph*, *to fly*, *a bird*. Son of Jahdai, 1 Chron. ii. 47.

SHAARAIM, שערים, σαρεὶμ. *Gates*, *valuations*, *hairs*, *barley*, *tempeſts*, *goats*, *hairy*, *demons*; from שער *ſhahar*, or שעיר *ſhahir*, or שערה *ſhorah*, according to different readings.

SHAARAIM, or *Saarim*, a city of *Simeon*, 1 Chron. iv. 31, apparently the *Sharaim*, or *Saraim*, of *Judah*, *Joſh.* xv. 36. Several cities of *Judah* were afterwards transferred to *Simeon*.

SHADDAI, *Sadai*, or *Saddai*, שדי *Shadai*. אל שדי אני *Ego Dominus omnipotens*. This is one of the *Hebrew* names of God, which the LXX. and *Jerom* generally tranſlate *Almighty*. It is moſt commonly put alone, as Numbers xxiv, 4. 16. *Who ſaw the viſion of the Almighty*, (*Shadai*.) Ruth i. 21. *The Almighty* (*Shadai*) *hath afflicted me*. Job vi. 4. *The arrows of the Almighty* (*Shadai*) *are within me*. *Job* more frequently uſes this word, than any other of the ſacred writers. It is not found in the books of *Solomon*. Sometimes it is joined with *El*, which is another name of God, *El-Shadai*, God-Almighty. Gen. xvii. 1.

It ſhould ſeem that *Sadai* or *Shadai* is from the *Hebrew Sadad*, or *Shadad*, which ſignifies to ravage, to ruin, to pillage; *q.* God the deſtroyer, the God of devaſtation: but according to another derivation, it may be rendered the God of the fields, or the God of nipples: [rather, *the God of bounty*: *the* SHEDDING *God*.]

SHAASHGAZ, שעשגז, *He that preſſes the fleece*; from עשה *haſhah*, *to ſqueeze*, and גז *gazaz*, *a fleece*: otherwiſe, *he that performs the ſhearing of the ſheep*; from עשה *haſhah*, *to perform*, *to make*, and גזי *gazazi*, *the ſheep-ſhearing*. This word is *Perſian* or *Mediſh*, its true etymology cannot be had from the *Hebrew*.

SHABBETHAI, שבתי, σαββαθαῖος, *My Sabbath*, *my reſt*; from שבת *ſhabath*, *repoſe*, and the pronoun י *i*, *my*. Nehem. xi. 16.

SHACHIA, שכיה, *protection*, *incloſure*, *branch of the Lord*; from שוך *ſhuc*: otherwiſe, *reſt of the Lord*; from שכך *ſhacac*, *to reſt*, and יה *jah*, *the Lord*. Son of *Shaharaim*. 1 Chron. viii. 13.

SHADRACH, שדרך, *tender nipple*, or *field ſoft and tender*; from שד *ſhod*, *nipple*, or שדה *ſhadah*, *field*, and רכך *racac*, *tender*. This is a *Babylonian* word, whoſe etymology is hardly to be found in the *Hebrew* tongue.

SHADRACH, or *Sidrach*: The *Chaldean* name given to *Ananias*, a companion of *Daniel*, at the court of King *Nebuchadnezzar*, Dan. i. 7. See ANANIAS.

SHAGE, שגא, σαγαὶ, *that is ignorant*, *or in error*; from שגג *ſhagag*: otherwiſe, *that increaſes and multiplies*; from שגא *ſhaga*.

SHAGE, or *Sage*, father of *Jonathan*, who was a hero of *David*'s army, 1 Chron. xi. 34, Jonathan *the ſon of* Shage, *the* Hararite. But 2 Sam. xxiii. 33, reads *Jonathan*, *Shammah*, the *Hararite*.

SHAHARAIM, שחרים, *blacks*, *troubles*, or *that riſe early*; from שחר *ſhachar*.

SHAHARAIM, or *Saharaim*, ſon of *Uzzah*, and father of *Jobab*, *Zibia*, *Meſha*, &c. of *Benjamin*. 1 Chron. viii. 8.

SHAHAZIMAH, שחצימה, *humiliations of the faſt*; from שחח *ſhachach*, *to be humble*: otherwiſe, *pit of the faſt*; from שחוח *ſhechuth*: or *meditation of the faſt*; from שוח *ſhuach*, and צום *tſum*, *faſt*: otherwiſe, *pride of the ſea*; from שחץ *ſhachats*, *pride*, and ים *jam*, *the ſea*. A city Joſh. xix. 22.

SHALIM, שעלים, *fox*, or *fiſt*; from שעל *ſhaal*: otherwiſe, a *path*; from משעול *miſhol*.

SHALIM,

SHALIM, or *Salim*. See SALEM, and 1 Sam. ix. 4, where *Shalem* may ſtand for *Jeruſalem*.

SHALISHA, שלישה, *three*, or *the third*; from שלש *ſhaloſh*: otherwiſe, *prince, captain*; from שליש.

SHALISHA, or *Saliſſa*, or *Baal-ſaliſa*. *Shaliſha* is mentioned 1 Sam. ix. 4; and *Baal-ſaliſha*, 2 Kings iv. 42. *Shaliſha* was fifteen miles from *Dioſpolis*, in the canton *Thamnitica*, north of *Jeruſalem*. See *Euſebius*, and St. *Jerom*, in *Beth-ſchaliſa*.

SHALLUM, שלם, *perfect*, *pacific*; from שלם *ſhalam*, *peace*.

I. SHALLUM, *Shillem*, *Salom*, *Sellem*, or *Sellum*, ſon of *Naphtali*, chief of a family. Numb. xxvi. 49.

II. SHALLUM, ſon of *Jabeſh*, or perhaps a native of *Jabeſh*. He treacherouſly killed *Zechariah*, king of *Iſrael*, and uſurped his kingdom, but held it only one month. *Menahem* the ſon of *Gadi* killed him in *Samaria*. The Scripture ſays, that *Shallum* was the executioner of the threatnings of the Lord, againſt the houſe of *Jehu*. 2 Kings xv. 10, 11, 12. A. M. 8232, *ante* A. D. 772.

III. SHALLUM, ſon of *Tikvah*, or *Tickvath*: or native of *Tickvah*, huſband of the propheteſs *Huldah*, who lived under *Joſiah*, king of *Judah*, 2 Kings xxii. 14.

IV. SHALLUM, ſon of *Siſami*, and father of *Jekamiah*, of *Judah*, 1 Chron. ii. 40.

V. SHALLUM, ſon of *Shaul*, and father of *Mibſam*, of *Simeon*, 1 Chron. iv. 25.

VI. SHALLUM, fourth ſon of *Joſiah*, king of *Judah*, 1 Chron, iii. 15. Jer. xxii. 11. The ſame as *Jehoahaz*; made king after the death of *Joſiah*; the king of *Egypt* carried him priſoner into *Egypt*, 2 Kings xxiii. 30, 31, 34. See JEHOAHAZ.

VII. SHALLUM, ſon of the high prieſt *Zadok*, and father of *Hilkiah* the high prieſt, 1 Chron. vi. 12, 13. *Shellum* is called *Meſhellum*, 1 Chron. ix. 11. He lived in the time of *Hezekiah*, or of *Ahaz*; and was the immediate father of *Azariah*, and only uncle to *Hilkiah*. He ſeems to be the *Salom* of *Baruch*, i. 7.

VIII. SHALLUM, ſon of *Korah*, 1 Chron. ix. 19, 31. He was ſpared in the deſart, when the earth opened and ſwallowed up his father. Numb. xxxi. 11. The deſcendants of *Shallum* had an office in the Temple; which was to take care of the cakes that were fried there.

IX. SHALLUM, ſon of *Colhoſeh*, chief of the town of *Mizpah*; he rebuilt, at his own charge, the fountain-gate at *Jeruſalem*, after the return from *Babylon*. Nehem. iii. 15.

SHALMAI, שלמי, *My garment*; from שלמה *ſhalmah*, *a garment*, and the pronoun י *i*, *my*.

SHALMAN, שלמן, *peaceable*, *perfect*, or *that rewards*; from שלם *ſhalam*. See *Salma*, or *Salmon*.

SHALMANESER, שלמנאסר, *peace tied or chained*, or *perfection and retribution*, or *peace taken away*, or *that withdraws*; from שלם *ſhalam*, *peace*, *perfection*, *and retribution*, and אסר *aſar*, *to tie*, or יסר *jazar*.

SHALMANESER, or *Salmanaſar*, king of *Aſſyria*, ſucceeded *Tiglath-pileſer*, and had *Sennacherib* for his ſucceſſor. He began to reign A. M. 3276, reigned fourteen years, and died A. M. 3290, 2 Kings xvii. 3. It is very probable he is called *Enemeſſar* in the *Greek* of *Tobit*, i. 2. and *Shalman* in *Hoſea* x. 14. The Scripture tells us of *Shalmaneſer*, that he came into *Paleſtine*, ſubdued *Samaria*, and obliged *Hoſhea* the ſon of *Elah*, to pay him tribute; but in the third year, being weary of paying tribute, *Hoſhea* took ſecret meaſures with *So*, king of *Egypt*, to remove this ſubjection. *Shalmaneſer* brought an army againſt him, ravaged *Samaria*, beſieged *Hoſhea* in his capital city; and notwithſtanding his long reſiſtance, (for he held out three years, 2 Kings xvii. 1, 5, 6, 7, &c. and xviii. 9, 10) he took the city, put *Hoſhea* into bonds, carried away the people beyond the *Euphrates*; and thus he ruined the city and kingdom of *Samaria*, which had ſubſiſted two hundred and fifty-four years, from A.M. 3030, to 3283, *ante* A D. 721. *Tobit* was among the captives carried away by *Shalmaneſer*, but afterwards got into the good graces of this prince, who gave him liberty to do what he pleaſed, and to live where he would. According to the *Greek*, he even made him his purveyor, which was an officer to furniſh proviſions to the king's houſhold.

Profane authors tell us, that this prince made war alſo with the *Tyrians*, *Menander apud Joſeph. Antiq.* lib. 9. cap. 14, & *cont. Apion*, lib. 1. *Eleleus*, king of *Tyre*, ſeeing the *Philiſtines* were much weakened by their war with *Hezekiah*, king of *Judah*, took this opportunity of recovering to his obedience, the city of *Gath*, which had revolted from him. The *Gittites* fearing the power of the king of *Tyre*, had recourſe to *Shalmaneſer*, who marched with all his forces againſt the *Tyrians*. At his approach, the city of *Sidon*, *Acce*, afterwards *Ptolemais*, (now *Acre*,) and the other maritime cities of *Phenicia* ſubmitted to *Shalmaneſer*.

But the *Tyrians*, with only twelve ſhips, having in a ſea-fight defeated the united fleet of the *Aſſyrians* and *Phenicians*, acquired by this victory ſo great a reputation at ſea, and became ſo formidable, that *Shalmaneſer* durſt no more engage them by ſea. He withdrew therefore into his

own dominions, but left a great part of his army to beſiege *Tyre*. The beſiegers made but a ſlow progreſs, by reaſon of the brave reſiſtance of the beſieged, the troops of *Shalmaneſer* ſtopt up the aqueducts, and cut the pipes that brought the water into the city, which reduced the *Tyrians* to the laſt extremity, but the *Tyrians* dug wells in their city, and, by this means held out five years longer. In the mean time, *Shalmaneſer* dying, they were delivered from the ſiege. *Uſher* places this ſiege A.M. 3287, *ante* A.D. 717.

SHAMA, שמע, שמא, *that hears*, or *obeys*; from מע, *to hear*. 1 Chron. ii. 43.

SHAMA, or *Samma*, ſon of *Hothan* the *Aroerite*, 1 *Chron.* xi. 44. Called *Shammah* the *Harodite* 2 *Sam.* xxiii. 25. and *Shammoth* the *Harorite*, 1 *Chron.* xi. 27.

SHAMARIAH, שמריה, See SHAMER, and יה *jah*, *the Lord*. Son of *Rehoboam*. 2 Chron. xi. 19.

SHAME, *Ignominia*. To uncover the *ſhame*, ignominy, or nakedneſs of a perſon, are ſynonymous terms. Lev. xviii. 15, 17, &c. *Iſaiah* xx. 4. threatens the *Egyptians*, that they ſhould be led away captive, ſtark naked, without any thing to cover their ſhame, or nakedneſs. The golden calf worſhipped by the *Iſraelites* in the wilderneſs, is called by *Moſes*, Exod. xxxii. 25. a filthy ſhame, an idol of droſs and filth. St. *Paul*, Rom. i. 26. calls ſhameful, or *vile affections*, thoſe ignominious and brutiſh paſſions, which were indulged by the carnal pagans. Prov. iii. 35. *Shame ſhall be the promotion of fools*. The promotion of fools ſhall be their own ſhame, and the diſgrace of thoſe who promote them. [Perhaps, as wiſe men are promoted to greater honour, fools ſhall be promoted to greater ſhame.]. Prov. ix. 7. *He that reproveth a ſcorner, getteth to himſelf ſhame:* he loſeth his labour, and ſhall only get diſcredit by it. Pſalm lxxxiii. 16. *Fill their faces with ſhame*, reprove them, O Lord, and then let them fall into diſgrace. *Vide* FRAGMENT No. 305. When the *Syrians* took king *Joaſh* captive, they executed ſhameful judgments againſt him; they treated him ſhamefully, or made him ſuffer corrections that were ſhameful, and not befitting the dignity of a king. 2 Chron. xxiv. 24.

SHAMED, שמד. *That breaks and deſtroys*.

SHAMED, or *Samad*, ſon of *Elpaal*, of *Benjamin*, 1 *Chron.* viii. 12.

SHAMER, שמר, *guardian*, *diamond*, *dregs*, *buſh*, *thorn*; from שמר *ſhamar*.

SHAMGAR, שמגר, *named a ſtranger*; from שם *ſhem*, *a name*, and גר *ger*, *a ſtranger:* otherwiſe, *he is here a ſtranger;* from שם *ſham*, *here*, *there*, and גר *ger*, *a pilgrim*, *a ſtranger:* otherwiſe, *rumination*, or *deſolation of the name*; from גרר *garar*, *to ruminate*, *to lay deſolate*, and שם *ſhem*, *a name:* otherwiſe, *ſurprize*, *aſtoniſhment of the ſtranger*; from שמם *ſhamam*, *to make deſolate*, *to be aſtoniſhed*, and גר *ger*, *a ſtranger*.

SHAMGAR, or *Samgar*, ſon of *Anath*, the third judge of *Iſrael*, after *Ehud*, and before *Barak*. Judg. iii. 31. The ſcripture only ſays that he defended *Iſrael*, and killed ſix hundred *Philiſtines* with an ox goad. From the peace obtained by *Ehud* A.M. 2679, to whom *Shamgar* ſucceeded, till the ſervitude under the *Canaanites*, A.M. 2699, are twenty years.

SHAMGAR-NEBO, סמגר־נבו *perfume*, or *odour of the ſtranger;* from סם *ſam*, *oil*, or *perfume*, and גר *ger*, *a ſtranger:* otherwiſe, *perfume of him that ruminates*, or *that fights*; from גרר *garar*, *to ruminate*, or from גרה *garah*, *to fight*. See NEBO.

SHAMGAR-NEBO, or *Semegar-nabu*, a great man or general officer of *Nebuchadnezzar's* army. Jer. xxxix. 3.

SHAMHUTH, שמהות *deſolation*, *deſtruction*, *aſtoniſhment:* from שמם *ſhamam:* otherwiſe, *deſolation of iniquity;* from the ſame שמם *ſhamam*, and הוה *havah*, *iniquity*.

SHAMHUTH, or *Samaoth*, of *Iſrah*, a general of *David* and *Solomon*; who commanded 24,000 men, 1 *Chron.* xxvii. 8.

SHAMIR, שמיר, *priſon*, *buſh*, &c. See SAMARIA.

I. SHAMIR, or *Samir*, ſon of *Micah*, a *Levite*, 1 *Chron.* xxiv. 24.

II. SHAMIR, a city of *Judah*, *Joſh.* xv. 48. Some copies of the LXX read *Saphir* inſtead of *Shamir*.

III. SHAMIR, a city of *Ephraim*, in the mountains belonging to this tribe, where dwelt *Tola* the judge of *Iſrael*, *Judg.* x. 1.

IV. SHAMIR: שמיר *ſhamir*. *Spinæ*, *adamas*, *lapis ſmiris*. This word is found in ſeveral places of the *Hebrew* text of the *Old Teſtament*, and ſignifies ſometimes thorns, briars, Iſai. v. 6. vii. 23, 24, 25. ix. 18. x. 17. xxvii. 4. xxxii. 13. or the place where they grow; and ſometimes a ſtone, Jerem. xvii. 1. Ezek. iii. 9. Zech. vii. 12. or an inſtrument of extraordinary hardneſs, proper to poliſh precious-ſtones; from whence it is ſometimes tranſlated by *diamond*. The *Rabbins* have much amuſed themſelves about the marvellous properties of the *Shamir*.

Bochart having examined what is ſaid of the *Shamir*, has proved that it was neither a worm, nor a rock, nor a diamond, but a ſtone, ſo hard, that lapidaries commonly uſed it to poliſh their precious-ſtones. *Bochart. de animal, ſacr.* p. 2, lib. 6. cap. 1. This author ſhews, againſt the opinion of *Cardan*, that the ancients knew it, and

and applied it to this uſe. *Heſychius* ſays, it was a kind of ſand; but this is, becauſe it is reduced to powder, which powder is uſed in poliſhing gems. [*q? emery*, *frit*, or &c.]

SHAMLAI, שמלי, *my garment.*

SHAMMAH, שמה, σαμαὰ, *loſs*, *deſolation*, *aſtoniſhment*; from שמם *ſhamam*, otherwiſe, *name*, or *named*, or *put*; from שם *ſham*, or *ſhem*, *here*, *there*, or *named*, according to different readings.

I. SHAMMAH, *Samma*, or *Semma*, ſon of *Reuel*, and grandſon of *Eſau*, *Gen.* xxxvi. 13.

II. SHAMMAH, ſon of *Jeſſe*, and brother of *David*, 1 *Sam.* xvi. 9.

III. SHAMMAH, the *Harorite*, ſon of *Agee*, a hero of *David*'s army, 2 *Sam.* xxiii. 11.

SHAMMAI, שמי, *my loſs*, or *my deſolation*, or *my aſtoniſhment*: from שמם *ſhamam*, and the pronoun י *i*, *my*: otherwiſe, *the heavens*; from שמים *ſhamaim*.

SHAMMAI, *Sammai*, or *Sameas*, ſon of *Rekem*, and father of *Maon*, 1 *Chron.* ii. 44. *Rekem* is *Petra*, the capital of *Arabia Petrea*. *Maon* is a city of the ſame diſtrict. *Maon* is near *Beth-ſhur*, another city on the ſouth of *Judah*. Theſe genealogies of cities, ſhew the people that firſt inhabited them.

SHAMMOTH, שמות, *names*, *deſolations*, &c. from שמם *ſhamam*.

SHAMMUA, שמוע, σαμυ, *he that is heard*, *or obeyed*; from שמע *ſhamah*.

I. SHAMMUA, *Sammua*, *Simmaa*, or *Samua*, ſon of *Zaccur*, of *Reuben*, *Numb.* xiii. 4. One deputed to view the *land of promiſe*.

II. SHAMMUA, or *Shimea*, ſon of *David* and *Bathſheba*, 1 *Chron.* iii. 5. *Vide* FRAGMENT No. 333. page 70.

SHAMSHERAI, שמשרי, *the name of him that ſings*, or *the name of my prince*; from שם *ſhem*, *to name*, and שור *ſhur*, *to ſing*, otherwiſe, *here is he that governs*, or *ſings*; from שם *ſham*, *here* or *there*, and שור *ſhur*, *to ſing*, or שרר *ſharar*, *to rule*.

SHAPHAM, שפם, σαφὰν, *Vulgate*, *Saphan*, *beard*, *whiſkers*; from שבם *ſhapham*: otherwiſe, *their beard*, *their lip*, *their brink*: from שפה *ſhaphah*: or *their breaking*, *their retreat*; from שוף *ſhuph*, *to break*, *to hide*, and the pronoun מ *am*, *theirs*.

I. SHAPHAM, *Shaphan*, or *Saphan*, ſon of *Azaliah*, ſecretary of the temple in the time of king *Joſiah*. 2 Kings xxii. 12. 2 Chron. xxxiv. 20. Jer. xxix. 3. and xxxvi. 10. Ezek. viii. 11. *Shaphan* informed that prince of the diſcovery of the book of the law of the Lord in the temple. We find ſeveral ſons of *Shaphan*, viz. *Ahikim*, *Elaſa*, *Gamariah*, and *Jezoniah*; but we cannot ſay, they are all ſons of the ſame *Shaphan*.

SHAPHAN, שפן, *rabbit*, or *wild rat*; from שפן *ſhaphan*: otherwiſe, *their brink*, *their lip*, *their breaking*; from שפה *ſhaphah*, or שוף *ſhuph*, and the pronoun ן *an*, *theirs*.

I. SHAPHAN, an animal often mentioned in ſcripture, ſometimes tranſlated by *Chærogrillus*, at other times by *Lepuſculus*, or by *Herinacium*. *Moſes* declares it to be unclean, though a ruminating animal, becauſe it does not divide the hoof. Lev. xi. 5. *Vulgat.* Prov. xxx. 26. Pſal. civ. 18. Deut. xiv. 7. Prov. xxx. 26. [In all the texts here quoted, our interpreters render *Shaphan* by *Coney*.] *Solomon*, in his *Proverbs*, ſays, that the *Shaphan* keeps among rocks; and he inſinuates, that it is gregarious. *Bochart* thinks it to be a kind of great rat common in *Arabia*, and edible, called *Aliarbuho*. It is not ſo large as a ſquirrel; is of a greyiſh colour, with the fore-feet and tail of a rat: the end of its tail, the eyes, and the head, are like thoſe of a rabbit: its hind-legs are longer than thoſe before: it chews the cud, loves to be among the rocks, and they herd together in flocks. Theſe qualities agree with the *Shaphan*. [Mr. BRUCE thinks it is his *Aſhkoko*, which is rather a rabbit than a rat.]

II. SHAPHAN, ſon of *Gad*, who dwelt in *Baſan*, 1 *Chron.* v. 12.

SHAPHAT, שפט, *that judges*.

I. SHAPHAT, or *Saphat*, ſon of *Hori*, of *Simeon*, one deputed to view the land of *Canaan*, *Numb.* xiii. 5.

II. SHAPHAT, of *Abelmeholah*: father to the prophet *Eliſha*, 1 *Kings* xix. 16, 19. 2 *Kings* iii. 11.

III. SHAPHAT ſon of *Shemaiah*, 1 *Chron.* iii. 22. of the royal family of *David*, by *Jechoniah*.

IV. SHAPHAT ſon of *Adlai*, who had the chief care of the cattle *David* had in *Baſan*, 1 *Chron.* xxvii. 29.

SHAPHER, שפר, ἀρσαΦὰρ, *beauty*, *trumpet*; from שפר *ſhaphar*, or *ſhophar*, according to different readings.

SHAPHAR, or *Sephir*, *Numb.* xxxiii. 23. An encampment of *Iſrael* in the deſart, between *Kehelathah* and *Haradah*.

SHARAI, שרי, σαροὰ, *my lord*, *my prince*; from שרר *ſharar*, *to govern*, or שור *ſhur*, *a ſong*, and the pronoun י *i*, *my*.

SHARAI, or *Sarai*: one who, after the captivity, diſmiſſed his ſtrange wife, *Ezra* x. 40.

SHARAIM, שערים, σεαρειμ, *gates*, *eſtimations*, &c. See *Shaarim*.

SHARAIM, or *Saraim*, a city of *Judah*. Joſh. xv. 36. 1 Sam. xvii. 52. 1 Chron. ii. 54. *Dimidium requietionis Sarai*. *Vide Joſeph. Antiq.* lib. 8 cap. iii. See ZORA.

SHARAR, שרר, *navel*, or *lord*; from שרר *ſharar*,

ſarar, according to different readings: otherwiſe, *thought*, *conſideration*, *ſong*; from שור *ſhur*.

SHARESER, שראצר, σαραζὰρ, *prince of the treaſure*; from שר *ſhar*, *a prince*, and אוצר *atſar*, *treaſure*.

I. SHARESER, or *Saraſar*, ſecond ſon of king *Sennacherib*; he aſſaſſinated his father while worſhipping his god *Niſroch*. 2 *Kings* xix. 37. *Tob*. i. 21.

II. SHARESER, or *Sereſer*, or *Sar-ezer*, a lieutenant, or officer, of *Nebuchadnezzar*, *Jer*. xxxix. 3. His name ſignifies *the Prince of the Treaſure*; probably he had the care of the king's treaſures.

SHAREZER, שרצר, *overſeer of the treaſury*, *or of the ſtore-houſe*; from שרר *ſharar*, *that rules* or *governs*, and from אצר *atſar*, *treaſury*, or *ſtore-houſe*: or *the treaſure of him that ſings*; from שור *ſhur*, *to ſing*: otherwiſe, *that ſees the ambuſhes*; from שרר *ſharar*, *to ſee*, and צר *tſar*, *ambuſh*: and, according to the *Hebrew* and *Syriac*, *encampment of him that beſieges*. This name is *Aſſyrian*, and its etymology cannot be had from the *Hebrew*.

SHAREZER, and *Regem-melech*, *Jews* of *Babylon*, who conſulted the prophet *Zechariah* concerning the faſt of the fifth month, Zech. vii. 2. See REGEM-MELECH.

SHARON, שרוני, *his plain*, *his ſong*; from שור *ſhur*, *a ſong*, or צורה *tſurah*, *a plain*, and the pronoun ן *an*, *his*.

SHARON, or *Saron*, or *Sarona*. There are three diſtricts of *Paleſtine* known by this name: which was almoſt proverbial, to expreſs a place of extraordinary beauty and fruitfulneſs. See *Iſaiah* xxxiii. 9. and xxxv. 2.

I. SHARON, a diſtrict between mount *Tabor* and the ſea of *Tiberias*, *Euſeb. & Hieron. in Saron*.

II. SHARON, a diſtrict between *Cæſarea* of *Paleſtine* and *Joppa*.

III. SHARON, a diſtrict beyond *Jordan*, in the country of *Baſan*, and in the tribe of *Gad*, 1 Chron. v. 16. Mr. *Reland* maintains, that there was no *Sharon* beyond *Jordan*; and that thoſe of the tribe of *Gad* came to feed their flocks as far as the country about *Joppa*, *Cæſarea*, and *Lydda*: which to us ſeems incredible, becauſe of the diſtance of the places: beſides, the country of *Baſan* itſelf was very fine and fruitful, *Reland. Palæſt.* lib. i. cap. 55. & lib. iii.

IV. SHARON. Modern travellers give this name to the plain between *Ecdippe* and *Ptolemais*.

V. SHARON, or *Laſharon*, a city whoſe king was ſlain by *Joſhua*, *Joſh*. xii. 18. St. *Luke*, Acts ix. 35. ſeems to notice a city by the name of *Sharon* or *Saron*; and 1 Chron. xxvii. 29. we find one called *Shitrai* the *Shoronite*: but theſe paſſages may well enough be ſuppoſed to denote a country, and not a city.

SHARUHEN, שרוחן, *prince of grace*, or *the grace of the prince*; from שרר *ſharar*, *to govern*, and חן *chen*, *grace*; or *the ſong of grace*; from שור *ſhur*.

SHARUHEN, or *Saruhen*, a city of *Simeon*, *Joſh*. xix. 6. probably *Saharem*.

SHASHAK, ששק, *bag of linen*; from שק *ſhak*, *a bag*, and שש *ſheſh*, *linen*: otherwiſe, *the ſixth bag*; from שש *ſheſh*, *ſix*, and *ſhak*, *bag*, or *ſack*.

SHASHAK, or *Seſac*, of the poſterity of *Benjamin*, who dwelt at *Jeruſalem* with his children, 1 *Chron*. viii. 25.

SHAVEH, שוה, σαυὴ, *plain*: or *that puts*, or *makes equality*; from שוה *ſhavah*.

SHAVEH, or *Save*, the valley of *Shaveh*, otherwiſe, *the valley of the king*, Gen. xiv. 17. was probably pretty near *Jeruſalem*, becauſe *Melchiſedech* king of this city, with the king of *Gomorha*, came to meet *Abraham* at his return from the defeat of the five kings, as far as the valley of *Shaveh*. *Vide* FRAGMENT, "on *Melchiſedeck*."

SHAVEH-KIRIATHAIM. See KIRIATHAIM.

SHAVEH-KIRIATHAIM. The *Emim*, an ancient people beyond *Jordan*, dwelt at *Kiriathaim*. Gen. xiv. 5. *Chedorlaomer* and his confederates defeated them when they attacked the five kings of *Pentapolis*. Afterwards the *Moabites* drove out the *Emim*, and deſtroyed them, Deut. ii. 10. *Shaveh-kiriathaim* is probably a plain near the city of *Kiriathaim*: but this city was beyond *Jordan*, ten miles from *Medaba* weſt, as *Euſebius* ſays, *in locis*. It was given to the tribe of *Reuben*; but was afterwards poſſeſſed by the *Moabites*, Numbers xxxii. 37. Joſh. xiii. 19. See *Ezek*. xxv. 9.

SHAVING. The practice of *ſhaving* the beard and hair, and ſometimes the whole body, was common among the *Hebrews*, Numbers viii. 7. Lev. xiv. 8, 9. The *Levites* on the day of their conſecration, the lepers at their purification, *ſhaved* all the hair of their bodies. A woman taken priſoner in war, when ſhe married a Jew, *ſhaved* the hair of her head, Deut. xxi. 12. The *Hebrews*, and nations bordering on *Paleſtine*, *ſhaved* themſelves when they mourned, and in times of great calamity, whether public or private, Jer. xlviii. 37. & xli. 5. Baruch vi. 32. Iſai. vii. 20. & xv. 2. God commanded the prieſts not to cut their hair, or beards, in their mournings, Lev. xxi. 5. The *Nazarites* alſo did not cut their hair during the whole time of their *nazariteſhip*, Numb. vi. 9, 18. But if it happened that, during this time, any man ſhould die

die in their preſence, they were to *ſhave* their hair, and begin the exerciſes of their *nazarite-ſhip* anew. The ſtrength of *Samſon* was in his hair, which he wore without cutting it, in the manner of a *Nazarite;* for no ſooner was he *ſhaved*, but he became feeble.

To *ſhave* the whole beard, and all the hair, or, but half the beard and hair, was an inſult and mockery, 2 Sam. x. 4. 1 Chron. xix. 4. *Hanun*, king of the *Amorites*, having thus treated *David*'s ambaſſadors, *David* attacked and conquered the *Ammonites:* God ſaid, he would uſe a borrowed razor, to *ſhave* off all the hair from the body of his people: *i. e.* he would take vengeance againſt *Judah*, by the ſword of a people inhabiting beyond the *Euphrates*. In mourning, ſometimes, they ſuffered their beards to grow long, 2 Sam. xix. 24. *Mephiboſheth* did not *ſhave* his beard during the whole time king *David* was expelled from *Jeruſalem* by *Abſalom*. *Jeremiah* ix. 26. deſcribes the *Arabians* bordering on *Judea*, by their manner of *ſhaving* their heads: they cut their hair in a circle, in honour of their deity. God prohibits the *Iſraelites* from imitating them, Levit. xix. 27.

SHAUL, or *Saul*, ſon of *Simeon*, and grandſon of *Jacob*, *Numb.* xxvi. 13.

SHAVSHA, שושא *joy*, or *elevation;* from שוש *ſhuſh*, *joy*.

SHAVSHA, or *Suſa*, one of *David*'s ſecretaries, 1 *Chron.* xviii. 16.

SHEAF, Lev. xxiii. 10, 11, 12. The day after the feaſt of the *Paſſover* they brought into the temple a *ſheaf* of corn, as the firſt-fruits of the barley-harveſt; with theſe ceremonies. On the fifteenth of *Niſan*, in the evening, when the feaſt of the firſt day of the *Paſſover* was ended, and the ſecond day was begun, which was a working day; the houſe of judgment deputed three men to go in ſolemnity, and gather the *ſheaf* of barley. The inhabitants of the neighbouring cities aſſembled, to be preſent. The barley was gathered in the territory of *Jeruſalem*. The deputies demanded, three times, if the ſun was ſet? They were as often anſwered, that it was. Afterwards, they demanded three times, if they might have leave to cut the *ſheaf?* Leave was as often granted. They reaped it out of three different fields, with three different ſickles, and put the ears into three boxes, to carry them to the temple.

The *ſheaf*, or rather the three *ſheaves*, being arrived in the temple, were threſhed in the court; and they took a full omer, *i. e.* about three pints of the grain: after it had been well winnowed, parched, and bruiſed, they ſprinkled over it a log of oil, *i. e.* near a pint.

To this they added an handful of incenſe; and the prieſt who received this offering waved it before the Lord, toward the four quarters of the world, croſs-wiſe; he caſt part of it on the altar, and the reſt was his own. After this, every one might begin their harveſt, *God. Menæchot.* vi. 3. *Vide Maimonid. in Temidim & Moſaphim.*

SHEAL, שאל, *that aſks, that prays;* otherwiſe, *low and ſubterraneous places, hell*; from שאל *ſhaal*, or *ſheol*, according to different readings.

SHEAL, or *Saal*, ſon of *Bani:* one who quitted his foreign wife, *Ezra* x. 29.

SHEALTIEL, שאלתיאל, *I have aſked of God*; from שאלתי, *I have aſked*, and אל *el*, *God*.

SHEALTIEL. See SALATHIEL.

SHEARIAH, שעריה, *hairs*, or *gate of the Lord*; from שער *ſhahar*, *gate*, *hair*, and יה *jah*, *the Lord;* or from שעיר *ſhahir*, *a goat:* otherwiſe, *tempeſt of the Lord*.

SHEBA, שבא, *captivity;* from שבה *ſhabah:* otherwiſe, *converſion*, *repoſe*, *old-age*; from שוב *ſhub*.

I. SHEBA, ſon of *Raamah*, Gen. x. 7. It is thought he inhabited *Arabia Fœlix;* where his father *Raamah* dwelt.

II. SHEBA, ſon of *Joktan*, Gen. x. 28. *Bochart* places him in *Arabia Fœlix;* but we rather think he ſhould be placed in *Perſia* or *Armenia:* where are traces of his name; and his father *Joktan*, with his other children, had ſettlements about theſe countries.

III. SHEBA, ſon of *Jokſhan*, Gen. xxv. 3. Probably he dwelt in *Arabia Deſerta*, or thereabouts. We think, with *Bochart*, that they were the deſcendants of this *Sheba*, who took away *Job*'s cattle.

IV. SHEBA, QUEEN OF, 1 Kings x. 1, 2, &c. 2 Chron. ix. 1. and who, Matth. xii. 42, Luke xi. 31, is called *Queen of the South*, was according to ſome, a queen of *Arabia*, (*Raban*, *Hugo*. *Dionyſ. Toſt. Janſen. Maldon. Cornel. alii*;) according to others a queen of *Ethiopia*, (*Hieronym. in Iſai.* lx. *Theodor. & Procop. in* 3 *Reg. Vatab. Sanct. &c.*) *Joſephus* ſays, that *Sheba* was the ancient name of the city of *Meroe*, before *Cambyſes* gave it that of his ſiſter *Meroe*, and that from hence the queen came, of whom we are ſpeaking. This opinion has much prevailed. The *Ethiopians* at this day maintain, that this princeſs was of their country, and that her poſterity reigned there for a long time. See *Ludolph*, and *Jerom Almeida*, *Hiſt. of Ethiopia*, [and BRUCE.] They preſerve the catalogue of them, their names, and ſucceſſions. The eunuch

nuch of queen *Candace*, who was converted and baptized by St. *Philip*, Acts viii. 27. was an officer belonging to a princeſs of the ſame country. The ancients acknowledge, that women uſed to govern in this country. *Strab.* lib. xvi. cap. 17. *Plin.* lib. vi. cap. 26. The iſle of *Meroe* is ſometimes comprehended in *Ethiopia*; and this country, as well as *Egypt*, is ſouth of *Paleſtine*.

Thoſe who would have this princeſs to come from *Arabia*, rely, *firſt*, on the general conſent, that there are *Sabeans* and *Cuſhim*, or *Ethiopians*, in *Arabia*. This princeſs was queen of *Sheba*, or of *Cuſh*, and *Ethiopia*. *Secondly*, *Arabia* is ſouth from *Judea*. *Thirdly*, *Arabia Fœlix* may well be ſaid to be at the uttermoſt parts of the world, Matth. xii. 42. becauſe it borders on the ſouthern ocean, and formerly they knew no land beyond it: *Terra, fineſque, quæ ad orientem vergunt, Arabiâ terminantur*, ſays *Tacitus*, lib. v. *Fourthly*, *Arabia* abounds in gold, ſilver, ſpices, and precious ſtones, which are the preſents this princeſs made to *Solomon*; which cannot be conveniently ſaid of the iſland of *Meroe*. Laſtly, ſeveral underſtand theſe verſes of *Claudian*, of the *Sabeans* in *Arabia Fœlix*, where he ſays, the women are uſed to govern:

> Medis, levibuſque Sabæis
> Imperat hic ſexus, Reginarumque ſub armis
> Barbariæ pars magna jacet.
>
> CLAUDIAN IN EUTROP. lib. xi.

And if popular tradition may be any thing relied on, that of the *Arabians* may be produced, who think that queen *Balkis* came from the city of *Sheba*, otherwiſe called *Marib* or *Mareb*, in *Yemen*,

Candaule is the name that *Joſephus*, and ſeveral others give to the queen of *Sheba*: ſhe came to ſee *Solomon* about A. M. 3012, *ante* A. D. 992.

[Mr. BRUCE has given us the hiſtory of the queen of *Sheba* and her deſcendants, from the *Abyſſinian* hiſtorians: but, he thinks the eunuch of *Candace* (*Chandake*) was an officer of the queen *Hendaqui*, whoſe territories lie beyond the great deſart, ſouth of *Syene* in *Upper Egypt*. It is probable, at leaſt, that the *Sheba* of *Solomon*'s viſitor, and the *Ethiopia* of the *Acts*, are diſtinct places: and *Sheba* the furtheſt off; which adds to the force of our Lord's compariſon, as probably this viſitor travelled from the greateſt diſtance, &c. of any that ever came to *Jeruſalem*. But what if the *Ethiopians*, i. e. *Abyſſinians*, at that time ruled in *Arabia*, alſo? then ſhe might come from *Arabia*, yet be queen of *Ethiopia*, which is only acroſs the *Red-ſea*: and which ſeems to have been the fact. This ſubject may be reſumed in the FRAGMENTS.]

SHEBA, or SHEBO, שבע, *ſeven*, or *the ſeventh*: *fulneſs*, or *oath*; from שבע *ſhabah*, or *ſhibah*, according to different readings.

I. SHEBA or SHEBO, a city of *Simeon*, *Joſh.* xix. 2.

II. SHEBA, *Joſh.* xix. 2. otherwiſe *Beer-ſheba*, or perhaps *Shema*, *Joſh.* xv. 26.

III. SHEBA, ſon of *Abihail*, of *Gad*, who dwelt in *Baſhan*, 1 *Chron.* v. 13.

IV. SHEBA, ſon of *Bichri*, of *Benjamin*, a turbulent fellow, who was near engaging *Iſrael* in a civil war. After the defeat of *Abſalom*, when the tribe of *Judah* came to king *David*, and brought him over the river *Jordan*, on his way to *Jeruſalem*; the other tribes reſented the little notice taken of them: there was provoking language given on both ſides; inſomuch that *Sheba*, the ſon of *Bichri*, ſounded a trumpet, and proclaimed; "We have no ſhare in *David*." Thus *Iſrael* forſook *David*, and followed *Sheba*. 2 Sam. xx. 1, 2, 3, &c.

When *David* came to *Jeruſalem*, he ſent *Abiſhai*, with what troops were at hand, in purſuit of this traitor. *Joab* alſo took ſoldiers, and croſſing over the country north of *Jeruſalem*, he arrived at *Abel-beth-maacha*, a city lying at the entrance of the paſs between *Libanus* and *Antilibanus*, whither *Sheba* was retired. *Joab* beſieged the place; when a woman of the city, wiſer than the reſt, perſuaded the people to cut off *Sheba*'s head, and to throw it to *Joab*; upon which *Joab* and his army retired.

SHEBAM, שבמה, *converſion*, *return*, *captivity*, *old age*, *reſt*; from שבה *ſhabah*, or שוב *ſhub*.

SHEBAM, or *Sebama*, a city of *Reuben*, beyond *Jordan*. Numbers xxxii. 3 See SHIBMAH.

SHEBAN, שבם, σαβαμα, *that holds them captive*, or *their captivity*; from שבה *ſhabah*, and ם *am*, *theirs*.

SHEBAN, or *Saban*, a city of *Reuben*, *Numb.* xxxii. 3. Perhaps the ſame as SHEBAM.

SHEBANIAH, שבניה, *Vulgate*, *Sabaniah*, *the Lord that converts*, or *that recalls from captivity*, or *that captivates*; from שבה *ſhabah*: otherwiſe, *that underſtands*, *that builds*, *that produces filiation*; from בנה *banah*, or בון *bun*, or בן *ben*, and יה *jah*, *the Lord*: otherwiſe, *that underſtands the Lord*, or *to whom the Lord gives attention*.

I. SHEBANIAH, *Sabania*, or *Sebenias*, a prieſt in the time of *David*: he aſſiſted at the bringing the ark, 1 Chron. xv. 24.

II. SHEBANIAH, a prieſt who returned from the captivity, with *Zerubbabel*, *Nehem.* xii. 14.

III. SHEBANIAH, a principal *Jew*, *Nehem.* ix. 4.

SHEBARIM,

SHEBARIM, שברים, *ruptures, breakings, hopes;* from שבר *ſhabar*, or *ſhibber*.

SHEBARIM, סבבים, *ſurrounding*, or *about the high places*; from סבב *ſabab*, *circuit*, and רמם *ramam*, *eminences*. According to the *Syriac*, *opinions, hopes*.

SHEBARIM, or *Sabarim*, a place about *Ai* and *Bethel*. The inhabitants of *Ai* purſued the *Iſraelites* from their city to *Shebarim*, *Joſh.* vii. 5. עד השברים. Some take *Shebarim* in an appellative ſenſe. They purſued them till they had intirely routed them. LXX. Ἕως συνέτριψαν αὐτούς.

SHEBAT, שבט, *Vulgate*, *Sabath*, *twig*, *ſceptre*, *tribe*. *Zech.* i. 7.

SHEBAT, *Sebat*, *Sebet*, or *Shebet*, the fifth month of the civil year of the *Hebrews*, and the eleventh of the eccleſiaſtical year. It anſwers to our moon of *January*, O. S. The *Jews* began by *Shebet*, to number the years of the trees they planted, the fruits of which were eſteemed impure till the fourth year.

The tenth of *Shebet* was a faſt for the death of the elders, who ſucceeded *Joſhua*, *Judg.* ii. 7, 10.

The twenty-third of *Shebet*, a faſt in memory of the reſolution taken by the *Iſraelites*, to war againſt *Benjamin*, *Judg.* xix. 20.

The thirteenth of *Shebet Simon Maccabæus* was aſſaſſinated by *Ptolemy*, ſon of *Abubus*, his ſon-in-law, 1 *Mac.* xvi. 14, 15, 16.

SHEBER, שבר, *breaking*, *rupture*, *hope*. See SHEBARIM.

SHEBER, or *Saber*, ſon of *Caleb* and of *Maacah* his concubine, 1 *Chron.* ii. 48.

SHEBNAH, שבנה, σωβνὰς, or *Sobnas*, *who reſts himſelf*, or *who is now captive*; from שוב *ſhub*, or שבה *ſhabah*, and נא *na*, *now*.

SHEBNAH, or *Sebna:* ſecretary under king *Hezekiah*, 2 *Kings* xviii. 18. This prince ſent *Shebnah*, *Joah*, and *Aſaph*, to hear what *Rabſhakeh* had to propoſe. Some have pretended, that *Shebna* had been high-prieſt; but Scripture only gives him the title of treaſurer, or *Præpoſitus Templi*, which is very different from high-prieſt, Iſai. xxii. 15. *Go*, ſays the Lord, *get thee unto this treaſurer* (*Sochen*), *even unto* Shebna, *who is over the houſe*, or the temple. (The word *Sochen*, ſignifies one that has the overſight of the king's magazines, a treaſurer.) *What haſt thou here*; *that thou haſt hewed thee out a ſepulchre here? Behold, the Lord will carry thee away with a mighty captivity* (as a cock with the feet tied together, ſays St. *Jerom*) *and will ſurely cover thee.* [The *Hebrew* ſays, *The Lord will tranſplant you elſewhere, O mighty man*, powerful warrior, &c. יהוה מטלטלך גבר. In tranſlating this paſſage, St. *Jerom* has followed the ſenſe that *Gibbar* ought to have here, according to the opinion of the *Jew* that taught him *Hebrew*. Elſewhere it ſignifies a *ſtout man*; but here he pretended it ſignified a *cock*.] Or, he will fall upon you, as a bird of prey falls upon his game. *He will ſurely violently turn and toſs thee, like a ball, into a large country*, &c. It is thought this happened to *Shebna*, under the reign of *Manaſſeh*, and that he was carried captive with this prince to *Babylon*, A. M. 3328, *ante* A. D. 676. *Vide* FRAGMENT, No. CCX. page 41.

SHEBUEL, שבואל, *converſion*, *return*, *reſt*, or *captivity of God*; from שוב *ſhub*, *converſion*, *reſt*, or שבה *ſhabah*, *captivity*, and אל *el*, *God*.

SHEBUEL, or *Subael*, eldeſt ſon of *Gerſhom*, ſon of *Moſes*, 1 *Chron.* xxiii. 16. had the care of the treaſures of the temple, 1 Chron. xxvi. 24. He who is mentioned 1 Chron. xxvi. 24. muſt be only a deſcendant from *Shebuel* the grandſon of *Moſes*.

SHECANIAH, שכניה, *the Lord is near:* otherwiſe, *houſe or habitation of the Lord*; from שכן *ſhaken*, *near*, or *tent*, *habitation*, and יה *jah*, *the Lord*.

SHECANIAH, or *Sechenias*. There are ſeveral perſons known by this name:

I. SHECANIAH, very well known under *Nehemiah*. See *Nehem.* vi. 18.

II. SHECANIAH, ſon of *Obadiah*, and father of *Shemaiah*, of the race royal of *Judah*, 1 *Chron.* iii. 21.

III. SHECANIAH, a prieſt, head of the tenth family of the prieſts, 1 *Chron.* xxiv. 11. *Ezra* viii. 3, 5.

SHECHEM, שכם, σιχὲμ, συχὲμ, *part*, *portion*, *the back*, *ſhoulders*, *early in the morning;* from שכם *ſhekem*, according to different readings.

I. SHECHEM, *Sechem*, or *Sichem*, ſon of *Gilead*, and chief of a family. *Numb.* xxvi. 31.

II. SHECHEM, ſon of *Hamor*, prince of the *Shechemites:* he took *Dinah* the daughter of *Jacob*, as ſhe went to ſee a feſtival of the *Shechemites*, and diſhonoured her. *Gen.* xxxiv. A. M. 2265, *ante* A. D. 1739. Afterwards, aſking her in marriage, he obtained her, on condition, that he, and all the men of *Shechem*, ſhould be circumciſed. This was agreed to; but on the third day after, when the wounds of the circumciſion were at the ſoreſt, *Simeon* and *Levi*, the two brothers of *Dinah* by the ſame mother, entered *Shechem*, and ſlew all the males. After which, the other ſons of *Jacob*, and their domeſtics, plundered the city.

III. SHECHEM, שכם, Νεάπολις, *Neapolis*, Σίχιμα, *Sichima*, Σιχὰρ, *Sichar*, Μάβαρθα, *Mabartha*. *Joſeph. de Bello*, lib. v. cap. 4. *Flavia Neapolis*. *Joſephus* ſays, the people of the country called it *Mabartha*;

Mabartha; perhaps becauſe of the vale of *Moreh*, hard by. Joſhua xvii. 7. xx. 7. appoints this city to *Benjamin*; it was in the mountains of this tribe. *Jacob* bought a field in the neighbourhood of this city, which by way of overplus he gave to his ſon *Joſeph*, who was buried here, Gen. xlviii. 22. Near the ſame city was *Jacob*'s well or fountain, at which *Jeſus Chriſt* diſcourſed with the woman of *Samaria*, John iv. 5. After the ruin of *Samaria* by *Shalmaneſer*, *Shechem* was the capital of the *Samaritans*; and *Joſephus* ſays, *Antiq.* lib. xi. cap. 8. it was ſo in the time of *Alexander the Great*. It was ten miles from *Shiloh*, *Euſeb.* & *Hieron. in locis*; forty from *Jeruſalem*, and fifty-two from *Jericho*, *Vide Reland. in Sichem*. *Jerom* ſays, that *Paula* viſited the church built on *Jacob*'s fountain. *Antoninus Martyr*, *Adamnanus*, and *Villibaldus*, who wrote in the eighth century, ſpeak of this church. *Phocas*, who wrote in the twelfth century, makes no mention of it.

SHEDEI, Ἀσωδιας, *all-mighty*; from שדי *ſhaddai*: or *deſtroyer*, or *breaſt*, from שד *ſhad*, or שדד *ſhadad*: otherwiſe, *camp*, or *field*. *Vide* SHADDAI.

SHEDEI, or *Sedei*, father of *Zedekiah*. *Baruch* i. 1.

SHEDEUR, שדיאור, *field*, *pap*, *all-mighty*, or *deſtroyer of fire*, or *of light*; from שדי *ſhaddai*, *all-mighty*, and אור *or*, *fire*, or *light*. [*light of Shaddai*.]

SHEDEUR, or *Sedeur*, father of *Elizur*, of *Reuben*, Numb. i. 5.

SHEEP. The *ſheep* or lamb was the common ſacrifice of the old law. When *Moſes* ſpeaks of this kind of victim, he never omits to appoint, that the rump be laid whole on the fire of the altar. This was the moſt delicate part of the animal. In the *Eaſt* there are *ſheep*, whoſe tails or rumps are all fat, and weigh ſometimes, twenty-five pounds, or more. Thoſe of *Tartary*, according to *John Kinſon*, weigh ſometimes eighty pounds. Thoſe of *Indoſtan* have alſo tails large and heavy, and their wool very ſhort and fine. The tails of the *Madagaſcar ſheep* weigh fifteen or ſixteen pounds. *Herodotus* ſays, lib. iii. cap. 113. that in *Arabia* are two ſorts of *ſheep*; ſome having tails three cubits in length; which were they ſuffered to draw them along the ground, would be bruiſed. Therefore the ſhepherds of that country make little carriages, on which they lay the tails of theſe *ſheep*, which thus draw them about with them. The other *ſheep* have tails two cubits long, or about three feet. *Buſbequius* tells us in his voyage, *Ep.* iii. that ſome of this ſort are found in *Aſia Minor*. *In eam aliquando magnitudinem accreſcit, ut duas rotulas cum media tabella ſubjici neceſſe ſit.* *Vide* FRAGMENT, No. CXLVIII, page 110, and Plate of "SYRIAN ANIMALS."

When *Jacob* was employed in *Meſopotamia*, in feeding the *ſheep* of his father-in-law *Laban*, Gen. xxxi. 12, 13, 14. the angel of the Lord appeared to him, and ſaid: *See, all the rams which leap upon the cattle are ring-ſtreaked, ſpeckled, and griſled.* At the ſame time he diſcovered to him a mode of making the lambs of different colours, by means of branches of trees, half peeled; which were to be placed near the troughs at which the *ſheep* drank. We ſhall content ourſelves with examining, *firſt*, whether the artifice of *Jacob* were natural, or miraculous. *Secondly*, in what *Jacob*'s requeſt conſiſted, for the text does not clearly explain it. *Thirdly*, whether this artifice of *Jacob* may be eſteemed fair, and allowable.

Firſt, it is agreed, that the females of all animals, have a great power of communicating to their offſpring certain inclinations, antipathies, figures, marks, and colours. We have evidence in every day's obſervation; it cannot be doubted: women have experience of this; and we ſee it in domeſtic animals, which are more ſubject than others to receive impreſſions, from objects preſented to their view. Horſes, dogs, cats, pigeons, fowls, tame rabbits, are often of different colours, and their young generally take the colour of what moſt forcibly ſtrikes the imagination of the dam at the time of conception. This is obſerved both by ancient and modern philoſophers; *Ariſtot. prob. ſect.* x. *Pliny*, lib. vii. cap. 12. *Oppian. de Venal.* lib. i. and this is what St. *Jerom*, *quæſt. Hebr. in Geneſ.* and St. *Auſtin*, *qu.* 93. *in Geneſ.* & lib. xiii. cap. 5. *de Civ. Dei.* and the greater part of the commentators acknowledge on the preſent queſtion. Therefore there was nothing miraculous in what *Jacob* did, but the miracle conſiſted in the appearance of the angel, who diſcovered to him in a dream, a natural method of propagating *ſheep* of different colours.

As to the ſecond difficulty, we think that *Jacob* required of *Laban*, 1*ſt*, Every youngling which ſhould be born ſpotted, and of ſeveral colours, whether of the *ſheep* or goats. 2*ndly*, Thoſe quite black, or with ſome white ſpots. He left to *Laban* whatever ſhould be quite white, both *ſheep* and goats. After this, *Laban* and he ſeparated whatever was wholly white, goats and *ſheep*, and *Laban* left all theſe animals to *Jacob*, expecting that *ſheep*, or goats, would be produced from them only of one colour. This was to render *Jacob*'s condition the leaſt favourable to him as was poſſible, and would certainly have proved ſo, had he not prevented it. The party-coloured branches of trees, laid at the watering-places, had the ſame effect on the imaginations of

of the *ſheep*, and goats, as party-coloured *ſheep* and goats themſelves would have had. As to *Laban*, he took under his own care all the animals of different colours, that might naturally be expected to produce young of different colours.

A ſecond artifice of *Jacob* was, not to expoſe the party-coloured branches at all times, nor to all ſorts of *ſheep*, or goats; but only in the ſpring, that he might have his young in autumn; and, to let nature proceed in her ordinary courſe in autumn, that *Laban* might have the lambs yeaned in the ſpring. According to *Bochart de animal. ſacris*, he expoſed his branches only to the beſt and ſtrongeſt ewes in the flock. Beſides, it is thought, that when the number of lambs and kids of ſeveral colours was ſufficient, inſtead of the ſtriped branches he expoſed theſe lambs and kids, which would produce the ſame effect.

As to the third difficulty, it is objected, that *Jacob* uſed a kind of trick to out-wit *Laban*. No doubt but *Laban* underſtood the bargain between him and *Jacob* in the moſt obvious and natural ſenſe, in which *Jacob* was to yield to him all lambs and kids, produced white, and reſerve to himſelf only the black ones, or party-coloured; and inſtead of honeſtly purſuing this intention, he has recourſe to an artifice unknown to *Laban*, and of which he had no ſuſpicion, to make the greater part of the young fall to his own ſhare. This appears directly contrary to the rules of honeſty. It ſignifies nothing to ſay, that *Jacob* had a right to do himſelf juſtice againſt the incroachments and iniquity of *Laban*, who during ſo many years had made him no recompence for the ſervices he had done him; becauſe according to true morality, no-body is to make himſelf judge in his own cauſe, nor to aſſume the office of doing himſelf juſtice. Beſides, in ſtrictneſs, what did *Laban* owe to *Jacob?* Had he not obliged himſelf to ſerve *Laban* fourteen years for his two daughters? After this term was ended, *Jacob* might withdraw..... But the beſt argument in *Jacob*'s vindication is, that God himſelf approved his conduct, and ſuggeſted this method to him by an angel. This Judge, infinitely juſt, ſaw *Laban*'s injuſtice, and intimated to *Jacob* a ſure (but not obvious) method of growing rich, without giving *Laban* juſt cauſe of complaint, if he conſidered the matter juſtly. Is not every one allowed to uſe his own induſtry, and to advance his intereſts by good management, eſpecially, when he has to deal with perſons of *Laban*'s character.

By the name of *ſheep*, the Scripture often underſtands the people; Pſalm lxxix. 13. *We are thy people, and the ſheep of thy paſture.* And, Pſ. lxxx. 1. *O ſhepherd of* Iſrael, *thou that leadeſt* Joſeph *like a flock. Jeſus Chriſt* ſays, that he was ſent only to the loſt *ſheep* of *Iſrael*, Matth. xv. 24. The righteous are often compared to *ſheep*, expoſed to the violence of the wicked, to the fury of wolves; to ſlaughter. Pſalm. xliv. 22 At the laſt judgment, the juſt, (repreſented by *ſheep*,) ſhall be at the right hand of the ſovereign judge, and put in poſſeſſion of Heaven. Our Saviour ſays, that deceivers are wolves in *ſheep*'s cloathing. Mat. vii. 15.

SHEHARIAH, שחריה, *the morning of the Lord*, or *the black of the Lord*; from שחר *ſhahar*, *morning*, or *black*, and יה *jah*, *the Lord*.

SHEKEL, שקל, *weight*, *money*; from שקל *ſhakal*, *to weigh*.

SHEKEL, *Siclus*, an *Hebrew* weight and money. Exod. xxx. 23, 24. 2 Sam. xiv. 26. *Shekel* is uſed to denote the weight of any thing, as iron, hair, ſpices, &c. Among the different opinions, concerning the weight and value of the *Shekel*, we ſhall adhere to thoſe of M. *Le Pellitier* of *Rohan*, who ſays it weighs half an ounce, or four *Roman drachmæ*; *i. e.* nine penny-weights, three grains; and that the *Shekel* of ſilver was worth two ſhillings threepence farthing and a half. *Moſes* and *Ezekiel* ſay, it was worth twenty *Oboli*, or twenty *Gerah*. Numb. xviii. 16. Ezek. xlv. 12. See the Tables of weights and meaſures.

The ſhekel of gold was half the weight of the *ſhekel* of ſilver; and was worth eighteen ſhillings and three pence, *Engliſh*.

The ſhekel of the ſanctuary, according to ſeveral interpreters, was double the common *ſhekel*; but this opinion wants proof. We think it was the ſame as the common *ſhekel*, and the words *of the ſanctuary* are added, to expreſs a juſt and exact weight, according to the ſtandard kept in the temple, or tabernacle.

SHEKINAH, שכינה, *Divine preſence*, [*tabernacling.*]

SHEKINAH. Nothing is more frequently mentioned in the writings of the *Jews*, than the *Shekinah*, by which they underſtand the preſence of the Holy Spirit. In the *Targums*, or *Chaldee* paraphraſes, we find the names *Jehovah*, or God; *Memar*, or the word; and *Shekinah*, or the Holy Ghoſt. They ſuppoſe the Holy Spirit, ſpeaking and communicating itſelf to men by revelation; *firſt*, in the prophets; *ſecondly*, in the *Urim* and *Thummim*, of the high prieſt's breaſtplate; *thirdly*, in what the *Hebrews* call *Bath col*, or the daughter of the voice. The *Shekinah* is the preſence of the Holy Ghoſt, which reſided in the temple of *Jeruſalem*; and which, ſay the rabbins, drove from thence the princes of the air, and communicated a particular ſanctity to it. See *Baſnage*, Hiſtory of the *Jews*, lib. vi. cap. v. art. xix.

They ſay alſo, that it reſts on the mild and the humble, but flies from the fierce and paſſionate man. It reſides with him, whoſe houſe is open to the ſtranger, and is found in the midſt of two or three perſons who meet to ſtudy the law. *Echa Rab.* fol. 59. 1. They ſay, that the *Shekinah* has ten times changed its dwelling; and at laſt, going upon the Mount of *Olives*, it continued there three years and an half, addreſſing the *Iſraelites*; "Return to me, my children, and I will return to you." But ſeeing they would not be converted, it retired to its own place. This laſt circumſtance ſeems to hint at our Saviour's preaching among the *Jews*, and his aſcenſion from the Mount of *Olives*.

The *Shekinah* was the moſt ſenſible token of the preſence of God, among the *Hebrews*; and which reſted over the propitiatory, or over the golden cherubim, which adhered to the propitiatory, or covering of the ark. Here the *Shekinah* abode in a cloud; from hence God gave forth his oracles vocally, as is thought, when conſulted by the high prieſt on account of his people. Hence it is often ſaid in Scripture, that God ſits upon the cherubim, or between the cherubim; *i. e.* he gives the moſt evident tokens of his divine preſence, by anſwering from hence the inquiries of *Iſrael*. The Rabbins tell us, that the *Shekinah* firſt reſided in the tabernacle prepared by *Moſes*, in the Wilderneſs, and that it deſcended therein on the day of its conſecration, in the figure of a cloud. It paſſed from thence into the ſanctuary of *Solomon*'s temple, on the day of its dedication by this prince; where it continued till the deſtruction of *Jeruſalem*, and the temple, by the *Chaldeans*, and was not afterwards ſeen there.

SHELAH, שלה, σιλὼμ, σιλὼ, *that breaks, that unties, that undreſſes*; from שלח *ſhalach, to ſend, to reject, to unbind.*

SHELAH, or *Sela*, ſon of *Judah*, by *Tamar*, Geneſ. xxxviii. 11. *Vide* TAMAR, or JUDAH. *Shelah* was chief of a family. Numb. xxvi. 20.

SHELEMIAH, שלמיהו. *God is my happineſs, my perfection, my peace*, or *the peace or perfection of the Lord*; from שלם *ſhalam, peace*, or *perfection*, and יה *jah, the Lord.*

SHELEMIAH, שלמיה. See above.

I. SHELEMIAH, *Selemia*, or *Salmiau*. One who put away his foreign wife. Ezr. x. 41.

II. SHELEMIAH, of the race of the prieſts. Neh. xiii. 13. was appointed by *Nehemiah* to inſpect the firſt fruits and tenths belonging to the temple.

SHELEPH, שלף, *who draws out.*

SHELEPH, or *Saleph*, ſecond ſon of *Jocktan*. Gen. x. 26.

SHELESH, שלש, *three*; from שלש *ſhaloſh*: or *prince*, or *captain*; from שליש *ſhaliſh.*

SHELESH, or *Selles*, ſon of *Helem*, of *Aſher*. 1 Chron. vii. 35.

SHELOMI, שלמי, *peaceable, perfect*, or *that rewards*; from שלם *ſhalam.*

SHELOMI, or *Salomi*, father of *Ahihud*, of *Aſher*. *Ahihud* was a commiſſioner for dividing the land. Numb. xxxiv. 27.

SHELOMITH, שלמית, *my peace, my happineſs, my recompence*; from שלם *ſhalam.*

I. SHELOMITH, *Salomith*, or *Salumith*, daughter of *Dibri*, of the tribe of *Dan*, was mother of that blaſphemer, who having blaſphemed the name of the Lord in the camp, was condemned to be ſtoned. Scripture tells us that *Shelomith* had this blaſphemer by an *Egyptian*; which ſhould be naturally underſtood of an *Egyptian* who had married her: but the rabbins explain it otherwiſe. They ſay, *Shelomith* was a very handſome and virtuous woman, who having been ſolicited and tempted to criminal converſation by an *Egyptian*, who was an overſeer of the *Hebrews*' labours, without complying with him; he at laſt found an opportunity by night, of ſlipping into the houſe and bed of *Shelomith*, in the abſence of her huſband; and abuſed her ſimplicity.

The day following, when this woman diſcovered the injury, ſhe bitterly complained of it to her huſband, when he returned. He at firſt, thought of putting her away, but kept her ſome time, to ſee if ſhe ſhould prove with child by the *Egyptian*. After ſome months her pregnancy becoming evident, he ſent her away, and with words he aſſaulted the officer, who had done this outrage. The *Egyptian* abuſed him ſtill farther, both by words and blows. *Moſes* coming hither by chance, and hearing of this injury done by the *Egyptian* to the *Iſraelite*, he took up his defence, killed the *Egyptian*, and buried him in the ſand.

The brethren of *Shelomith* ſeeing their ſiſter put away like an adultereſs, pretended to call her huſband to account for it, and to make him take her again. He refuſed; and they came to blows. *Moſes* happened to be there again, and wiſhed to reconcile them; but the huſband of *Shelomith* aſked him, What he had to do in the matter? Who had made him a judge over them? and, Whether he had a mind to kill him alſo, as yeſterday he killed the *Egyptian*? *Moſes* hearing this, fled from *Egypt*, into the country of *Midian*.

The blaſphemer ſtoned in the wilderneſs, Lev. xxiv. 10, 11. was, ſay the *Jews*, the ſon of

of *Shelomith* and this *Egyptian*. The officer who inſpected the *Hebrews'* labour, is he of whom *Moſes* ſpeaks, Exod. ii. 11, 12. And the huſband of *Shelomith*, is intimated in the ſame place, Exod. ii. 13, 14. Thus the *Jews* corrupt the Scripture, by ſupplying the text, and refining on its narrations.

II. SHELOMITH, daughter of *Zerubbabel*, prince of *Judah*. 1 Chron. iii. 19.

III. SHELOMITH, ſon of *Shimei*, a *Levite* of the family of *Gerſhom*. 1 Chron. xxiii. 9.

IV. SHELOMITH, ſon of *Izhar*, a *Levite*, of the family of *Gerſhom*. 1 Chron. xxiii. 18.

V. SHELOMITH, daughter of *Rehoboam*, king of *Judah*; and of *Maachah*, daughter of *Abſalom*. 2 Chron. xi. 20.

VI. SHELOMITH, ſon of *Zichri*, a deſcendant of *Eliezar*, the ſon of *Moſes*; keeper of the treaſures of the temple. 1 Chron. xxvi. 26.

SHELOMOTH, שלמות, σαλομὶθ, *perfect*, *peaceable*; from שלם *ſhalam*.

SHELOMOTH, or *Salemoth*, ſon of *Izhari*, and father of *Jahath*. 1 Chron. xxiv. 22. perhaps the ſame as *Shelomith* IV. [*Shelomith*, Eng. tr.]

SHELUMIEL, שלמיאל, *peace of God*, or *God is my happineſs*, *retribution*, or *perfection of God*; from שלם *ſhalam*, *peace*, &c. and אל *el*, *God*.

SHELUMIEL, or *Salamiel*, ſon of *Zuriſhaddai*, prince of *Simeon*. He came out of *Egypt* at the head of 59,300 men, who carried arms; and made his offering to the tabernacle, in his order, as head of his tribe. Numb. i. 22. vii. 36, 37. x. 19.

SHEM, שם, *name*, *renown*: or *he that puts*, *or places*, or *who is put or placed*.

SHEM, or *Sem*, ſon of *Noah*. Gen. vi. 10. was born A. M. 1558, before the deluge 98 years, *ante* A. D. 2446. We think he was younger than *Japheth*, and older than *Ham*. [Vide JAPHETH, alſo FRAGMENTS, Nos. XIX,] He entered the ark with *Noah* his father. Afterwards when the good old man was overtaken with wine, and was naked, in his tent, *Shem* and *Japheth* covered him, nor would ſee in him any thing indecent. When *Noah* awoke, he foretold bleſſings on *Shem*, ſaying, The Lord God of *Shem* be bleſſed, [he ſhall dwell in the tents of *Shem*], and let *Canaan* be the ſlave of *Shem*. The great prerogative of *Shem*, was, that from his race was to proceed the *Meſſiah*, and the worſhip of the true God was to be preſerved among his poſterity. Being an hundred years of age he begat *Arphaxad*, and died, aged ſix hundred years, A. M. 2158, *ante* A. D. 1846. *Shem* obtained for his portion the beſt provinces in *Aſia*.

The *Jews* aſcribe to *Shem* the theological tradition of what *Noah* had learned from the firſt of men. *Shem* communicated this to his children, and by his means the true religion was preſerved. The rabbins think alſo, that *Shem* ſet up an academy, or ſchool of religion, on mount *Tabor*. They ſay that *Shem* is *Melchiſedek*, and that he, himſelf, had been at the ſchool of *Methuſelah*, before the deluge, for ſeventy-eight years; that he gave *Abraham* the whole tradition, the ceremonies of the ſacrifices of religion, according to which this patriarch afterwards offered his ſacrifices. Laſtly, the *Hebrews* think that he taught men the law of juſtice, the calculation of months and years, and the intercalations of months. They pretend, God gave him the ſpirit of prophecy an hundred years after the deluge, and that he propheſied four hundred years, though with little ſucceſs, becauſe men were become corrupt. *Methodius* ſays, that he dwelt in the iſland of the Sun, that he invented aſtronomy, and was the firſt king who governed on the earth. They impute to him the foundation of *Septa*, a maritime city of *Africa*, of *Salernum* in *Italy*, and of *Salem* in *Judea*. Thoſe who confound him with *Melchizedek*, aſcribe to him *Pſalm* cx. *The Lord ſaid unto my Lord*, &c. and a *Hebrew* book of phyſic, M. S. in the library of the Elector of *Bavaria*. See *P. Scipio Sgambat*, *Archiv. vet. Teſtament*, lib. i. p. 165.

Shem had five ſons, *Elam*, *Aſher*, *Arphaxad*, *Lud*, and *Aram*, who peopled the fineſt provinces of the *Eaſt*. See their Articles. The principal deſign of *Moſes* being, to give the hiſtory and the laws of the *Jews*; he has carried the genealogy of *Shem* farther than thoſe of the other ſons of *Noah*, who were not directly included in his ſubject. It is pretended that *Noah* committed to *Shem* the body of *Adam*, which he ſent and buried on *Calvary*. It is ſaid alſo, he depoſited his will with him, by which he diſtributed the whole earth among his three ſons. Among the heathen gods, *Ham* is *Jupiter*; *Japheth* is *Neptune*; and *Shem* is *Pluto*. See *Bochart*, *Phaleg*. lib. i. cap. i.

SHEMA, שמע, *that is heard*, *that hears*, *that obeys*; from שמע *ſhamah*.

I. SHEMA, *Sama*, or *Samma*, a city of *Judah*. Joſh. xv. 26.

II. SHEMA, fourth ſon of *Hebron*, and father of *Rahan*. 1 Chron. ii. 42, 43.

III. SHEMA, ſon of *Joel*, and father of *Azaz*, of *Reuben*. 1 Chron. v. 8.

SHAMAAH, שמעה, σαμαὰ, from *Sham*.

SHAMAAH, שמאה, *named*, or *placed*: from שם *ſhem*, *name*, or שם *ſham*, *to place*: otherwiſe, *loſt*, *deſolate*; from שמם *ſhamam*: otherwiſe, *renown*, *report*, *rumour*; from *ſhem*.

SHEMAAH, or *Samaa*, father of *Joaſh*, of *Benjamin*; he joined *David* at *Gibeah*. 1 Chron. xii. 3.

SHEMAIAH, שמעיה, *that hears*, or *that obeys the Lord*; from שמע *ſhamah*, *that hears*, and יה *jah*, *the Lord*.

I. SHEMAIAH, *Samaias*, or *Semeias*, father of *Shimri*, of *Simeon*. 1 Chron. iv. 37.

II. SHEMAIAH, ſon of *Joel*, of *Reuben*. 1 Chron. v. 4.

III. SHEMAIAH, a prophet, ſent to *Rehoboam*, king of *Judah*, with a meſſage from God, to forbid his war againſt *Iſrael*. 1 Chron. xi. 2.

Some years after this, *Shiſhak*, king of *Egypt*, came into *Judea*, againſt *Rehoboam*, and took the beſt places of his kingdom. The prophet *Shemaiah* told *Rehoboam*, and the princes of *Judah*, who had retired into *Jeruſalem*, that they had forſaken the Lord, and now he in his turn would forſake them, and deliver them into the hands of *Shiſhak*, king of *Egypt*. The king and the princes being in a conſternation, anſwered, "The Lord is juſt;" but, they humbling themſelves, God moderated his anger, and their ſufferings. *Vide* REHOBOAM. *Shemaiah* wrote the hiſtory of king *Rehoboam*. 2 Chron. xii. 15.

IV. SHEMAIAH, ſon of *Shecaniah*, of the royal family of *Judah*. 1 Chron. iii. 22.

V. SHEMAIAH, ſon of *Haſhub*, a *Levite*. 1 Chron. ix. 14.

VI. SHEMAIAH, of the race of *Elizaphan*, a *Levite*; he officiated in the tabernacle at the head of two hundred of his brethren. 1 Chron. xv. 8, 11.

VII. SHEMAIAH, ſon of *Galal*, and grandſon of *Jeduthun*. 1 Chron. ix. 16.

VIII. SHEMAIAH, ſon of *Nathaniel*, ſecretary of the temple. 1 Chron. xxiv. 6. I imagine him to be the ſame as *Shemaiah*, the deſcendant of *Elizaphan*, No. VI. 1 Chron. xv. 8, 11. and 1 Chron. xxv. 17.

IX. SHEMAIAH, ſon of *Obed-edom*, a *Levite*, and porter of the temple. 1 Chron. xxvi. 4, 7.

X. SHEMAIAH, a *Levite*, who, in the time of king *Jehoſhaphat*, was ſent, with ſeveral others, by this prince to inſtruct the people of *Judah*. 2 Chron. xvii. 8.

XII. SHEMAIAH, a *Levite* of the race of *Jeduthun*, in the time of king *Hezekiah*. 2 Chron. xxix. 14.

XII. SHEMAIAH, a prieſt in the time of *Hezekiah*. 2 Chron. xxxi. 15.

XIII. SHEMAIAH, prince of the *Levites*, in the time of king *Joſiah*. 2 Chron. xxxv. 9.

XIV. SHEMAIAH, a principal *Iſraelite*, who returned from the captivity with *Ezra*. Ezra viii. 16. x. 21, 31. and perhaps Nehem. viii. 4.

XV. SHEMAIAH, ſon of *Dalaiah*, a falſe prophet in the time of *Nehemiah*, who, being corrupted by *Sanballat*, and the other enemies of *Nehemiah*, would have perſuaded him to retire into the temple. Nehem. vi. 10.

XVI. SHEMAIAH, the *Nehelamite*, a falſe prophet who lived at *Babylon* while *Jeremiah* was in *Judea*, and at *Jeruſalem*. Jer. xxix. 24, 25.—31, 32. *Jeremiah* having ſent prophecies to the captive *Jews* at *Babylon*, *Shemaiah* the *Nehelamite* wrote back to the people of *Jeruſalem*, to decry the prophet *Jeremiah*; and to *Zephaniah*, prince of the prieſts, and to the reſt of the prieſts, to reproach them for not ſeizing and impriſoning *Jeremiah*, as one poſſeſſed with a ſpirit of falſe prophecy. *Jeremiah* in his turn wrote back to the *Jews* in captivity at *Babylon*, "The Lord ſays, againſt *Shemaiah* the *Nehelamite*, and againſt his poſterity;—none of his race ſhall ever ſit in the midſt of the people, and he ſhall not ſhare in the happineſs of my people."

XVII. SHEMAIAH, father of *Delaiah*, a prince of *Judah*, in the time of king *Jehoiakim*. Jer. xxxvi. 12.

SHEMARIAH, שמריה שמריהו, σαμαρειὰς, or *Samarias*, *God is my guard*, or *the guard of the Lord*, *diamond*, *dregs*, *thorn*, or *buſh of the Lord*; from שמר *ſhamar*, &c. and יה *jah*, *the Lord*.

I. SHEMARIAH, or *Samarias*, a ſtout man who repaired to *David* at *Ziglag*. 1 Chron. xii. 5.

II. SHEMARIAH, one who had married ſtrange wives, and divorced them. Ezr. x. 32.

SHEMEBER, שמאבר, συμὸρ, *name of force*, or *fame*, *of the ſtrong*, or *of the wing*; from שם *ſhem*, *name*, &c. and אבר *abbar*, or *eber*, *ſtrong*, or *winged*, according to different readings: otherwiſe, *that deſtroys the ſtrong*, *or the winged*.

SHEMEBER, or *Semeber*, king of *Zeboiim*; one of the five kings defeated by *Chedorlaomer* and his allies, Gen. xiv. 2, &c. A. M. 2092, *ante* A. D. 1912.

SHEMER, שטר, σεμμὴρ, *Vulgate*, *Somer*, *guardian*, *thorn*; from שמר *ſhamar*, &c.

SHEMER, *Semer*, or *Somer*. This is the name of him who ſold the mount of *Somer* to *Omri* king of *Iſrael*, upon which he built the city of *Samaria*. The name of *Semer* or *Somer* is alſo given to the mountain itſelf. See SAMARIA.

Shemer, or *Shomeron*, was a very agreeable and fruitful mountain, advantageouſly ſituated about twelve miles from *Dothaim*, twelve from *Mer-*

rom,

roin, and four from *Atharoth*, upon which king *Omri* built the city of *Samaria*. *Euſeb. in Dothaim, in Merro, & in Atharo.* Before that time this mountain was famous for the battle between *Abijah*, king of *Judah*, and *Jeroboam*, king of *Iſrael*. *Vide* 2 Chron. xiii.

SHEM-HAMPHORASH, or *Schem hamphoraſch*, שם המפרש *Shem hamporaſh*, יהוה *Jehovah*, that is, *the name manifeſted*, or *the name diſtinguiſhed*; the name *Jehovah*, the incommunicable name, which the *Jews* never pronounce, and do not ſo much as know the true pronunciation of it. See JEHOVAH.

SHEMIDA, שמידע, *name of knowledge*, or *that puts knowledge*; from שם *to name, to put*, and ידע *jadah, ſcience*, or *knowledge*: otherwiſe, *the knowledge* of *deſolation*, or *of aſtoniſhment*; from שמם *ſhamam, to make deſolate, to aſtoniſh*, and ידה *jadah, ſcience*: otherwiſe, *the ſcience of the Heavens*; from ידה *jadah*, and שמים *ſhammaim, the Heavens*.

SHEMIDA, or *Semida*, ſon of *Gilead*, of *Manaſſeh*; head of a family. Numb. xxvi. 32. 1 Chron. vii. 19.

SHEMINITH, שמינית, *the eighth*.

SHEMINITH, or *Seminith*; this *Hebrew* word is found before ſome of the *Pſalms*, and is generally tranſlated by *Octava*. But it ſignifies, either an inſtrument of eight ſtrings, or the eighth band of the muſicians of the temple.

SHEMIRAMOTH, שמירמות, *the heighth of the Heavens*; from שמים *ſhammaim, the Heavens*, and רמם *ramam, heighth, elevation*: or *elevation of the name*; from *ramam, heighth*, and שם *ſhem, a name*.

SHEMIRAMOTH, or *Semiramoth*, a *Levite*, a porter of the temple. 1 Chron. xv. 18.

SHEMUEL, שמואל, *placed*, or *put of God*; from שים *ſhum, to place, to put, to be*: otherwiſe, *his name, which he has received of God*; from שם *ſhem, to name*, the pronoun ו *o, his*, and אל *el, God*: otherwiſe, *who is of God*; from ש *ſhin, who*, and the prepoſition מו *mo*, for מן *min, from*, and אל *el, God*.

SHEN, שן, παλαιὰ, *tooth, ivory*; from שן *ſhen*: otherwiſe, *change*; from שנה *ſhanah*: otherwiſe, *he that ſleeps*; from ישן *jaſhan*.

SHEN, or *Sen*; שן, this *Hebrew* word ſignifies a tooth; alſo a ſharp rock, naked and projecting as a tooth. 1 Sam. vii. 12. *Samuel* erected a ſtone between *Miſhpat* and *Sen*, as a monument of the victory of the *Hebrews* over the *Philiſtines*, and this ſtone he named, *the ſtone of aſſiſtance*: *Aben Ezer*.

SHENE, or *Sene*; שני, this word is plural, and ſignifies teeth or rocks. *Jonathan* and his armour-bearer penetrated into the camp of the *Philiſtines*, by paſſing between two rocks, one called *Bozez*, the other *Seneh*. 1 Sam. xiv. 4.

SHENAZAR, שנאצר, σαναασαρ, *treaſure of the tooth*, or *of the ivory*; from שן *ſhen, a tooth, ivory*, and אצר *atſar, treaſure*: otherwiſe, *treaſure of him that ſleeps*; from *atſar, treaſure*, and ישן *jaſhan, to ſleep*: or *change of anguiſh, or diſtreſs*; from שנה *change*, and צרר *tſarar, to be in pain or in bonds*. This name is rather *Babylonian* than *Hebrew*.

SHENAZAR, or *Senneſer*, ſon of *Jeconiah*, king of *Judah*. 1 Chron. iii. 18.

SHENIR, שניר, *Sirion*, by tranſpoſition; or *Hermon*, Deut. iii. 9. *Lantern*, or *light*, *that ſleeps*; from נור *nur, lamp* or *light*, and ישן *jaſhan, to ſleep*. Otherwiſe, *renewing of the lamp*, or *he that ſhews*; from שנה *ſhanah*, and נור *nur*.

SHEPHAM, שפמה, or *Shephamah*, *his brink, his lip, his beard, his breaking*; from שפה *ſhupha*, or שוף *ſhuph*, and the pronoun מ *am, theirs*.

SHEPHAM, or *Sephama*, a city of *Syria*, the eaſtern limit of the *Land of Promiſe*. *Numb.* xxxiv. 10, 11. This might be *Apamea*. *Vide* APAMEA.

SHEPHATIAH, שפטיה, or *Saphatias*, *the Lord that judges, the judgment of the Lord*, or *God is my judge*; from שפט *ſhaphat, judgment*, and יה *jah, the Lord*.

I. SHEPHATIAH, *Saphatia*, or *Sephatia*, ſon of *David* and *Abital*, 2 *Sam.* iii 4. 1 *Chron* iii. 3.

II. SHEPHATIAH, ſon of *Reuel*, and father of *Meſhullam*, 1 *Chron.* ix. 8.

III SHEPHATIAH, a mighty man who joined *David* at *Ziklag*, 1 *Chron.* xii. 5.

IV. SHEPHATIAH, ſon of *Maachah*. Chief of *Simeon*, in the time of *David*, 1 *Chron.* xxvii. 16.

V. SHEPHATIAH, ſon of king *Jehoſhaphat*, 2 *Chr.* xxi. 2.

VI. SHEPHATIAH, ſon of *Hattil*: his poſterity returned into *Judea*, after the captivity of *Babylon*, in number 372. See *Ezra* ii. 57. *Nehem.* vii. 9.

VII. SHEPHATIAH, ſon of *Mahalaleel*, of the race of *Pharez*.

VIII. SHEPHATIAH, ſon of *Mattan*; one who accuſed *Jeremiah* of intimidating the people by his doleful predictions, *Jerem.* xxxviii. 1.

SHEPHLAH, Σεφηλὰ, *low places, vales*, or *plains*; from שפלה *ſhaphaleh*.

SHEPHELAH, or *Sephela*; שפלה. LXX. τὸ πέδιον, or τὰ ταπεινὰ, or τὴν πεδινὴν, *Sym.* Κοιλάδα, this *Hebrew* word ſignifies, an open field, or a plain. The *Greek* and *Latin* interpreters generally

rally tranſlate it by a plain; but the Seventy have ſometimes preſerved the word *Sephela*. *Euſebius* and *Jerom* inform us, that, in their time, the whole flat country, north and weſt about *Eleutheropolis*, was called *Sephela*, *Hieronym. & Euſeb. in Onomaſt. in Sephela*. *Simon Maccabæus* fortified the city of *Adida* in *Sephela*, or in this plain.

SHEPHERDS, or *Paſtors*. When the patriarch *Joſeph* invited his father and brethren to ſettle in *Egypt*, he bid them tell *Pharaoh*, they were *ſhepherds*, or breeders of ſheep, that they might have the land of *Goſhen* aſſigned for their habitation; becauſe, ſays *Joſeph*, the *Egyptians* have an abomination to *ſhepherds*. It is inquired, wherefore had the *Egyptians* ſuch an abhorrence to *ſhepherds?*

There are two reaſons generally aſſigned for this: *firſt*, becauſe the *Hebrews*, who bred ſheep, alſo killed and ate them, or ſacrificed them to their god. Whereas, the *Egyptians* worſhipped ſheep and goats, and thought it a great crime to kill, or ſacrifice them. *Diodorus Siculus*, lib. i. ſays, that ſheep were in great veneration throughout *Egypt*. And *Strabo*, lib. xvii. aſſures us, that they ſacrificed them only in the Nome, or province, of *Nitria*, or in that of *Mendeſe*, according to *Herodotus*, lib. ii. cap. 42.

Tacitus obſerves, *Hiſt.* lib. v. that the *Iſraelites* ſacrificed ſheep and lambs, as if it were to inſult *Jupiter Ammon*, the deity of *Egypt*; and that they killed oxen without ſcruple, to affront the ox *Apis*. *Cæſo ariete velut in contumeliam Ammonis; bos quoque immolatur, quem Ægyptii Apim colunt.* But this does not prove, that the employment of ox-keepers, or neat-herds, was of itſelf, odious to the *Egyptians*, as Scripture inſinuates: on the contrary, this office would have recommended them to the eſteem of the people, if they had not killed theſe animals; as in the nome of *Mendeſe*, the keepers of goats were honoured, becauſe the goat was the favourite deity of that diſtrict.

We muſt therefore ſeek another cauſe of *Egyptian* averſion from *ſhepherds*. In *Joſeph. cont. App.* lib. i. *Manetho* relates, that an army of ſtrangers from the coaſts of *Arabia*, or from the eaſt, invaded *Egypt*, and finding it defenceleſs, they ſubdued it, and eſtabliſhed a ſucceſſion of kings in lower *Egypt*, for about five hundred and eleven years. After which, the kings of *Thebais*, and of upper *Egypt*, after a long war, at laſt drove them out of the country. Theſe princes were called *Hic-ſos*, *i. e.* king-*ſhepherds*. Some, ſays *Manetho*, affirm they were *Arabians*; but we find in other books, that they were not kings but captives. For in *Egyptian*, the word *hic*, when pronounced *hoc*, ſignifies a captive. This reaſon of the hatred of the *Egyptians* againſt *ſhepherds* appears to be plauſible. [But, *query*, what was its date?] See EXODUS, and FRAGMENT, No.

Abel was a keeper of *ſheep*, Gen. iv. 2. as were the greater number of the antient patriarchs. When men began to multiply, and to follow different employments, *Jabal*, ſon of *Lamech bigamus*, and his wife *Adah*, was acknowledged as father, *i. e.* founder, of *ſhepherds* and *nomades*; Gen. iv. 20. *He was the father of ſuch as dwell in tents, and of ſuch as have cattle.* God ſometimes takes the name of *ſhepherd* of *Iſrael*; Iſaiah xl. 11. and kings, both in ſcripture, and antient writers, are diſtinguiſhed by the title of *ſhepherds of the people*. And the people forſaken, are compared to a flock without a *ſhepherd*. *Iſaiah* ſays, that the *Meſſiah* ſhall feed his flock. God calls *Cyrus* his *ſhepherd*. The prophets often inveigh againſt the *ſhepherds* of *Iſrael*, againſt the kings, who feed themſelves, and neglect their flocks; who diſtreſs them, treat them ill, ſeduce them, and lead them aſtray. See Ezekiel xxxiv. 23. Numbers xxvii. 17. 1 Kings xxii. 17. Judith xi. 15. Iſa. xl. 11. Iſa. xliv. 28.

The Lord ſays, Iſa. lxiii. 11., that he brought his people through the *Red-ſea*, with their *ſhepherds*; *i. e. Moſes*, *Aaron*, and the chief of the people, at their head. *Micah* ſays, v. 5. that the Lord ſhall raiſe ſeven *ſhepherds* over his people, and an eighth over the land of *Aſſyria*, to bring from thence the people of *Iſrael*. We take theſe ſeven, or eight, *ſhepherds*, to be the ſeven princes confederate with *Darius* ſon of *Hyſtaſpes*, who killed *Smerdis* the *Magian*, who had ſeized the empire of *Perſia*, after the death of *Cambyſes*.

Zechariah xi. 8. mentions three *ſhepherds* whom the Lord had cut off in one month. Theſe three *ſhepherds* were *Aaron*, *Moſes*, and *Miriam*, who died in the wilderneſs; not indeed within the ſpace of one month, but who all had the ſentence of death paſſed on them in a month, and died at a little diſtance of time from one another. This is the explication of the *Rabbins*. Others think theſe three *ſhepherds* were *David*, *Adonijah*, and *Joab*, who all died in the ſpace of one month. Others are of opinion, they were the three brethren *Maccabees*, *Judas*, *Jonathan*, and *Simeon*, who died within a month of years, *i. e.* within thirty years. We think it may be underſtood of the three *Roman* emperors who ſucceeded *Nero*, *i. e. Galba*, *Otho*, and *Vitellius*, who were ſlain by their own ſubjects within the ſpace of a year and ſome days. Afterwards, in the prophet, God ſpeaks in this manner; *And I*

took

took my ſtaff, even beauty, and cut it aſunder. This rupture happened when the *Jews* revolted againſt the *Romans*; which ended in the deſtruction of *Jeruſalem*, the temple, and the *Jewiſh* nation.

The ſame *Zechary* received order from the Lord, ſaying, *take unto thee yet the inſtruments of a fooliſh ſhepherd;* for, ſays the Lord, *I will raiſe up a ſhepherd in the land, which ſhall not viſit thoſe that be cut off*, &c. Zech. xi. 14, 15. The *ſhepherds* having forſaken *Jeſus Chriſt*, their lawful *ſhepherd*, (we have no king, ſay they, but *Cæſar Tiberius*) were delivered up to fooliſh *ſhepherds*, who plunged them into calamities: theſe are the *Roman* emperors, ſucceſſors of *Tiberius*. *Caligula* ſucceeded *Tiberius*, *Claudius*, *Caligula*; and *Nero* ſucceeded *Claudius*. Every one knows the characters of theſe princes; that they were truly fooliſh *ſhepherds*, mad, wicked, and cruel.

The *Meſſiah* is often called a *ſhepherd*. *I will ſet up ſhepherds over them, which ſhall feed them.* Jer. xxiii. 4, 5. *Iſaiah* xl. 11. ſpeaks in the ſame manner; *He ſhall feed his flock like a ſhepherd, he ſhall gather the lambs with his arm, and carry them in his boſom, and ſhall gently lead thoſe that are with young.* And *Zechariah* xiii. 7. ſays, *Awake, O ſword, againſt my ſhepherd, and againſt the man that is my fellow, ſaith the Lord of Hoſts. Smite the ſhepherd, and the ſheep ſhall be ſcattered, and I will turn mine hand upon the little ones.* *Jeſus Chriſt* refers this paſſage to his paſſion. Matt. xxvi. 31. He takes on himſelf the title of the good *ſhepherd*, who gives his life for his ſheep. John x. 11, 14, 15. St. *Paul* calls him the great *ſhepherd* of the ſheep, Heb. xiii. 20.; and St. *Peter* gives him the appellation of prince of *ſheperds*. 1 Pet. v. 4.

God gave to his miniſters the tythe of oxen, of ſheep and of goats, which paſſed under the crook of the *ſhepherd*, *i. e.* are under his care. Lev. xxvii. 32. Or he alludes to what is done when the tythe was given to the prieſt: the *ſhepherd* ſtanding with his hook at the entrance of the ſheep-fold, as the young kids, or lambs, come out of the fold, he counts them, and retains the tenth for the prieſt, or the Levite.

Amos ſays, i. 2. that the beauty of *ſhepherds* is in mourning, during a dry ſeaſon, literally the huts, or abodes, of the *ſhepherds* are in mourning. Theſe are what are called, 2 Kings x. 12. *Cameræ paſtorum*, or *habitacula paſtorum*. *Jerom*, ſpeaking of the city and deſart of *Tekoah*, ſays, that one cannot ſo much as ſee there the hovel of the *ſhepherds*, being like ſubterraneous ovens, which the *Africans* call by the name of *Mapalia*. *Jerom præf. in Amos.*

In the deſcription our Saviour gives of a good *ſhepherd*, John x. 11, 12, &c. he ſays, that he lays down his life for his ſheep; that he knows them and they know him; that they hear his voice, and follow him; that he goes before them; that no one ſhall force them out of his hands, and that he calls them by their name; [theſe are all incidents taken from the cuſtom of the country: they are by no means ſo ſtriking to us as they muſt have been to thoſe who heard our Lord; and who every day were witneſs to ſuch methods of conducting this domeſticated animal,] whereas the hireling, or bad *ſhepherd*, forſakes the ſheep; and the thief enters not by the door of the ſheep-fold, but climbs over another way.

SHEPHI, שפי, σαπφεὶ, *brink, ſolitude, lip, breaking.* See *Shepham.*

SHEPHI, *Sephi*, or *Shepho*, ſon of *Shobal*, of the race of *Seir*. 1 *Chron.* i. 38. *Gen.* xxxvi. 23. an antient king of *Idumea*.

SHEPHUPHAN, שפופן, σεπφὰμ, *ceraſtes*, or a kind of ſerpent; from שׁפף *ſhaphaph*; from whence שפיפן *ſhapiphon*.

SHEPHUPHAN, or *Sephuphan*, or *Shupham*, ſon of *Bela*, and grandſon of *Benjamin*. 1 *Chron.* viii. 5.

SHERAH, שארה, σαρὰ, *fleſh, kindred, leaven*, or *remain*; from שאר *ſhaar, ſheer*, or *ſheor*, according to different readings.

SHEREBIAH, שרביה, or *Sarabias, dryneſs of the Lord*; from שרב *ſharab, dryneſs*, and יה *jah the Lord:* otherwiſe, *that prevails with the Lord;* from שׂרר *ſharar, to rule*, and the conjunction ב *beth, in* or *with:* otherwiſe, *that ſings in the Lord*; from שור *ſhur, to ſing.*

SHERESH, שרש, σάρος, *root*, or *little chains.*

SHERESH, or *Sares*, ſon of *Pereſh*, and of *Machir*. 1 *Chron.* vii. 16.

SHEREZER, ſee *Sharezer.*

SHESH, שׁש, *flax.*

SHESH, Cotton, and Linen. This is a pure *Hebrew* word, generally tranſlated by *flax*. *Vide* Byssus.

SHESHACH, ששׁך, σισὰκ, *bag of linen*; from שׂק *ſhak, a bag*, and שׁש *ſheſh, flax*, or *linen*; otherwiſe, *the ſixth bag*; from the ſame word שׁש *ſheſh, ſix*, and שׂק *ſhak, a bag.*

SHESHACH, or *Seſach*; by this name *Jeremiah* xxv. 26. li. 41. hints at *Babylon*. *Jeremiah* was to cauſe all nations to drink of the cup of the Lord's fury, *and the king of* Sheſhach *ſhall drink after them.* And elſewhere, *how is* Sheſhach *taken, and how is the praiſe of the whole earth ſurpriſed! How is* Babylon *become an aſtoniſhment among the nations!* But how comes it that he gives this name to *Babylon?* St. *Jerom* thinks he does it out of caution, not to provoke *Nebuchadnezzar*, who then was beſieging *Jeruſalem*. *Hieronym. in Jerem.* xxv.

Vide & Jarchi & Kimchi. We take *Sheſhach* to be a pagan deity, chiefly worſhipped at *Babylon.* He gives this city the name of its tutelar deity, as he ſays Jer. l. 2. *Babylon* is taken; *Bel* is confounded; *Merodach* is broken in pieces. *Bel* and *Merodach* were gods of the country. *Sheſhach* was probably the moon. At *Babylon* they celebrated feaſts called *Sacæa*, which greatly reſembled the Roman *Saturnalia.* The ſervants then acted the part of maſters. *Athenæ.* lib. 14. cap. 10. *ex Beroſo & Cteſia. Strabo* lib. xi. ſays, they were celebrated in honour of *Anais*, which is *Diana* or the moon. See *Voſſius, de orig. & prog. idol.* lib. 2 cap. 22.

SHESHAI, ששי, *the ſixth, flax, joy*; from שש *ſheſh.*

SHESHAN, ששן, *lily*, or *roſe*; from שושן *ſhoſhan:* otherwiſe, *joy*, or *flax.*

SHESHEAI, *Seſai*, or *Saſai*, a giant, a ſon, or deſcendant, of *Anak*, driven from *Hebron*, with his brethren *Ahiman* and *Talmai*, by *Caleb* ſon of *Jephunneh. Joſh.* xv. 14.

SHESHBAZZAR, ששבצר, *joy in tribulation*; from שוש *ſhuſh, joy*, the preposition ב *beth, in*, and צרר *tzarar, tribulation, pain:* otherwiſe, *production*, or *defence of joy;* from צור *tſur, defence:* otherwiſe, *joy of the vintage:* from בצר *batzar*, and שוש, *ſhuſh, joy.* A *Chaldee* word, in which it ſeems that *Sace* is included, which was a deity of the *Babylonians.*

SHESHBAZZAR, or *Saſſabaſar.* When king *Cyrus* reſtored to the *Jews* the ſacred veſſels of the temple of *Jeruſalem*, which had been carried to *Babylon* by *Nebuchadnezzar* Ezra i. 8.; he had an account taken of them, and committed them to *Sheſhbazzar* prince of *Judah.* The greater part of interpreters think, *Sheſhbazzar* is *Zerubbabel*; and that he bore the name of *Sheſhbazzar* among the *Babylonians*, as *Daniel* did that of *Belſhazzar.* Scripture ſays, that *Zerubbabel* laid the foundation of the Temple, and it ſays the ſame of *Sheſhbazzar*, Zec. iv. 9. Ezr. v. 16. Others will have *Sheſhbazzar* to be a *Perſian* officer, ſent to govern the *Jews.* It is not very certain that *Zerubbabel* had this government conferred on him. The *Grecians* give to *Sheſhbazzar*, or (as they call him) *Sammanaſer*, the quality of governor of *Judea.* 3 Eſdras ii. Προεςώτη τῆς Ἰδδαίας.

SHETHAR, שתר, *that rots;* from the *Chaldee* שתיתא *ſhechitha, rottenneſs.* This word is *Perſian*, or *Mediſh;* and it is difficult to find its true root in the *Hebrew.*

SHETHAR, or *Sethar*, a principal officer, of the court of king *Ahaſuerus.* Eſth. i. 14.

SHETHAR-BOZNAI, שתר־בוזני, *that makes to rot or corrupt*, or *that ſeeks and examines thoſe who deſpiſe me;* from בזה *bazah, to deſpiſe*, and the pronoun י *i, me*, and תור *thur, to ſeek, to examine.* This is a *Mediſh* or *Perſian* word, and its root not in the *Hebrew.*

SHETHAR-BOZNAI, or *Starbuzania*, an officer of the king of *Perſia*, beyond the *Euphrates*, who wrote to Court againſt the *Jews*, *Ezr.* v. 6.

SHEVA, שוא, σεσὰ, *vanity*; from שוא *ſhova:* otherwiſe, *elevation, fame*; from שאה *ſhaah:* otherwiſe, *tumult*; from שאה *ſhoah.*

SHEVA, or *Siva*, ſecretary to king *David*, 2 *Sam.* xx. 25.

SHEW BREAD. The *Hebrew*, Exod. xxv. 30, לחם פנים Ἄρτος ἐνωπίος, ſignifies literally, *bread of faces*, or, *of the face.* They thus called the loaves of bread, which the prieſt of the week placed every *Sabbath-day* on the golden table, in the *Sanctum*, before the Lord.

Theſe loaves were ſquare, and had four faces, as the Rabbins ſay: they were covered with leaves of gold: they were twelve in number, and repreſented the twelve tribes of *Iſrael.* Each loaf was of conſiderable bigneſs, ſince they uſed two tenth-deals of flour for each, which are about ſix pints, Lev. xxiv. 5, 6, 7. They placed them hot on the *Sabbath-day* in the preſence of the Lord, when they alſo took away thoſe which had been expoſed the whole week, and which could not be lawfully eaten but by the prieſts. This offering was accompanied with frankincenſe and ſalt. Some commentators think wine was added to it alſo, *Villalpand. de Templo*, lib. iv. cap. 57. The frankincenſe was burnt on the golden table every *Saturday*, when they ſet on freſh loaves.

All are not agreed as to the manner in which the loaves of *ſhew-bread* were ranged on the altar of the *Sanctum.* Some think they were in three piles, four loaves in each. Others ſay, two piles, ſix loaves in each; and it is hard to conceive how it could be otherwiſe, or how a table two cubits in length, and one in breadth, could allow room enough for twelve loaves, each containing ſix pints of flour. The Rabbins ſay, that between every two loaves were two golden pipes, ſupported by forks of the ſame metal, whoſe ends reſted on the ground, to convey air between the loaves, to hinder them from growing mouldy. *Vide* FRAGMENT, No. CCXXIX.

Moſes ſeems to ſay, Lev. xxiv. 8. that the *Iſraelites* furniſhed the loaves preſented before the Lord; but this ought to be underſtood only, as they paid the firſt-fruits and tenths to the prieſts, (which

(which was the chief of their income.) And of these tenths and first-fruits the priests took wherewith to make the *shew-bread*, and whatever else it was their duty to furnish, in the service of the temple. In the time of *David*, 1 Chron. ix. 32. the *Levites* of the family of *Kohath* had the care of the *shew-bread*, or, as it is called in the *Chronicles*, *the Bread of Ordering*. Probably the *Levites* baked and prepared it; but the priests offered it before the Lord, as said in another place, 1 Chron. xxiii. 28. *Vulg. Jerom* on Mal. i. However, St. *Jerom* says, from a tradition of the *Jews*, that the priests sowed, reaped, ground, kneaded, and baked the *shew-bread*: *panes propositionis, quos juxta traditiones Hebraicas, ipsi serere, ipsi demetere, ipsi molere, ipsi coquere debeatis*,

There are several Rabbinical remarks about these loaves, which commentators take care to glean: they were placed six in a pile one on another, on a salver of gold; and above they were covered with another golden salver, on which stood a golden cup full of the purest incense. They were made without leaven, and kneaded with oil. *Tostatus* says, that they were baked on a baking-pan of gold. Others maintain, that they were baked in an ordinary oven, but one kept for this use only; and that the wood used on this occasion was chosen on purpose, the soundest and closest that could be got. Beside these loaves stood a vessel full of excellent wine; this vessel was close stopped, that the wine might not grow sour, and it held the fourth-part of an *hin*; something above two pints.

When the loaves were changed, the wine was poured out as a libation before the Lord. The vessel, or cup, that was filled with salt near these loaves, was of gold, and covered, as well as the vessel of incense, that no dust, &c. should defile it. These loaves were eaten in the temple by the priests of the week; to take them out of the temple to eat them at home was not allowed.

SHIBBOLETH, שבלת, *Vulgate*, *Scibboleth*; Judg. xii. 6. *Burden*, *ear of corn*; from סבל: or *current of water*.

SHIBBOLETH, or *Sibboleth*, an *Hebrew* word, which signifies an ear of corn, *spica*. After *Jephtha* had beat the *Ammonites*, the men of *Ephraim* were jealous of this advantage obtained by the tribes beyond *Jordan*, and complained heavily that they had not been called to this expedition. *Jephtha* answered with much moderation; but that did not prevent the *Ephraimites* from using contemptuous words toward the men of *Gilead*, telling them, they were only fugitives from *Ephraim* and *Manasseh*, a kind of bastards that belonged to neither of the two tribes; (This reproach was false, since *Machir* the father of *Gilead*, was *Manasseh*'s own son, *Numb* xxvi. 29) but *Vide* FRAGMENT, No. 329, p. 57. To fighting they went, and the men of *Gilead* killed a great number of *Ephraim* After which, they set guards at all the passes of *Jordan*; and when an *Ephraimite* who had escaped, came to the water-side, and desired to pass over, they asked him, if he was not an *Ephraimite?* If he said, No; they bid him pronounce *Shibboleth*, which signifies an ear of corn. But he pronouncing it *Sibboleth*, according to the pronunciation of the *Ephraimites*, and not well pronouncing the first letter, they killed him on the spot: on this occasion, there were killed forty-two thousand *Ephraimites*.

SHIBMAH, שבמה, *conversion*, *return*, *captivity*, *old-age*, *rest*; from שבה *shabah*, or שוב *shub*.

SHIBMAH, or *Sabama*, or *Sibma*, a city of *Reuben*, Numb. xxxii. 38. Josh. xiii. 19. *Isaiah* xvi. 8, 19. speaks of the vines of *Shibmah*, which were cut down by the enemies of the *Moabites*: for that people had taken the city of *Shibmah*, Jer. xlviii. 32. and others of *Reuben*, after this tribe was carried into captivity, by *Tiglath-pilneser*, 1 *Chron.* v. 26. 2 *Kings* xv. 29. St. *Jerom* says, *in Isai.* xvi. that between *Heshbon* and *Sibmah* there was hardly the distance of five hundred paces.

SHICRON, שכרונה, *drunkenness*: or *his gift*, or *his wages*; from שכר *Sachar*, and the pronoun ינו *eno*, *his*.

SHICRON, or *Sechrona*, a city of *Judah*, Josh. xv. 11. thought to have been yielded up to *Simeon*.

SHIELD. In Scripture, God is often called the *shield* of his people, Gen. xv. 1. *I am thy shield*, says God to *Abraham*. The *Psalmist* says, Psal. v. 12. *Thou, Lord, wilt bless the righteous; with favour wilt thou compass him, as with a shield.* Princes and great men are also called the *shield* of the people, 2 Sam. i. 21. *Saul* is called the *shield of Israel*. *The shields of the earth belong unto God*, or are in his dependance, Psal. xlvii 9. The *Septuagint* have it;—the strong gods of the earth have greatly exalted themselves.

They hung their *shields* around the towers for ornament, and to use on occasion. The tower of *David* was adorned with a thousand *shields*, hung round about it: there were deposited arms of all kinds: Cant. iv. 4. The *Maccabees* adorned the front of the temple with *shields* which they hung thereon, 1 Macc. iv. 57. They took them down from thence to march against the enemy: *Ezekiel* xxvii. 10. says, that the *Persians*, the

Lydians, and the *Lybians* hung up their *ſhields* in *Tyre*, as ornaments to that city. *Vide* FRAGMENT, No. CCXVII. page 84.

The common materials of a *ſhield* were wood: it was covered with leather, with plates of gold, or braſs. Sometimes they were all of gold, or braſs. *Solomon* made ſome of maſſy gold: which *Shiſhak* king of *Egypt* took away; and *Rehoboam* made others of braſs to ſerve in their ſtead. 1 Sam. xvii. 45. *Goliath*'s *ſhield* was of braſs. *Nahum* ii. 3. deſcribes the *ſhields* of the *Chaldæans* as bright and ſparkling. The *Pſalmiſt* ſays, that God ſhall cauſe peace to reign among his people, and that they ſhall throw their *ſhields* into the fire: *Pſal.* xlvi. 9. Theſe *ſhields* therefore were of wood.

SHIGGAION, שיגיון, *a ſong of trouble, or comfort.*

SHIGGAION, *Shigionoth*, or *Sigaion*. This word occurs in the *Hebrew*, *Pſalm* vii. title, and *Habakkuk* iii. 1. על שגיונות *Vulg. pro. Ignorantiis. Theodot.* Ὑπὲρ τῶν ἐκϐσίασμῶν. *Pro voluntariis, (ſupple) peccatis.* The *Septuagint* have tranſlated it by *Pſalm*, or Canticle; but *Aquila*, and *Symmachus*, have rendered it by *ignorance*, or *ſins of ignorance*. *Theodotion*, in *Habakkuk*, has it, *for voluntary ſins*: but there is reaſon to doubt whether his text be very intire. Some think *Shiggaion* is an inſtrument of muſic; others, a certain air, or tune, to which this pſalm was ſung. Others tranſlate it, *The error of David*; *the ſecret of David*; *the delight of David*; *the diſquiet of David.* We think it ought to be tranſlated, *a ſong of trouble*, or, *a ſong of conſolation of David.* The *Arabic* word *Schaga*, ſignifies *to be in trouble*; and the *Hebrew* word *Schagah*, or *Shagah*, *to rejoice, to be comforted.*

SHIHON, שיאון, *his ſound*; from שאה *ſhaah.*

SHIHON, or *Seon*, a city of *Iſſachar*, *Joſh.* xix. 19. The *Hebrew* reads, שיאון *Shion*, or *Sion*. *Euſebius* ſays, that in his time there was a place called *Seon*, at the foot of Mount *Tabor*. *Onomaſt. in Seon.*

SHILHI, שלחי, σελεὶ, *miſſion, meſſenger:* otherwiſe, *branches*, or *dart, javelin*; from שלח *ſhalach*, or *ſhelach*, according to different readings: according to the *Syriac*, *that ſpoils*, or *is ſpoiled.*

SHILHI, or *Salai*, father of *Azubah*, the mother of king *Jehoſhaphat.* 1 *Kings* xxii. 42.

SHILHIM, שלחים, *meſſengers, ſuccours, branches, darts*; from שלח *ſhalach:* or *that ſpoil*, according to the *Syriac.*

SHILHIM, or *Selim*, a city of *Judah*, *Joſh.* xv. 32.

SHILLEM, or *Sallem*, or *Sellem*, or *Shallum*, fourth ſon of *Naphtali*, Gen. xlvi. 24. head of a great family. *Numb.* xxvi. 49.

SHILO, *ſent*; from שלח, *ſhalach.*

SHILOH, שלו, שלה, συλὼ, or *Silo*, *peace*, or *abundance*; from שלה *ſhalah:* otherwiſe, *that deceives or mocks*, according to the *Syriac.*

I. SHILOH. This term is famous among interpreters and commentators on Scripture. It is uſed *Gen.* xlix. 10. to denote the *Meſſiah.* The patriarch *Jacob* foretels his coming, in theſe words; *The ſceptre ſhall not depart from* Judah, *nor a law-giver from between his feet, until* Shiloh *come, and unto him ſhall the gathering of the people be.* The *Hebrew* text reads, עד כי יבא שלה *Donec veniat Shilo.* All *Chriſtian* commentators agree, that this word ought to be underſtood of the *Meſſiah*, of *Jeſus Chriſt:* but all are not agreed about its literal and grammatical ſignification. *Jerom*, who tranſlates it by *Qui mittendus eſt*, manifeſtly read *Shiloach*, *ſent*, inſtead of *Shilo.* The *Septuagint* tranſlate Ἕως ἀνἔλθῃ τὰ ἀποκείμενα αὐτῷ. Or, Ἕως ἀνἔλθῃ ᾧ ἀπόκειται. As if they had read שלו inſtead of שלה. *Until the coming of him to whom it is reſerved*; or, *till we ſee arrive that which is reſerved for him.*

It muſt be owned, that the ſignification of the word *Shiloh* is not well aſcertained. Some tranſlate, The ſceptre ſhall not depart from *Judah*, till he comes to whom it belongs, שלה, or שלי, inſtead of שלו. Others, till the coming of the peace-maker, or, the pacific, or, of proſperity, שלה *proſperatus eſt. Shalah* ſignifies, to be in peace, to be in proſperity. Others, till the birth of him who ſhall be born of a woman, without the knowledge of man, שול, or שליא, *Secundina*, *Fluxus*, *Arab. Lud. de Dieu.* Otherwiſe, the ſceptre ſhall not depart from *Judah*, till its end, its ruin; till the downfall of the kingdom of the *Jews.* Some Rabbins have taken the name *Silo*, or *Shilo*, for a city of this name in *Paleſtine.* The ſceptre ſhall not be taken from *Judah*, till it comes to *Shiloh*, שאל, or שלה. *It has ceaſed, it has finiſhed*, ſays *Le Clerc in Gen.* till it be taken from him, to be given to *Saul*, at *Shiloh.* But where is it ſaid, that *Saul* was acknowledged as king, or conſecrated, at *Shiloh?* If we would underſtand it of *Jeroboam* the ſon of *Nebat*, the matter is equally uncertain. Scripture mentions no aſſembly at *Shiloh*, that admitted him king. A modern author, *Gouſſet. Comment. Ling. Heb.* p. 415. derives *Shiloh* from *Shalah*, שלה, *Fatigare*, which ſometimes ſignifies *to be weary, to ſuffer*; till his labours, his ſufferings, his paſſion ſhall happen. *Vide* FRAGMENTS, Nos. 334, 335, page 72.

So much for the grammatical ſignification of *Shiloh*; it is ſufficient, that the ancient *Jews* are, in

in this matter, agreed with the *Chriſtians*, that this word ſtands for *Meſſiah the king:* ſo the paraphraſts *Onkelos* and *Jonathan*, the ancient *Hebrew* commentaries on *Geneſis*, and the *Talmudiſts* themſelves explain it. The ſceptre continued among the *Jews*; they had kings of their own nation, in the perſons of the *Herods*; but ſoon afterwards, the ſceptre was intirely taken away from them, and has never been reſtored to them ſince.

The *Jews* ſeek in vain to put forced meanings on this prophecy of *Jacob*; ſaying, for example, that the ſceptre intimates the dominion of ſtrangers, to which they have been in ſubjection; or, the hope of ſeeing, one day, the ſceptre, or ſupreme power, ſettled again among themſelves. It is eaſy to perceive, that this is contrived, to deliver themſelves out of perplexity. In vain, likewiſe, they take refuge in certain *princes of the captivity*, whom they pretend to have ſubſiſted beyond the *Euphrates*, exerciſing an authority over their nation, little ſhort of abſolute; and being of the race of *David*. This pretended ſucceſſion of princes is perfectly chimerical; and though at certain times they could ſhew a ſucceſſion, it never continued long; and their authority was too obſcure, and too limited, to be the object of a prophecy ſo remarkable as this.

II. SHILOH, or *Silo*, a famous city of *Ephraim*, Joſh. xviii. xix. xxi. twelve miles diſtant from *Shechem*, according to *Euſebius*; ten miles, according to *Jerom:* it was in *Acrabatene*, according to both. In *Jerom*'s time *Shiloh* was ruined, *in Sophon.* 1, *& in Epitaph. Paulæ.* and nothing remarkable was found there, but the foundation of the altar of burnt-offerings, which had been erected when the tabernacle was there. At *Shiloh Joſhua* aſſembled the people, to make the ſecond diſtribution of the *Land of Promiſe*. Joſh. xviii. 1, 2, 3. Here the tabernacle of the Lord was ſet up, when the people were ſettled in the country, Joſh. xix. 51. The ark, and the tabernacle of the Lord continued at *Shiloh*, from A. M. 2560, when it was ſet up by *Joſhua*, to A. M. 2888, *ante* A. D. 1116, when it was taken by the *Philiſtines*, under the adminiſtration of the high-prieſt *Eli*. At *Shiloh Samuel* began to prophecy, 1 Sam. iv. 4. Here the prophet *Ahijah* dwelt, 1 Kings xiv. 2. *Jeremiah* foretold, that the temple of *Jeruſalem* ſhould be reduced to the ſame condition as *Shiloh* was, Jer. vii. 12, 14. & xxvi. 6, 9. After the return of the ark out of the country of the *Philiſtines*, inſtead of returning it to *Shiloh*, the ark was taken to *Kirjath-jearim*, 1 Sam. vi. 21.

Mr. *Reland* conjectures, that from the name *Shiloh*, *Pauſanias*, lib. vi. cap. 24. took occaſion to ſay, that *Silenus* the companion of *Bacchus* was buried in *Paleſtine*. *Benjamin* of *Tudela* affirms, that the tomb of *Samuel* was to be ſeen here. On the medals of *Shechem*, or *Neapolis*, we ſee *Silenus* repreſented; which ſhould make us think, that it was rather at *Shechem* than at *Shiloh*, they might expect to find the tomb of this demigod.

SHILONITES, שילוני, *that abides*; from שלה *ſhalah*: otherwiſe, *peace and abundance*; from the ſame *ſhalah*, or שלי *ſheli:* or, according to the *Syriac*, *that deceives or mocks*.

SHILONITES, or *Siloni*, 1 Chron. ix. 5. This is taken by ſome, for the name of a man, father of *Aſaiah*, of *Judah*. Others derive it from the city of *Shiloh*, or from *Selah*, ſon of *Judah*.

SHILSHAH, שלשה, *three*, or *the third*, or *prince*, or *chief*; from שלש *ſhaloſh*, or שליש *ſhaliſh*. See SHALISHA.

SHILSHAH, or *Saluſa*, ſon of *Zophar*, of *Aſher*, 1 Chron. vii. 37.

SHIMEAH, שמעה, *that hears, that obeys*; from שמע *ſhammah*. 2 Sam. xii. 3.

SHIMEA, שמעא, σαμαὰ, *that hears, or obeys*; from שמע *ſhamah*. 1 *Chron.* iii. 5.

I. SHIMEA, *Samaa, Semmaa*, or *Simmaa*, prince of a family of *Benjamin*, and ſon of *Mikloth*, 1 Chron. viii. 32.

II. SHIMEA, a *Levite*, ſon of *Michael*, and father of *Berachiah*, 1 Chron. vi. 39.

III. SHIMEA, ſon of *Uzza*, and father of *Haggia*, a *Levite*, 1 Chron. vi. 30.

IV. SHIMEA, brother of *David*, and father of *Jonathan* and *Jonadab*. *Jonadab* was a ſubtle man. *Jonathan* was a hero of *David*'s army, 2 Sam. xxi. 21.

V. SHIMEA, or *Shammua*, ſon of *David* and *Bathſheba*, 1 Chron. iii. 5. *Vide* FRAGMENT, No. 333, page 70.

There were others of this name, of whom nothing particular is known.

SHIMEAM, שמאם, σαμαάμ, *Vulg. Samaan, fame, reputation of the mother*, or *of the nation*; from שם *ſhem, to name*, and אם *am, a mother*; or from אום *om, a nation:* otherwiſe, *name of fear*; from the ſame שם *ſhem, to name*, and אים *am, terror, fear*.

SHIMEATH, שמעת, *that hears, that obeys*; from שמע *ſhamah:* otherwiſe, *fame, reputation*; from שמעה, *ſhamaah, to hear*.

SHIMEI, שמעי, *that hears*, or *obeys*; from שמע *ſhamah:* otherwiſe, *name of the heap*; from שם *ſhem, a name*. and עי *hi, a heap:* or *that deſtroys the*

the heap; from שמם *ſhamam*, *to deſtroy*, *to lay waſte*, and עי *hi*, *a heap:* otherwiſe, *my reputation*, *my fame*; from שם *ſhem*, *name*, *renown*, and the pronoun י *i*, *my*.

I. SHIMEI, or *Semei*, and *Rei*, 1 *Kings* i. 8. See REI.

II. SHIMEI, ſon of *Gog*, father of *Micah*, of *Reuben*, 1 *Chron.* v. 4.

III. SHIMEI, ſon of *Zachur*, of *Simeon*, 1 *Chron.* iv. 27. He had ſixteen ſons, and ſix daughters,

IV. SHIMEI, ſon of *Libni*, a deſcendant of *Kohath*. 1 *Chron.* vi. 29.

V. SHIMEI, ſon of *Gera*, a kinſman of *Saul*'s, who when *David* was obliged to retire from *Jeruſalem*, began to curſe him and to throw ſtones, &c. 2 Sam. xvi. 5, 6, 7, 8, &c.

But when *David* returned to *Jeruſalem*, after the defeat and death of *Abſalom*, *Shimei* haſtened with the men of *Judah*, and with a thouſand men of *Benjamin*, to come before *David:* he threw himſelf at his feet, deſiring him to forgive and forget his fault. *Abiſhai* the ſon of *Zeruiah* expoſtulated in an angry manner; but *David* diſapproved of *Abiſhai*'s zeal, and promiſed *Shimei*, with an oath, that he would not put him to death. And in truth, he ſuffered him to live in peace while he himſelf lived; but before his death, he recommended to *Solomon*, not to let *Shimei* go entirely unpuniſhed, but to exerciſe his diſcretion upon him.

When *Solomon* therefore aſcended the throne, he confined *Shimei* to *Jeruſalem*, where *Shimei* dwelt three years, till ſome of his ſlaves run away from him, and took ſanctuary with *Achiſh* king of *Gath*. *Shimei* went after them, and brought them to *Jeraſalem*. The king being informed of this, cauſed *Shimei* to come before him, and ſaid to him; did not I aſſure you, that the day you quitted your confinement, you ſhould be put to death? So he gave orders to *Benaiah* the ſon of *Jehoiada* to kill him.

VI. SHIMEI, of *Romanthi*: had the ſuperintendance of king *David*'s wine cellars. 1 *Chron.* xxvii 27.

SHIMI, שמי, *my name*; from שם *ſhem*, *a name:* otherwiſe, *my loſs*, or *my deſolation*, *my aſtoniſhment;* from שמם *ſhamam*, *deſolation*, &c. and the pronoun י *i*, *my:* otherwiſe, *the heavens*; from שמים *ſhamaim*.

SHIMI, or *Semei*, ſecond ſon of *Gerſhon*, and grandſon of *Levi*, *Exodus* vi. 17. Head of a family, *Numb.* iii. 21.

SHIMON, שימון, *that puts*, or *is put*; from שום *ſhum:* otherwiſe, *oil perfume*; from שמן *ſhemen*.

SHIMON, or *Simon*, of the race of *Judah*, and father of *Ammon* and of *Rinnah*, &c. 1 *Chron.* iv. 20.

SHIMRATH, שמרת, *dregs*, or *priſon*; from שמר *ſhamar*, or *ſhemer;* otherwiſe, *buſh*, *thorn*, or *diamond*; from שמיר *ſhamir*.

SHIMRATH, or *Samarath*, ſon of *Shimhi*, or *Shema*, of *Benjamin*, 1 *Chron.* viii. 21.

SHIMRI, שמרי, σαμβρὶ, *that keeps*, or *impriſons*; *dregs*, *a buſh*, or *diamond*. See *Samaria*.

SHIMRI, or *Semri*, ſon of *Shemaiah*, and father of *Jedaiah*, of *Simeon*. 1 *Chron.* iv. 37.

SHIMRITH, שמרתי, *who is kept*, or *wholly of diamond*, *thorn*, or *dregs*; from שמר *ſhamir*, or *ſhemir*, according to different readings.

SHIMRON, שמרון, σομβρὰν, *Vulgate*, *Semron*, *his guardian*, *his diamond*, *his buſh*, or *his dregs*; from שמר *ſhamar*, or שמיר *ſhamir*, and from אן *aven*, or *on*, *force*, *iniquity*.

I. SHIMRON, *Simeron*, *Semeron*, or *Semram*; a city of *Zebulun*, *Joſh.* xix. 15. See SIMONIAS. This name is alſo given to the mountain *Somer*, on which ſtood the city of *Samaria*.

II. SHIMRON, ſon of *Iſſachar*. *Numb.* xxvi. 24. Father of the *Shimronites*. 1 *Chron.* vii. 1. [*Gen.* xlvi. 13. *Shimrom.*]

SHIMSHAI, שמשי, σαμψὰ, *my ſun*; from שמש *ſhemeſh*, *the ſun*, and the pronoun י *i*, *my*.

SHIMSHAI, or *Samſai*, a ſecretary, or ſcribe, who, with *Rehum* the chancellor, wrote to king *Artaxerxes* againſt the *Jews*, lately returned from captivity, Ezr. iv. 8. A. M. 3470, *ante* A. D. 534. See ARTAXERXES.

SHINAB, שנאב, *tooth of the father*, or *change of the father*, or *ſleep of the father*; from שן *ſhen*, *a tooth*, or שנה *ſhanah*, *change*, or ישן *jaſhan*, *ſleep*, and אב *ab*, *a father*..

SHINAB, or *Sennaab*, king of *Admah*, one of the four cities burned by fire from heaven, becauſe of the crimes of its inhabitants, Gen. xix. 24. *Shinab*, with the other kings of *Pentapolis*, were overcome by *Amraphel*, and his allies. Gen. xiv. 2.

SHINAR, שנער, *watch of him that ſleeps*; from עיר *hur*, *watch*, and ישן *jaſhan to ſleep:* otherwiſe, *ſpoil of the tooth;* from ערה *harah*, *ſpoil*, and שן *ſhen*, *a tooth*; or *change of the city*, from שנה *ſhanah*, *change*, and עיר *hir*, *a city*. Theſe explications are neither natural nor certain, becauſe the word is not *Hebrew*.

SHINAR, or *Sennaar*, a province of *Babylonia*, wherein the tower of *Babel* was built. Gen. xi. 2. *Calneh* was built in the ſame country. Gen. x. 10. *Amraphel*, king of *Shinar*, was a potent prince in the time of *Abraham*. Gen. xiv. 1. *Daniel* ſays, i. 2, that *Nebuchadnezzar* carried away the ſacred veſſels of the temple of *Jeruſalem*, and put them in the temple of his god, in the land of *Shinar*. There is a great probability that the mountains of *Singares*, or *Zagros*

Zagras, as well as the city and river of *Singare*, take their name from *Shinar*, *Sennaar*, or *Sengar*.

SHIPHI, שפעי, σωφεὶ, *inundation*, or *multitude*; from שפע *ſhephah:* otherwiſe, *knife*; from שפי *ſhephi*.

SHIPHMITE, שפמי, *lip*, or *margin*, or *ſhore*; from שוף *ſhuph*, *to break*, and מים *mim*, *waters*.

SHIPHRAH, שפרה, *handſome*, or *trumpet*; from שפר *ſhaphar*, or *ſhepher*, according to different readings: or *that does good*, or *chicken*, *little bird*, according to the *Syriac*.

SHIPHRAH, or *Sephorah*, one of the midwives of *Egypt*, who preſerved the *Hebrew* children. Exod. i. 15. Some think ſhe was an *Egyptian*, but, it is more likely ſhe was an *Iſraelite*. See PUAH.

SHIPTAN, שפטן, *judge*, or *that judges;* from שפט *ſhaphat*.

SHIPTAN, or *Sephtam*, father of *Kemuel*, of *Ephraim*. *Numb.* xxxiv. 24.

SHISHA, שישא, *ſix*, *the ſixth*; from ששה *ſhiſhah:* otherwiſe, *marble*; from שיש *ſhaiſh:* or *lifting up of the gift;* from שי *ſhi*, *preſent*, *gift*, and נשה *naſhah*, *to lift up*.

SHISHA, or *Siſa*, father of *Ahiah*. *Ahiah* was ſecretary to king *Solomon*. 1 *Kings* iv. 3.

SHISHAK, שישק, *preſent of the bag*, *of the pot*, *of the thigh;* from שק *ſhac*, *a bag*, and שוק *ſhok*, *a thigh:* otherwiſe, *of the kiſs;* from נשק *naſhak*. This word is *Egyptian*, nor is it poſſible to find its etymology from the *Hebrew*.

SHISHAK, or *Seſac*, king of *Egypt*; he declared war againſt *Rehoboam* king of *Judah*, in the fifth year of *Rehoboam*. The king of *Egypt* had twelve thouſand war chariots, and ſixty thouſand horſe, with an innumerable multitude of people, out of *Egypt*, the countries of *Lubim*, of *Sachim*, and of *Cuſh*. He entered *Judea*, and made himſelf maſter of the ſtrongeſt places in the country advancing to *Jeruſalem*. Then the prophet *Shemaiah* came to *Rehoboam* and the princes of *Judah*, in *Jeruſalem*, and ſaid, thus ſaith the Lord, "as you have forſaken me, ſo have I delivered you up into the hands of king *Shiſhak*." But they acknowledging their fault, God ſeeing their humiliation, ſaid to *Shemaiah*; "ſince they have humbled themſelves under my hand, I will not deſtroy them."

Shiſhak entered *Jeruſalem*, but ſoon withdrew, taking with him the treaſures of the Lord's houſe, and thoſe of the king's palace. He carried away with him the golden bucklers that *Solomon* had made. The rabbins are of opinion, that the chief motive of this prince's war againſt *Rehoboam*, was becauſe he coveted to poſſeſs the ivory throne of *Solomon*, with which he was charmed. This is the *Shiſhak* to whom *Jeroboam* fled, toward the end of *Solomon*'s reign; and when *Shiſhak* came into *Judea*, he did no harm to *Jeroboam's* territories. 2 Chron. xii. 2, 3, 4. 1 Kings xiv. 25, 26, &c. A. M. 3033, *ante* A. D. 971. Perhaps *Jeroboam* might invite him to invade *Rehoboam*'s country. Till the time of *Shiſhak* Scripture mentions the kings of *Egypt* by the general name of *Pharaoh*; *Shiſhak* is the firſt whoſe proper name is mentioned. Chronologiſts are not agreed as to the correct order of *Shiſhak* in the *Egyptian* dynaſties. Some will have him to be the ſame as *Seſonchis*; others *Seſoſtris*, or *Sethoſis*. *Marſham. Canon. Chronolog. ſæcul.* 14 lib. iii. *Uſher* thinks him to be *Seſonchis*, and places the beginning of his reign A. M. 3026, *ante* A. D. 978.

This *Shiſhak* or *Seſac*, according to Sir *Iſaac Newton*, in his chronology of ancient kingdoms amended, was the greateſt conqueror, and the moſt celebrated hero of all antiquity, being the ſon of *Ammon*, or the *Egyptian Jupiter*, and known to the *Greeks* by the name of *Bacchus*, *Oſiris*, and *Hercules*; was the *Belus* of the *Chaldeans*, the *Mars* or *Mavors* of the *Thracians*, &c. He made great conqueſts in *India*, *Aſſyria*, *Media*, *Scythia*, *Phœnicia*, *Syria*, *Judæa*, &c. His army was at laſt routed in *Greece* by *Perſeus*; which diſgrace, together with the attempts of his brother *Danaus*, to uſurp his kingdom in his abſence, obliged him to return into *Egypt*, in the ninth year of his expedition. From hence he drove his brother *Danaus*, who took refuge in *Greece*, and was there celebrated by the name of *Neptune*, *Japetus*, *Typhon*, *Python*, &c.

SHITRAI, שטרי, σατραὶ, *ſteward*, *head*, or *judge;* from שטר *ſhoter:* according to the *Syriac*, *obligation*, or *contract*.

SHITRAI, or *Setrai*, a *Sharonite*, ſuperintendant of king *David*'s ſhepherds, and flocks. 1 Chron. xxvii. 29.

SHITTIM, שטים, σαττείν, *that turn away*, *or divert*; from שטה *ſhatah*, or *ſita:* otherwiſe, *ſcourges*, *rods*, or *thorns;* from שוט *ſhut*.

SHITTIM, or *Sethim*, LXX. Ξύλα ἀσηπτα, *Ligna imputribilia*. A valuable kind of wood, of which *Moſes* made the greater part of the tables, altars, and planks, belonging to the tabernacle. *Jerom* generally keeps the *Hebrew* word *Shittim*, in his tranſlation. The Septuagint have rendered it by *incorruptible wood*. *Jerom* ſays, in *Joel* iii. *ad finem*, that *the ſhittim* wood grows in the deſarts of *Arabia*, that it is like white thorn in its colour and leaves, but not in its ſize; for the tree is ſo large, that it affords

affords very long planks. The wood is hard, tough, ſmooth, without knots, and extremely beautiful; ſo that the rich and curious make ſcrews of it for their preſſes. This kind of wood does not grow in cultivated places, nor in any other place of the *Roman* empire, but only in the deſarts of *Arabia*. He ſays, likewiſe in Mich. vi. 5. and in Iſaiah xli. 19, that *ſhittim* wood reſembles white-thorn, and is of admirable beauty, ſolidity, ſtrength, and ſmoothneſs. It is thought he means the black *Acacia*, which is (they ſay) the only tree found in the deſarts of *Arabia*. *Vide Bellon. obſervat.* lib. ii. cap. lvi. and lxxx. *Ætius*, lib. iv. cap. xi. It is ſo hard and ſolid, as to become almoſt incorruptible. When cut it is of the colour of a Lotos tree, and planks are taken from it, twelve cubits long. Its branches do not riſe up in height; its leaves are round and large, like thoſe of a pear tree; ſoot colour underneath, and green above.

Proſper Alpinus, apud Authores Notarum in Theophraſt. lib. iv. ſays, that the *Acacia* is called *Sant* by the *Egyptians*; that it is found in *Egypt*, in places diſtant from the ſea; is very common about mount *Sinai*, on the mountains which border on the *Rea-ſea*; that it grows about as tall as a mulberry tree; its trunk is of the thickneſs of a plumb tree, its bark is black, rough, and covered with very ſharp thorns. Its leaves are oblong, ſmall, and very ſhort. It bears a pale, yellowiſh, or white, flower. The male bears no fruit, but is cloſe ſet with thorns. The female bears fruit twice a year, and has much fewer thorns. This, they ſay, is the true deſcription of the *Acacia* of *Arabia*. *Thevenot, Voyage to the Levant*, part ii. cap. xxvi. ſpeaking of the *Acacia* of *Arabia*, ſays, that it is not thicker, or higher, than our willows, but its leaves are very fine; that it is very thorny, and a gum is taken from it, which the *Arabians* call *Akakia*. But it is plain from St. *Jerom*'s deſcription of the *ſhittim* wood, that it cannot be this *Acacia* of *Proſper Alpinus* and *Thevenot*. Yet very credible authors affirm, that no other trees grow in the deſarts of *Arabia*.

SHIZA, שזיא, *this preſent*; from זה *this, that*, and שי *ſhi, preſent:* otherwiſe, *preſent that expands*; from *ſhi*, and נזה *nazah, to water, to ſpread*.

SHOBAB, שובב, *returned, turned back*; from שוב *ſhub:* otherwiſe, *ſpark*, according to the *Syriac*.

SHOBAB, or *Sobab*, ſon of *David* and *Bathſheba*. 2 Sam. v. 14.

SHOBACH, שובך, *your bonds, your chains, your nets, your gins:* from שבה *ſhabah*, and the affix ך *ec:* otherwiſe, *his captivity*; from the ſame *ſhabah:* or *your converſion, your return*; from שוב *ſhub, to return*, and from the pronoun ך *ec, your:* otherwiſe, *a dove-houſe*, according to the *Syriac*.

SHOBACH, or *Sobach*, general of the army of *Hadarezar*, king of *Syria*. *David* obtained a compleat victory over him at *Helam*. 2 Sam. x. 16, 18, &c.

SHOBAI, שובי, *captivity*; from שבה *ſhabah, that ſits down, that reſts*, or *turns back*; from ישב *jaſhab*.

SHOBAI, or *Sobai*, of the race of the prieſts: returned from *Babylon* with *Zerubbabel*. Ezr. ii. 42.

SHOBAL, שובל, *way, ear of corn, thigh*; from שבל, *ſhobel:* otherwiſe, *old age, vain*; from בלה *balah, to grow old*, and שוא *ſhova, vain*.

SHOBEK, שובק, *equalled to the vanity*, or *placed with the void*; from שוה *ſhavah, to place, to equal*, and בוק *buk, void:* otherwiſe, *vain diſſipation*; from שוא *ſhova, vanity*, and בוק *buk, diſſipation*.

SHOBI, שבי, *converſion, captivity, reſt*. See *Shobai*.

SHOBI, or *Sobi*, ſon of *Nahaſh*, of the city of *Rabbah*, otherwiſe *Philadelphia*. He came with *Barzillai* to meet *David* when he fled from *Abſalom*, and brought him refreſhments. 2 Sam. xvii. 27.

SHOES, *vide* SANDALS. *Pythagoras* would have his diſciples wear *ſhoes* made of the bark of trees; probably, that they might not wear what were made of the ſkins of animals; as they refrained from the uſe of every thing that had life. The ancients had *ſhoes* which wholly covered their feet, like ours; and others which only defended the ſoles of their feet, with leather bands above, that left a part of the foot uncovered. The firſt ſort was called *Calceus, Mulleus, Pero, Phæcaſium*; the latter were called *Caliga, Solea, Crepida, Baxea, Sandaleum*. Anciently among the *Romans* their *ſhoes* were generally of crude, or untanned, leather. None but thoſe who had diſcharged the office of *Edile*, were allowed to wear the *Mulleus*, which was of leather dreſſed with allum, and of a red colour, [red-morocco.] It is ſaid that the *Roman* ſenators alſo wore *ſhoes* of dreſſed leather, of a black colour. The *Roman* women wore *ſhoes* pretty much like thoſe of the men. *Ælian. var hiſt.* lib. vii. cap. xi. *Juvenal Sat. 7.* ſpeaks of the moon, or *Lunula*, which was worn upon black *ſhoes*,

Adpoſitam nigræ Lunam ſubtexit alutæ.

Iſaiah iii. 18, ſpeaks alſo of the moons which the *Jewiſh* women wore on their *ſhoes*. The emperor *Aurelian* (*Vopiſc. in Aureliano, ad finem.*) forbad

forbad the wearing of red, yellow, white, or green *ſhoes* by men, and would allow them to women only. *Heliogabalus*, by a proclamation, regulated what women ſhould be permitted to wear gold, and precious ſtones, in their *ſhoes*. Among the *Hebrews*, women of faſhion, and ſubſtance, wore very valuable *ſhoes*. But we do not know any of their particular ornaments.

As to the military dreſs, or *ſhoes*, for the feet, we ſee from *Moſes*, that it was ſometimes of metal. Thy *ſhoes* ſhall be iron and braſs, ſays he, ſpeaking of *Aſher*; Deut. xxxiii. 25. And in the deſcription of the arms of *Goliah*, we find he had boots of braſs; 1 Sam. xvii. 6. *Homer* likewiſe gives them to his heroes; ſome had boots of braſs, others of copper, and thoſe of *Hercules* were tinſel. *Vegetius* ſays, that the *Romans* wore iron *ſhoes*. The *Roman* ſoldiers alſo put nails under their *ſhoes*; theſe very ſharp, and in great numbers. *Iſidor. origin.* lib. 19. cap. ult. *Feſtus* calls them *clavata calceamenta*. *Joſephus*, *de Bello.* lib. vii. cap. iii. ſpeaks of a *Roman* ſoldier of ſuch extraordinary boldneſs, as to let himſelf fall along the walls of the temple, becauſe the nails he had under his *ſhoes*, which the reſt of his comrades had alſo, would make him ſlide down. In the army of *Antiochus* the Great, luxury was ſo great, that moſt of the ſoldiers had golden nails under their ſhoes. *Valer. Maxim.* We are aſſured, that in the *Eaſt*, at this day, all the people, both rich and poor, even the wives of the great *Turk* himſelf, and of his baſhaws, wear iron plates at the heels, and toes, of their pumps. *Bellon. Obſervat.* lib. iii. cap. 44.

SHOHAM, שהם, *an emerald*, or other precious ſtone; from שהם *ſhohem*.

SHOPHAC, שופך, *who ſcatters*, or *is ſcattered*; from שפך *ſhaphac*.

SHOPHAN, שופן, *rabbit*, or *wild rat*; from שבן *ſhaphan*: otherwiſe, *that looſens*, *that breaks*; from שוף *ſhuph*.

SHOPHAN, or *Sophan*, *Zaphon*, or *Zaphan*, a city of *Gad*. Numb. xxxii. 35. Joſh. xiii. 27. The *Jews* ſay, it was afterwards called *Amath*.

SHOPHETIM שופטים, book of *Judges*; from שבט *ſhaphat*, *to judge*. The *Septuagint* tranſlate it by Κριταὶ, *Judges*.

SHOSHANNIM, ששנים, an inſtrument of ſix ſtrings; from שש *ſheſh*.

SHOSHANNIM, or *Soſanim*; ששנים על *Aquil.* ἐπὶ τοῖς κρίνοις. *Sym.* ἐπὶ τῶν ἀνθῶν. This title is before Pſalm lxix. and lxxx. The LXX. tranſlate, *thoſe that ſhall be changed*: St. *Jerom* and *Aquila*, *the lilies*: *Symmachus*, *the flowers*. We think *Soſhannim* to ſignify an inſtrument of ſix ſtrings; or, a ſong of rejoicing.

SHOULDER. To give or lend his *ſhoulder*, for bearing of a burden, ſignifies to ſubmit to ſervitude. Gen. xlix. 15. Iſſachar *bowed his ſhoulder to bear, and became a ſervant unto tribute*. The preacher adviſes his pupil to ſubmit his *ſhoulder* to the yoke of wiſdom. Ecclus. vi. 26. The *Meſſiah* has delivered his people from the rod, or from the yoke to which they were ſubject. Iſaiah ix. 4. *Baruch*, ii. 21, adviſes the captive *Jews* at *Babylon* to ſubmit their *ſhoulders* to king *Nebuchadnezzar*, that they might live at eaſe under his government. In a contrary ſenſe, Scripture calls that a rebellious *ſhoulder*, Nehem. ix. 29, which will not ſubmit to the yoke; and thoſe who bear the yoke with joint conſent, *ſervientes humero uno*. Zeph. iii. 9.

Marks of honour and command were worn on the *ſhoulder*. *Job*, xxxi. 36, deſires of God to decide his cauſe; *Surely I would take it upon my ſhoulder, and bind it as a crown to me*. *Iſaiah* ix. 6, ſays, that the *Meſſiah* ſhall bear the inſignia of his government on his *ſhoulder*. God promiſes *Eliakim* the ſon of *Hilkiah*, to give him *the key of the houſe of* David, and *to lay it upon his ſhoulder*.

To be borne upon ſhoulders, ſometimes ſtands for a kind of honour and diſtinction. God ſays, that when he ſhall bring back his people from the captivity of *Babylon*, he will give a ſignal to the people, *and they ſhall bring thy ſons in their arms, and thy daughters ſhall be carried upon their ſhoulders*. Iſai. xlix. 22. *Vide* FRAGMENT, No. CLXI.

Sometimes, on the contrary, this denotes great weakneſs, great diſgrace. God commanded *Ezekiel* to make a breach in the wall, and carry out his goods thereby, on his *ſhoulder*, in the night time; to repreſent the taking of *Jeruſalem*, and the captivity of the king, and people. Ezek. xii. 6, 7. *Iſaiah* xiv. 25, and *Baruch* vi. 3, to ſhew the impotence of idols, ſay, that men are obliged to carry them upon their *ſhoulders*.

SHUAH, שוחה, σϑὰ, *pit*, or *that ſwims*; from שחות *ſhecuth*: otherwiſe, *humiliation*, *meditation*, or *word*; from שוח *ſhuach*, or שחה *ſhachach*.

SHUAH, שוה, σοέ, συὲ. See *Shuah* above.

SHUAH, שוע, σαυὰ, *that cries*, *that prays*; from שוע *ſhuah*: otherwiſe, *rich*, *magnificent*; from the ſame: otherwiſe, *that beholds*; from שעה *ſhahah*. Gen. xxxviii 2.

SHUAH, שעא, 1 Chron. vii. 32.

I. SHUAH, *Sua*, or *Sue*: brother of *Caleb*. 1 *Chron.* iv. 11.

II. SHUAH, of *Aſher*, daughter to *Heber*. 1 *Chron.* vii. 32.

III. SHUAH, ſixth ſon of *Abraham* and *Keturah*. Gen. xxv. ii.

IV. SHUAH, daughter of *Hirah* the *Adullamite*, and

and wife to the patriarch *Judah*. She was mother of *Er*, *Onan*, and *Shelah*. Gen. xxxviii. 1, 2, 3, 4, &c. The *Jews* have a tradition, that *Shuah* inſpired into her ſons the deteſtable reſolution, of preventing *Tamar* from becoming a mother by them. See TAMAR and ER. The teſtament of the twelve patriarchs calls this woman *Bathſhuah*, daughter of *Barſhan*, king of *Adullam*.

SHUAL, שועל, *fox*, *hand*, *fiſt*; from שעל *ſhahal*, or שועל *ſhuhal*, according to different readings: otherwiſe, *traces*, *way*; from משעל *meſhol*. [JACKALL.]

SHUAL, or *Sual*, a country in the land of *Iſrael*, which the *Philiſtines* invaded in the time of *Saul*. 1 Sam. xiii. 17. The ſituation of this diſtrict of *Shual*, or *the fox*, is not known.

SHUBAEL, שובאל, *converſion*, *return*, *reſt*, or *captivity of God*; from שוב *ſhub*, *converſion*, *reſt*, or שבה *ſhabah*, *captivity*, and אל *el*, *God*.

SHUBAEL, or *Subael*, ſon of *Amram*, and father of *Jehdeiah*. 1 *Chron.* xxiv. 20. *Shubael*, with his twelve ſons, poſſeſſed the thirteenth order among the twenty four families of the *Levites*. 1 Chron. xxv. 20.

SHUHAM, שוחם, *σαμεῖ*, *their word*, *their meditation*, *their humiliation*: from שוח *ſhuah*, or שחח *ſhachach*: otherwiſe, *their ditch*; from שיחה *ſhichah*.

SHUHAM, or *Suham*, ſon of *Huſhim*, Gen. xlvi. 23. and grandſon of *Dan*: Head of a family. Numb. xxvi. 42.

SHUHITE, or *Suite*. *Bildad* the *Shuhite*, the friend of *Job*, Job ii. 11, was probably a deſcendant from *Shua*, ſon of *Abraham* and *Keturah*. The *Hebrew* reads *Shuchite*, or ſon of *Shuach*, which is the ſame as *Shuah*, according to our way of reading.

SHULAMITE, שולמית, *pacific*, *perfect*, *that recompences*; from שלם *ſhalam*.

SHULAMITE, or *Sulamite*. This name is given to the ſpouſe in the Canticles, by way of alluſion to the name of *Solomon*; *Salomon*, *Salomith*, *Sulamite*, or *Shulamite*, *i. e.* the ſpouſe of *Solomon*. Cant. vi. 13. [A feminine word, of which *Solomon* is the maſculine.] The *Hebrew* text, and the beſt *Latin* editions, read *Sulamitis*; but the greater part of the old books have *Sunamitis*, *q.* a native of *Sunam*, or *Shunem*.

SHUMATHITES, שמתי, *σαμαθὶ*, inhabitants of *Shema*, Joſh. xv. 26. Alſo ſons of *Shobal*, 1 Chr. ii. 53. *Named*, or *put*; from שם *ſhem*: otherwiſe, *deſolate*, or *aſtoniſhed*; from שמם *ſhamam*.

SHUMATHITES, or *Sematheans*, one of the ſix families or colonies from *Kirjath-jearim*. 1 Chron. ii. 53. Probably the inhabitants of *Shema*, a city of *Judah*. Joſh. xv. 26.

SHUNAM, שונם, *their change*, *their repeating*: from שנה *ſhanah*: otherwiſe, *their ſecond*; from שני *ſheni*, and the pronoun מ *am*, *theirs*: otherwiſe, *ſleep*; from נום *num*, *to ſleep*.

SHUNAMITE, or *Sunamite*, a daughter, or woman, born at *Shunem*. This ſurname was given to *Abiſhag*, the ſpouſe of *David*, married in his old age to keep him warm. 1 Kings i. 2, 15. ii. 17, 21, 22. It was given alſo to the hoſteſs of *Eliſha*, who entertained that prophet when he came to *Shunem*. 2 Kings iv. 12, 25, 36. It is given to the ſpouſe in *Canticles*, vi. 13. by a corrupt reading, of *Sunamitis*, inſtead of *Sulamitis*. See SHULAMITE.

SHUNEM, שונם, ſee *Shunam*.

SHUNEM, or *Sunam*, a city of *Iſſachar*. Joſh. xix. 18. The *Philiſtines* encamped at *Shunem*, in the great field or plain; 1 Sam. xxviii. 4. and king *Saul* encamped at *Gilboa*. *Euſebius* places *Shunem*, or *Sulem*, five miles from *Tabor*, ſouth. Elſewhere he mentions, a place called *Sanim*, in *Acrabatene*, in the neighbourhood of *Sebaſte*, or *Samaria*.

SHUNI, שוני, *σαυνὶς*, *my change*, *my ſecond*, *my repetition*. See *Shunam*.

SHUNI, or *Suni*, third ſon of *Gad*, head of a family. Gen. xlvi. 16. Numb. xxvi. 15.

SHUPHAM, שפופם, *σωφὰν*, *beard*; from שפם *ſhapham*: otherwiſe, *their lip*, *their brink*; from שפה *ſhaphah*: otherwiſe, *that breaks them*; from שוף *ſhuph*, *that breaks*, and the pronoun מ *am*, *theirs*.

SHUPHAM, or *Sephuppam*, ſon of *Bela*, and grandſon of *Benjamin*. 1 Chron. viii. 5.

SHUPPIM, שפם, *beard*, *muſtachoes*: otherwiſe, *their lips*, or *their brims*; from שפה *ſhaphah*, *lip*, *brim*: otherwiſe, *their breaking*; from שוף *ſhuph*, *to break*, and the pronoun מ *am*, *theirs*.

SHUR, שור, *wall*, *ox*, or *that beholds*; from שור *ſhur*, or *ſhor*, according to different readings.

SHUR, or *Sur*, a city in *Arabia Petræa*, which gave name to the deſart of *Shur*. Gen. xvi. 7. Exod. xv. 22. 1 Sam. xv. 7. xxvii. 8. *Ptolemy* ſpeaks of the city of *Suratte*, in *Arabia Petræa*.

SHUSHAN, שושן, an inſtrument of ſix ſtrings.

SHUSHAN, שושן, *σϑσοὶ*, a city, Dan. viii. 2. *Vulgate*, *ſuſis*. *Lilly*, or *roſe*; from שושן *ſhoſhan*: otherwiſe, *joy*, from שוש *ſhuſh*.

I. SHUSHAN, or *Suſan*: This *Hebrew* word ſignifies *a Lilly*. It is read before *Pſalm* ix. We think *Shuſhan* to be the name of a muſical inſtrument of ſix ſtrings. The Vulgate reads, *Pro his qui immutabuntur*.

II. SHUSHAN, *Suſan*, or *Suſes*, the capital city of *Suſiana*, or the country of *Elam*, i. e. *Perſia*; Dan. viii. 2. *Daniel* always calls it the palace.

I was

I was at Shuſhan *in the palace:* [*q.* Shuſhan *royal?*] becauſe the kings of *Chaldea* had here a royal palace. After *Cyrus*, the kings of *Perſia* took up a cuſtom of paſſing the winter here, and the ſummer at *Ecbatana*. Vide *Strab.* lib. xv. *Xenophon*, *Cyropæd.* lib. viii. *Athen*, lib. xii. &c. The winter was very moderate at *Shuſhan*, but the heat of the ſummer was ſo great, that the very lizards and ſerpents if ſurpriſed by it in the ſtreets, were even burned up by the heat of the ſun. *Strabo.* lib. 15. This city ſtands on the river *Ulai*. In this city, and on this river, *Daniel* had the viſion of the ram with two horns, and the goat with one horn, &c. in the third year of the reign of *Belſhazzar*. Dan. viii. 1, 2, 3, &c. A. M. 3447, *ante* A. D. 557.

Alſo in this city of *Shuſhan*, the hiſtory of *Eſther* happened. Here *Ahaſuerus*, or *Darius*, the ſon of *Hyſtaſpes*, generally reſided and reigned. Eſth. i. 1, 2, 5, &c. *Pliny*, lib. vi. cap. xxvii. ſays, he rebuilt *Shuſhan*, enlarged, and adorned it. *Nehemiah* was alſo at *Shuſhan*, when he obtained from king *Artaxerxes* permiſſion to return into *Judea*, and to repair the walls of *Jeruſalem*. Nehem. i. 1. *Benjamin* of *Tudela*, and *Abulfarage*, place the tomb of *Daniel* at *Chuzeſtan*, which is the ancient city of *Shuſhan*, the capital of the province of *Elam*.

This city at this day, among the *Perſians*, is named *Touſter* or *Schouſther*, and is the capital of *Kuſiſtan*. King *Sapor* cauſed a bank of a prodigious height to be raiſed here, to make the river *Choaſpes* to aſcend. *D'Herbelot Bibl. Orient.* p. 464, 829, 896. The *Tarikmontekeb* ſays, that the tomb of the prophet *Daniel* was ſtill to be ſeen here in his time. Some *Perſian* hiſtorians aſcribe the foundation of this city to *Huſchenk*, ſon of *Siamech*, the ſecond prince of the firſt dynaſty of *Perſia*.

Lightfoot ſays, *de templo*, cap. 3. that the outward gate of the eaſtern wall of the temple, was called the gate of *Shuſhan*; and that upon this gate was carved the figure of the city of *Shuſhan*, in acknowledgement of the decree granted at *Shuſhan* by *Darius* ſon of *Hyſtaſpes*, which permitted the rebuilding of the temple. [As I can hardly bring myſelf to admit the repreſentation of a city—a heathen city—carved on, or about, the temple—*Query*—Whether this was not the arms, or *inſignia*, of the city *Shuſhan?*—as, for inſtance, three lilies, *proper*.]

SHUTHELA, שׁוּתלח, *plant* or *verdure*; from שׁוּת *ſhuth*, and לח *lach*, *verdure:* otherwiſe, *moiſt pot*; from שׁתה *ſhuthah*, *to drink*, or *drinking-pot*, and לח *lach*, *moiſt*.

SHUTHELA, or *Suthala*, ſon of *Ephraim*, and father of *Bared*. Head of a family.

SIAHA, כיעהא, *motion*; from שׁעה *ſhahah*: or, according to the *Syriac*, *help*, or *aſſiſtance*; from סיע *ſiha*.

SIBBECHAI, or *Sobai-hai*, of the city of *Huſhathi*, a hero of *David*'s army. He killed the giant *Saph* in the battle at *Gob*, otherwiſe *Gazer*.

SIBBOLETH, ſee SHIBBOLETH.

SIBRAIM, or *Sabarim*; a place which terminated the land of promiſe, north. *Ezekiel* ſays, xlvii. 16. that this city was between the confines of *Hamath* and *Damaſcus*. I imagine it to be that which *Iſmael Abulfeda* calls *Hovvarin* a village of the country of *Ems*, or *Hamath*, ſouth-eaſt of that city.

SIBYLS. Scripture no where mentions the *Sybils*; and all that is ſaid of them has ſo little certainty, that we ought not to ſpend much time about them. The word *Sybil* is *Greek*, Σιβύλλη, *quaſi* Σιὸς βέλη, *Jovis conſilium*; Σιός *pro* Δίος, *Laconicè*, according to moſt etymologiſts; and ſignifies *the counſel of God*. The *Sibyls* among the *pagans* were, they ſay, what the prophets, and propheteſſes, were among the *Hebrews*. They foretold future events; and revealed important truths to the people. There are generally reckoned ten: the *Cumæan*, the *Cumanean*, the *Perſian*, the *Helleſpontiacan*, the *Lybian*, the *Samian*, the *Delphian*, the *Phrygian*, the *Tiburtine*, and the *Erythræan*.

Clemens Alexandrinus, *Strom.* lib. vi. quotes theſe words as from St. *Paul; take the* Greek *books in your hands, read the* Sibyls, *and ſee what they ſay of the unity of God, and how they foretell what is to come, and you will there clearly find the ſon of God.* Several of the ancient fathers cited verſes aſcribed to the *Sybils*, and drew from them arguments in favour of the *chriſtian* religion. But the more ſkilful criticks of our days are perſuaded, that theſe verſes were compoſed afterwards, and were never known to the *Sibyls*. See *Blondel on the Sibyls*, *Cauſabon* againſt *Baron. Exercit.* 1. ſec. 10. cap. 11. *Eraſm. Schmith. Diſſert. de Sibyllius. M. du Pin. Proleg. to the Bible. Servat. Gallæus*, *Sibyllina Oracula. Amſtelod.* 1689. Item *Diſſertationes in Sibyllis*, *Amſtelod.* 1688.

Plato, *in Phædro. Ariſtotle*, *de admirandis. Varro*, *Dionyſius Halycarnaſſæus*, *Cicero*, *Livy*, ſpeak of the *Sibyls* with honour. *Virgil* without doubt took from the Sibylline verſes, what he ſays concerning the birth of the *Meſſiah*: for one can hardly apply to any other birth, theſe verſes of his fourth eclogue.

Ultima Cumæi venit jam carminis ætas,
Magnus ab integro ſæclorum naſcitur ordo,
Jam redit & Virgo, rediunt Saturnia regna,
Jam nova progenies cœlo dimittitur alto, &c.

From the ſame ſource *Suetonius* derived what he ſays, "That in the time of *Veſpaſian* there was a conſtant and general opinion propagated through the whole *Eaſt*, that fate had decreed, that about that time ſhould come forth out of *Judæa*, thoſe who ſhould obtain the empire of the world." *Vide* FRAGMENT, No. 332. *Joſephus* who lived in the time of *Veſpaſian*, quotes in his hiſtory, a paſſage from the *Sibyls*, that mentioned the deluge. *Joſeph Antiq.* lib. 1. cap. 5. *Clemens Alexandrinus* aſſures us, that St. *Paul* in his preaching ſometimes cited the Sibylline books, and referred the *Gentiles* to them. *Juſtin Martyr*, *Athenagoras*, *Theophilus* of *Antioch*, *Tertullian*, *Lactantius*. *Euſebius*, St. *Jerome*, St. *Auſtin*, and others, made good uſe of them againſt the pagans; and the frequent uſe they made of them, occaſioned the name of *Sibylliſts* to be applied to them. *Vide Orig.* lib. vii. *contra Celſum.*

This is more than enough to juſtify us, for inſerting this ſhort account of theſe famous and antient propheteſſes. Their lives, and times, are circumſtances not well known. The moſt famous, was ſhe whom the *Greeks* named *Erythrea*, becauſe ſhe was born at *Erythra* in *Ionia*; and, becauſe ſhe left her country, and came to ſettle at *Cuma* in *Italy*, the *Latins* named her *Cumana*. *Juſtin Martyr*, *cohortatio ad Græcos*, ſays, "that it was pretended ſhe was by extraction of *Babylonia*, and daughter to *Beroſus* the *Chaldean* hiſtorian. Coming it is not known how, into *Campania*, ſhe there gave forth her oracles, at a city called *Cuma*, about ſix miles from *Baia*. I have ſeen the place (adds he) which is a large oratory cut out of a rock, which much have coſt much labour to make; for it is very well worked, and very capacious. There this *Sibyl* gave her reſponſes, as I was informed by the inhabitants of the place, who preſerve the tradition from father to ſon. In the middle of the grotto they ſhewed me three hollow places, which were alſo cut out of the rock, where they ſaid ſhe uſed to bathe herſelf, when they were filled with water. After ſhe had dreſſed herſelf, ſhe withdrew into the moſt remote apartment of the grotto, which was a kind of cell, cut alſo out of the rock, and there placing herſelf upon an elevated ſeat, which projected into the middle of the cell, ſhe there pronounced her oracles."

This is what *Juſtin Martyr* ſays of the *Sibyl*'s cave at *Cuma*. We are aſſured by *Onuphrius*, lib. *de Sibyllis, & carminibus Sibyllinis*, it was in the ſame condition till A.D. 1539, at which time a great earthquake ſhook the whole country of *Campania*, and at *Puteoli* threw up from the bottom of the ſea great maſſes of ſand, gravel, and bituminous matter, which overwhelmed this cave of the *Sibyl*. If this, of whom we are ſpeaking, was daughter to *Beroſus* the *Babylonian* ſhe muſt have lived after the reign of *Alexander* the Great. *Virgil* places her at the time of the ſiege of *Troy*, ſince he makes *Æneas* conſult her at his coming into *Italy*. Others place her in the reign of *Tarquinius Superbus*, the laſt king of *Rome*. [This *Sibyl*'s grotto was not ſo utterly ruined in 1539 but what it has been ſhewn to modern touriſts, and anſwers the deſcriptions of *Juſtin*, as well as the reports of tradition.] *Dionyſius Halicarnaſſenſis* lib. iv, *Aulus Gellius*, *Noct. Attic.* lib. 1. cap. 19. *Lactantius*, *de falſa relig.* lib. 1. cap. 6, &c. relate, that under the reign of the laſt *Tarquin*, there came a ſtrange woman to *Rome*, who offered the king nine volumes of the *Sibylline* oracles, for which ſhe aſked three hundred pieces of gold. *Tarquin* refuſed to give her this ſum, on which ſhe inſtantly burned three of the nine volumes, and for the remaining ſix ſhe aſked the ſame ſum. *Tarquin* continuing to refuſe her, with great deriſion, ſhe burnt three more of them in his preſence, and ſtill inſiſted on having the three hundred pieces of Gold for the remaining three volumes. A proceeding ſo extraordinary made *Tarquin* ſuſpect, that there muſt be ſome myſtery in it. He therefore ſent to inquire of the augurs, their opinion about it. They anſwered him, that what he had ſo deſpiſed was a preſent ſent him by the Gods; that it was great pity he had not bought the whole nine volumes, and urged him to give the woman what ſhe aſked, for the remaining three. He did ſo, the woman delivered him the books, and adviſed that they might be carefully preſerved, as containing the future deſtiny of *Rome*.

After theſe words ſhe withdrew, and it was not known what became of her. *Tarquin* cauſed theſe three books to be encloſed in a kind of ſtone cheſt, and to be placed in a ſubterraneous vault in the temple of *Jupiter Capitolinus*, and committed to the care of two perſons of the firſt quality in *Rome*; who were charged to let no body read them, or to copy them, without expreſs orders from the king. After the abolition of kingly government at *Rome*, they continued the ſame regard for theſe books as before, and the *Romans* made them one of their greateſt ſecrets of policy, making the people believe, that whatever they judged proper was taken out of theſe books, which were never conſulted, or opened, but by expreſs order from the ſenate.

While the civil war raged between *Marius* and *Sylla*

Sylla, (*Plutarch in Sylla. Dionyſ. Halycarn.* lib. iv. *Appian. de bell. civil.* lib. i. *Tacit. hiſtor.* lib. iii. cap. 72.) an accidental fire took hold of the capitol, and the *Sibylline* books were conſumed by the flames. After ſome years, when the capitol was rebuilt, *Scribonius Curio*, the conſul, propoſed to the ſenate to reſtore the verſes of the *Sybils*. They were informed of ſome verſes of the *Erythrean Sibyl* extant in the city of *Erythra*, the place of her nativity. Three ſenators were deputed to go thither, who there collected about a thouſand *Greek* verſes, which paſſed for the prophecies of this *Sibyl*. They brought them to *Rome*; and at the ſame time made other collections from other places. The whole was laid up in the capitol, inſtead of thoſe which the fire had conſumed. *Lactant. de falſa Relig.* lib. vi. & *de ira Dei*, cap. xxii. & *de falſa Sapient.* cap. xvii.

But there being ſeveral copies of theſe verſes in circulation, and as every private perſon made ſuch additions to his own copy as he thought fit; to preſerve the credit of theſe books, the *Romans* forbad all private perſons on pain of death, from keeping any copies of them. Theſe orders were but ill obſerved, and *Auguſtus*, at the commencement of his office of *Pontifex Maximus*, (*Tacit. Annal.* vi. *Juſtin. Martyr. Apolog.* ii.) renewed the former prohibitions, and made diligent ſearch after thoſe copies, examined them ſtrictly, and cauſed all thoſe to be burned which were judged to have been corrupted; and he depoſited the others in the capitol; with thoſe that were there before. Afterwards, *Tiberius* made a new review of them, and condemned ſeveral volumes to the flames. And theſe *Sibylline* oracles were ſtill in vogue till about A. D. 399, when they were intirely deſtroyed.

What occaſioned their deſtruction was this: ſome time previous a prophecy was handed about in *Rome*, ſays *Aug. de Civit. Dei.* lib. xviii. cap. 53. 54. taken, as they pretended, from the books of the *Sibyls*, which foretold, that the *Chriſtian* religion being founded on the magical ſorceries of *Peter*, ſhould not continue above 365 years. This period fell on A. D. 398, which is the year 368, from the aſcenſion of *Jeſus Chriſt*. Yet the *Chriſtian* religion continued to be as proſperous as ever. The emperor *Honorius* therefore, taking occaſion from this piece of Pagan malice, ordered *Stilico* the year following, to cauſe all the books of the *Sibyls* to be burned, which was executed in 399: and they pulled down the temple of *Apollo* to its very foundations, wherein theſe pretended prophecies had been kept.

Yet this has not prevented the appearing of a collection of *Greek* verſes, in eight books, which is now extant under the title of "Oracles of the *Sibyls*." But this is neither the old book of the *Sibyls*, known at *Rome* from the time of *Tarquin*; nor the collection made after the civil wars of *Marius* and *Sylla*; nor that reformed and purified by *Auguſtus*. It may include a part of the *Sibylline* oracles, as in the time of *Auguſtus*, and afterwards; but the reſt is a rhapſody put together by ſome *Chriſtian*, with ſo little wit and diſcretion, that the impoſture ſtares one in the face, every moment. He makes the *Sibyl* ſay, for example, that ſhe was wife to one of the three ſons of *Noah*, and that ſhe had lived with him in the ark during the whole of the deluge. *Lib. Sibyl.* lib. iii. *in fine.* The author ſhews himſelf a *Chriſtian*, in a paſſage which begins with theſe words; *Nos igitur Chriſti de ſtirpe creati. Ibid.* lib. viii. He ſpeaks of the incarnation, of the birth, of the circumciſion, of the reſurrection, of the aſcenſion of *Jeſus Chriſt*, with as much accuracy as the Evangeliſts. He deſcribes the reign of *Jeſus Chriſt* upon earth, according to the notions of the millinaries. *Ibid.* lib. ii. iii. He gives a ſucceſſion of the *Roman* emperors, according to their order, from *Julius Cæſar* to *Antoninus Pius*, and to the adoption of *Marcus Aurelius* and *Lucius Verus*. *Ibid.* lib. v. All which proves, that theſe books, in the ſtate in which we now have them, were compoſed about the middle of the ſecond century.

SICAMINUM, otherwiſe *Epha*, or *Kepha*, or *Caipha*, a city at the foot of mount *Carmel*, on the *Mediterranean* ſea, over againſt *Ptolemais*, which is diſtant from it only the extent of its harbour. See CAIPHA.

SICERA, שכר, σικέρα, whatever can intoxicate. *Heb. Shechar*, Deut. xxix. 6. This word denotes, in particular, *the wine of the palm-tree.*

SICHAR, Σιχὰρ. St. *Jerom* pretends this is the fault of the copiers, who read *Sichar* inſtead of *Sichem*. From שכר *ſhicar*, *drunkenneſs*.

SICHAR, or *Shechem*, now *Naplouſe*, a city of *Samaria*. See SHECHEM.

The *Hebrews* give the name of *Sichar*, (*i. e.* drunkenneſs) to the city of *Shechem*, by way of mockery. *Iſaiah* xxviii. 1. calls the *Iſraelites* of *Ephraim*, *Sicchorim*, *i. e.* drunkards: This gave occaſion to the *Jews* to change the name of *Shechem* into *Sichar*, [or, was, at leaſt, analogous to that change.]

SICHOR, of *Aſher*. See SIHOR.

SICYON, Σικυὼν. Some *Greek* copies have σικυόνη *Sicyone*, *a place where cucumbers grow*; from σίκυος, *a cucumber*.

SICYON,

SICYON, a city of *Peloponneſus*, or of *Achaia*, to which the *Romans* wrote in favour of the *Jews*. 1 Macc. xv. 23.

SIDE, *Latus*. The evangeliſt St. *John* tells us, xix. 34. that when *Jeſus Chriſt* was upon the croſs, his *ſide* was wounded by a ſoldier, who pierced it with his ſpear, or lance, from which wound proceeded water and blood: This ſoldier is generally called *Longinus*, and they make a ſaint of him. St. *John* does not acquaint us which of his two *ſides* were pierced. The *Arabic* and *Ethiopic* verſions, and the Goſpel of the Infancy of *Jeſus Chriſt*, tranſlated from the *Arabic*, and ſome of the ancients read the *right ſide*; *Apud Creniam*, *parte* ii. *Animadverſ.* p. 165. but others think, that he was pierced on his *left ſide*; *Luc. Brugenſ. Franc. Collins*, *alii*. The poet *Prudentius* ſays, that he was pierced from *ſide* to *ſide*; *Per utrumque Latus!*

SIDE, Σίδη, *hunting*, *nets*, *ambuſh*; from צדה *tſadah*: otherwiſe, *viaticum*, *proviſion*, *nouriſhment*; from צוד *tſud*. The *Greek* word σίδη ſignifies *a pomegranate*, or the *pomegranate* tree.

SIDE, a city of *Pamphilia*. The ſenate of *Rome* wrote to the inhabitants of *Side*, in favour of the *Jews*. 1 Macc. xv. 23.

SIDON, ציידן, *hunting*, *fiſhing*, *veniſon*; from ציד *tſid*, or צידה *tſidah*.

I. SIDON, or *Tzidon*, the eldeſt ſon of *Canaan*, Gen. x. 15. founder of the very ancient city of *Sidon*. the capital of *Phenecia*.

II. SIDON, or *Zidon*, a very ancient and famous city, founded by *Sidon* the eldeſt ſon of *Canaan*. *Strabo*, lib. xvi. places *Sidon* four hundred *ſtadia* from *Berytus*, and two hundred from *Tyre*.

The name *Sidon* is commonly derived from the *Hebrew* or *Tyrian* word צדה *Zada* which ſignifies *to fiſh*. *Joſhua* xi. 8, calls it *Sidon the Great*, by way of eminence. Hence ſome have taken occaſion to ſay, that in his time there were two *Sidons*, a *greater* and a *leſſer*. But no geographer has mentioned any other *Sidon*, than *Sidon the Great*. *Joſhua* aſſigned *Sidon* to the tribe of *Aſher*. Joſh. xix. 28. but this tribe could never get poſſeſſion of it, Judg. i. 31. It is ſituated on the *Mediterranean*, in a fine country, one day's journey from *Paneas*, or from the fountains of *Jordan*: *Joſeph. Antiq.* lib. v. cap. ii. It has a fine habour. *Abulfeda* places it ſixty-ſix miles from *Damaſcus*. This city has been always famous for its great trade, and navigation. At preſent it is called *Zaide*. There are extant ſome ancient medals of *Sidon*, whereon are ſeen ancient *Phenician* characters, which are the ſame as the *Hebrew* characters before the captivity of *Babylon*. The principal deities of the *Sidonians* were *Baal*, and *Aſtarte*, or, the ſun, and moon: alſo *Hercules*. The *Hebrews* often fell into the idolatry of the *Phenecians*, eſpecially after *Ahab*, king of *Iſrael*, married *Jezebel*, the daughter of *Eſhbaal*, king of the *Zidonians*. 1 Kings xvi. 31. There is frequent mention of this city in the Scriptures.

Mearah of the SIDONIANS, *Maarah Sidonierum*, Joſh. xiii. 4. a city probably very near *Sidon*. Others think it was a cavern; מערה, as *Mearah*, in *Hebrew* may ſignify.

SIENE, *vide* SYENE.

SIGIONOTH. See SHIGGAION.

SIGN. This word is taken for whatever ſerves to expreſs, or repreſent, another thing; as, when the Lord gave to *Noah* the rainbow, as a ſign of his covenant; Gen. ix. 12, 13. When he appointed circumciſion to *Abraham*, as the ſeal of the covenant made with him, and his poſterity, Gen. xvii. 11. The ſun and the moon are appointed by God for ſigns, and ſeaſons. Gen. i. 14. [Often rendered *token*, Eng. Tr.]

2. SIGN is put for a miracle: Thou ſhalt do theſe ſigns, and wonders, in the midſt of *Egypt*, ſays the Lord to *Moſes*; Exod. iv. 7, 8, 9. and, if the *Egyptians* do not believe the firſt *ſign*, they will believe the ſecond, &c. The word *ſign* is very frequent in this ſenſe, in Scripture.

3. SIGN, or token, is often put for the proof, or evidence, of a thing: So Exod. iii. 12. *This ſhall be a token* (or *ſign*) *unto thee, that I have ſent thee.* Judg. vi. 17. *Shew me a ſign, that thou talkeſt with me*, i. e. *a proof.* 2 *Kings* xx. 8. *What ſhall be the ſign* (or evidence) *that the Lord will heal me?* This acceptation agrees with the firſt mentioned; alſo Gen. iv. 15. *And the Lord ſet a mark* (a *ſign*) *upon* Cain; he put a token upon him that he might be known, [rather he gave him a *ſign* of ſecurity to eaſe his mind: ſays SHUCKFORD.] but *vide* FRAGMENT, No. 341.

4. SIGNS *of Heaven*; SIGNS *of the Magicians*; *phœnomena* of the heavens; impoſtures of magicians, which they uſe to deceive the unwary. The Lord *fruſtateth the tokens* (or *ſigns*) *of the liars, and maketh diviners mad.* Iſaiah xliv. 25. And Jer. x. 2, *Be not diſmayed at the ſigns of Heaven, for the heathen are diſmayed at them.*

5. SIGN. *Iſaiah* viii. 18. *Behold, I and the children whom the Lord hath given me, are for ſigns and for wonders in* Iſrael; *i. e.* what ſhall happen to me, ſhall be a prophetic ſimilitude of what ſhall happen to the people. See alſo *Ezek.* iv. 3. The Lord pours down his vengeance upon ſinners, and makes them a *ſign*, a public and evident proof of his wrath. Ezek. xiv. 8.

SIGNAL, or *ſign*, ſet up on the mountains in time of danger. See POSTS.

SIHON,

SIHON, סיחון, *rooting out*; from נסח *naſach*, otherwiſe, *concluſion*.

SIHON, or *Sehon*, king of the *Amorites*, not only refuſing paſſage to the *Hebrews*, but coming to attack them, was himſelf ſlain, and his army routed. Numb. xxi. 21, 22. Deut. i. 4, 11, 24, 26, 30. Pſal. cxxxv. 11. & cxxxvi. 19. *Heſhbon* his capital city was taken, and his dominions were diſtributed among *Iſrael*. This war happened in the laſt year of *Moſes*'s life, ſome months before the *Iſraelites* entered the *Land of Promiſe*; A.M. 2553, *ante* A.D. 1451, *Moſes* obſerves, that *Sihon* had made a conqueſt from the *Moabites*, of the beſt part of the country he then poſſeſſed, and had ſettled himſelf in their place. On this account, in the time of *Jephtha*, the *Ammonites* and *Moabites* demanded that country which *Iſrael* had formerly conquered from *Sihon*, pretending it belonged to them. Judg. xi. 12, 13, 14. But *Jephtha* anſwered, that *Moſes* and the *Hebrews* having taken it from *Sihon*, who was then in peaceable poſſeſſion of it; and having conquered it in a fair war, it belonged to *Iſrael*, and that neither *Moab* nor *Ammon* had any right to it.

SIHOR, שיחור, συὼρ, *black*, *trouble*, or *early in the morning*; from שחר *ſhachar*.

I. SIHOR, or *Sichor*, a name of the *Nile*, Joſh. xiii. 3. *a fluvio turbido*. Heb. *a fluvio Sihor*. שיחור, *Sichor*. *Vide* & *Jer.* ii. 18. *Sihor*, or *Sichor*, in *Hebrew*, ſignifies *trouble*. The water of the *Nile* is generally turbid. See NILE.

II. SIHOR. This is thought to be a city in the weſtern part of the tribe of *Aſher*. It cannot be far from *Carmel*. M. *Reland* imagines, (*Palæſtin.* lib. iii. p. 730.) that this may be the city, or the river, of *Crocodiles*, which *Pliny*, lib. v. cap. xix. and *Strabo*, lib. xvi. place in this country. *Strabo* ſays, it is between *Ptolemais* and the tower of *Straton*, or *Cæſarea* of *Paleſtine*. The *Hebrew* reads *Shihor-libnath*, Joſh. xix. 26. שיחור לבנת and we think *Libnah* to be the white promontory between *Ecdippe* and *Tyre*, *Pliny*, lib. v. cap. xix. and that *Sihor* is a rivulet of this neighbourhood.

SILAS, Σίλας, *the third*; from שלש *ſhalaſh*, *three*, or *the third*. Is thought to be the ſame as *Silvanus*, which ſignifies *one that loves the woods or foreſts*.

SILAS, or *Sylvanus*, was, according to St. *Luke*, Acts xv. 22, one of the *chief men among the brethren*; which gives room to judge, that he was of the number of the ſeventy. When a diſpute was raiſed at *Antioch*, about the obſervance of the legal ceremonies, they choſe *Paul*, *Barnabas*, *Judas*, and *Silas*, to go to *Jeruſalem*, to adviſe with the apoſtles on this queſtion. He is believed by *Hieron. Grot. Fromond.* to be the ſame *Silas*, mentioned by the name of *Sylvanus*, in the two Epiſtles of St. *Paul* to the *Theſſalonians*. St. *Peter* ſent his firſt Epiſtle by him from *Rome*, wherein he ſtiles him *a faithful brother*. *Silas* joined himſelf to St. *Paul*; and after *Paul* and *Barnabas* had parted, on account of *John Mark*, Acts xv. 37—41. A. D. 51. *Silas* went with St. *Paul*, to viſit the churches of *Syria* and *Cilicia*. Thence they paſſed into *Lycaonia*, *Phrygia*, and *Galatia*; and laſtly, they croſſed the ſea, and came into *Macedonia*. *Vide* PAUL.

At *Phillippi*, they found a woman who was poſſeſſed with a ſpirit of *Python*, from which St. *Paul* diſpoſſeſſed her. Hereupon her maſters ſeized *Paul* and *Silas*, dragged them before the magiſtrates, and accuſed them of introducing cuſtoms, contrary to thoſe of the *Romans*. The magiſtrates ordered *Paul* and *Silas* to be publicly whipped, and impriſoned. In the night there was a great earthquake; and the jailor was converted and received baptiſm with his whole family. The day following, the magiſtrates ſent orders to liberate *Paul* and *Silas*; but *Paul* replied, that *Roman* citizens were not to be uſed thus, and that the magiſtrates themſelves ſhould come and liberate them. Theſe words of St. *Paul* give room to judge that *Silas* alſo was a freeman of *Rome*.

From *Phillippi* they went to *Theſſalonica* and *Berea*; St. *Paul* proceeding to *Athens*, he ſent for *Silas* thither, who however did not join him again till they met at *Corinth*, in the year of *Chriſt*, 52; here they wrote the two Epiſtles to the *Theſſalonians*. *Silas* was very uſeful to him in preaching the Goſpel. 2 Cor. i. 19. The *Roman Martyrology* places the feaſt of St. *Silas* *July* 13. *Ado* ſays, he died in *Macedonia*, and ſeems to hint, by martyrdom. The *Greeks* improperly diſtinguiſh between *Silas* and *Sylvanus*; and put both their feaſts, *July* 30. Some refer to *Silas*, what St. *Paul* ſays to the *Corinthians*; 2 Cor. viii. 18, 19. *And we have ſent with him the brother, whoſe praiſe is in the goſpel, throughout all the churches: And not that only, but who was alſo choſen of the churches to travel with us, with this grace which is adminiſtered by us, to the glory of the ſame Lord*, &c. [Some have thought *Silas* was the ſame as the evangeliſt St. *Luke*: *Silas* referring to woods, and *Lucus* to groves.]

SILAS and CARPUS. It is pretended, that theſe were the two diſciples ſent by *John the Baptiſt* to *Jeſus* to enquire whether he were the *Chriſt?* Matth. xi. 2, 3, &c. Not that he doubted

doubted it, but to give theſe two diſciples an opportunity of knowing our Saviour, of being inſtructed by him, and of being ſatisfied who he was. See *Gerhard. Comment. ad* Matth. xi. & *Baron. not. in Martyrol. Rom. Jul.* 13. & *Octob.* 13.

SILENCE. This word does not only ſignify ordinary *ſilence*, or refraining from ſpeaking; but alſo in the ſtile of the *Hebrews*, *to be quiet, to remain immoveable.* Exod. xv. 16. ידמו כאבן, *as ſtill as a ſtone.* The *Vulgate* has it, *Fiant immobiles quaſi lapis.* Lam. ii. 18. *Give thyſelf no reſt; let not the apple of thine eye ceaſe, i. e.* to ſhed tears. Joſh. x. 12, 13. *Sun, ſtand thou ſtill upon* Gibeon: Heb. *be ſilent. And the ſun ſtood ſtill, and the moon ſtayed*, or were ſilent, at the command of *Joſhua.*

II. SILENCE is taken for an entire ruin and deſtruction, for a total ſubjection, Iſai. xv. 1. ער נדמה. Ar *of* Moab *is laid waſte, and brought to ſilence*, or, utterly deſtroyed. *The Lord our God hath put us to ſilence*, or, has brought great calamities upon us. Jer. viii. 14.

III. SILENCE is taken for death and the grave: Pſal. xciv. 17. *Unleſs the Lord had been my help, my ſoul had almoſt dwelt in ſilence.*

SILK, *Sericum.* No mention is made of *Silk*, in the *Latin* text, except in three places. (1) *Eſth.* viii. 15. *Mordecai* being promoted to *Haman*'s place, was cloathed in a mantle of *ſilk* [our tranſlation ſays, *In royal apparel of blue and white, and with a great crown of gold, and with a garment of fine linen and purple.*] (2) *Ezekiel* xxvii. 16. places *ſilk* among the merchandiſes brought to *Tyre.* (3) St. *John*, in his *Revelation, chap.* xviii. 12. ſpeaking of the downfall of *Rome*, ſays, that no longer any *ſilk* ſhall be ſeen there, nor other rich merchandizes. But the *Hebrew* word *buz* בוץ, which in *Eſther* is tranſlated by *Sericum*, ſignifies rather the true *Byſſus. Vide* BYSSUS. The word *Ramoth*, in ראמות which in the *Vulgate* is rendered by *Sericum*, according to the *Chaldee* ſignifies *precious ſtones*; according to *Aquila*, *works of ſilk*; according to modern interpreters, *Coral.*

But it is generally thought, that the *Hebrew* word משי *Meſhi*, which, in *Ezek.* xvi 10. St. *Jerom* has tranſlated by *ſubtilia*, fine linen, ſignifies *ſilk.* [משי *Meſhi* Vulgate *Subtilibus*, *Rabb. Kimchi, Jarchi, Abenezra, Abravanel, Jun. Munſt. Pagn. Mont. Grot. Fuller, alii, Sericam. ſilk*] The LXX. have rendered it by Τριχαπλον, *Trichapton*, which ſome underſtand of a web wove with hair, worn by women on their heads, as [the caul of] a kind of peruke; others of a web of *ſilk*, which women wore over their hair [a net-work.] *Symmachus* tranſlated *Meſhi* by Ὀπένδυμα *an head-dreſs*; and *Aquila*, by Ἀνθεμοῦν *flouriſhed work*; the *Syriac*, by *a woman's dreſs.* All which ſhew, that the antients were not ſatisfied that *meſhi* ſignified *ſilk*; and that it is very doubtful whether *Ezekiel* intended it, or that ſcripture has mentioned it; unleſs perhaps, in *Iſaiah* xix. 9. עבדי פשתים שריקות. LXX. Λίνον χιζὸν. Sym. Λίνον κτενίζον, where we find the *Hebrew* word *Sherikoth*, which St. *Jerom* has tranſlated by *ſubtilia*; and which others tranſlate by *ſilk*, or *fine flax*, or *crude flax*, of a yellow or whitiſh colour; the LXX. by *divided flax*; *Symmachus*, by *carded flax.* One might trace the word *ſericum, ſilk*, from *ſorek*, which ſignifies *yellow, Iſaiah* v. 7. which is generally the natural colour of *raw ſilk.* But, in *Iſai* xix. 9. What is meant by *they that work in fine flax? Sherikoth* here probably ſignifies the colour of the flax.

The ancient *Greeks* and *Romans* had but little knowledge of the nature of *ſilk:* they imagined it came from the country of the *Seres*, a people of *Scythia*; that a kind of ſpider ſpun it out of its own bowels, wound it with its feet about little rods, or branches of trees, and that theſe threads of *ſilk* were unravelled again by ſprinkling it with water. *Seres lanificio ſylvarum nobiles, perfuſam aquâ depertentes ſylvarem canitiem*, ſays *Pliny* cap. 17. The *Seres* communicated their *ſilk* to the *Perſians*, from whom it paſſed to the *Greeks*, and from them to the *Romans.* But the *Perſians* and orientals for a long time kept the ſecret of manufacturing it, among themſelves. It is ſtill unknown by what means it came and how it was worked up in *Pliny*'s time. Its firſt appearance in *Europe* was after the conqueſts of *Alexander the Great*: and even then it was uſually ſold for its weight in gold. About the beginning of the reign of *Tiberius*, a law was made, which prohibited the uſe of *ſilk* garments to men: *Ne veſtis ſeriaca viros fœdaret: Tacit. Annal.* lib. ii. cap. 33. None might wear it but women of prime quality. *Vopiſcus* aſſures us, that the emperor *Aurelian* refuſed his empreſs a ſilk gown, which ſhe very earneſtly deſired of him.

The Emperor *Juſtinian*, being curious to know the true method of making *ſilk*, about A.D. 555, ſent two monks into the *Indies*, to inſpect the *ſilken* manufacture. Theſe monks, at their return, reported to the emperor, that it was impoſſible to tranſport the *ſilkworms* ſo far alive, but that their eggs might be brought ſafely. The emperor ſent them a ſecond time, to procure ſome. This they did; and the managing of them

them ſucceeded ſo well at *Conſtantinople*, that it ſoon ſpread over *Europe*. Manufactures for them were ſet up at *Athens*, at *Thebes*, and at *Corinth*. *Vide Salmaſius*, notes on *Solinus*, *Tertullian*, and the *Hiſtoriæ Auguſtæ Scriptores*.

SILLA, סלא, *eſtimation*; from סלא *ſala:* otherwiſe *elevation*, *lifting up;* from סלל *ſalal:* or *contempt*, *to be trod under foot*; from סלה *ſalah*, or *ſilah*, according to different readings: or *baſket*, according to the *Syriac*.

SILLA, or *Sella*. *Joaſh* king of *Judah* was aſſaſſinated in or near *Jeruſalem*, in *Beth-millo*, or in the houſe of *Millo*, *which goeth down to* Silla, 2 *Kings* xii. 20. It is not exactly known where this *Millo* was.

SILOAM, שלח, σιλωὰμ, or *Shiloah*, *ſent*, or *who ſends:* otherwiſe, *dart*, *branch*, or *whatever is ſent;* from שלח *ſhalach:* otherwiſe, according to the *Syriac*, *that ſpoils*, *or is ſpoiled*.

SILOAM, *Shiloah*, *Siloe*, or *Siloa*, a fountain under the walls of *Jeruſalem*, eaſt, between the city and the brook *Kidron*. *Epiphanius* writes (*de Vita & Morte Prophet.* p. 248,) that God gave this fountain at the interceſſion of the prophet *Iſaiah*. But it was in being long before this prophet; and there is great likelihood, that it is the ſame as the fountain *En-rogel*, or the fuller's fountain in *Joſhua*, *Samuel*, and the *Kings*. Joſh. xv. 7. and xviii. 16. 2 Sam. xvii. 17. 1 Kings i. 9. The ſituation of the fountain of *Rogel* eaſt of, and below, the walls of *Jeruſalem*, the ſame as the fountain of *Siloam*, convinces us that it muſt be the ſame fountain; for there was but one on this ſide. *Joſephus* often ſpeaks of the waters of *Siloe*, or *Siloam:* he ſays that when *Nebuchadnezzar* beſieged *Jeruſalem*, this fountain increaſed its waters; and that the ſame happened when *Titus* beſieged the city. So that whereas before, water could hardly be bought for money, during the ſiege it abundantly ſupplied the *Roman* army, and furniſhed enough beſide for watering the gardens. *Joſeph. de bello*, lib. v. cap. 26. *Vide Map of* JERUSALEM. *Iſaiah* viii. 6. inſinuates, that its waters flowed gently and without noiſe: *foraſmuch as this people refuſeth the waters of* Shiloah *that go ſoftly*, &c. St. *Jerom*, *in Jer.* xiv. ſays that *Jeruſalem* has only the fountain of *Siloam*, from whence to draw water: and beſides, this ſpring did not run always; *Uno fonte Siloe, & hoc non perpetuo, utitur civitas.* But anciently it was not ſo, at leaſt Scripture does not thus deſcribe it. *Monconis* ſays, Travels to the *Holy Land*, part 2. p. 38, that the water of this fountain is a little brackiſh, and has not a good taſte. The *Rabbins* relate, *Rab. Nathan. in Aboth.* cap. 35, that the prieſts drank of the water of *Siloam*, when they had eaten too much fleſh, to aſſiſt their digeſtion. The ſaltneſs that *Monconis* mentions might contribute to this.

St. *John* ſpeaks of the pool of *Siloam*. Our Saviour ſent the man that was born blind, to waſh his eyes in the pool of *Siloam*, *John* ix. 7. *Vide* FRAGMENT, No. CXL. page 83.

The Tower of Siloam. Luke xiii. 4. It is ſaid that the tower of *Siloam* fell upon eighteen men, and buried them in its ruins. It is thought this tower was near the fountain of *Siloam*.

SILVANUS, Σιλϐανὸς, *who loves the woods or foreſts;* from the *Latin Silva*, *a wood*. See SILAS.

SILVER. This metal does not appear to have been uſed before the *deluge*; at leaſt, *Moſes* ſays nothing of it; he ſpeaks only of braſs and iron, Gen. iv. 22. but in *Abraham*'s time it was become common, and traffic was carried on by it. Gen. xiii. 2. Scripture obſerves, that this patriarch was rich in gold and ſilver; that he bought a ſepulchre for his wife *Sarah* for four hundred ſhekels of ſilver. Gen. xxiii. 15. This ſilver (apparently) was not coined, but was in bars or ingots; in commerce it was always weighed. See MONEY, and FRAGMENT, No. XXVIII. p. 51.

SIMALCUE, Ἐιμαγκϐαὶ, *Elmalchuel*, *God is his king*; from מלך *melek*, *a king*, and אל *el*, *God:* otherwiſe, *ſent of God*; from מלאך *malak*, *to ſend*. A chief *Arabian*, 1 Macc. xi. 39.

SIMEON, שמעון, *that hears*, *that obeys*, or *is heard*; from שמע *ſhamah*.

I. SIMEON, ſon of *Jacob* and *Leah:* born A.M. 2247, *ante* A.D. 1757. Gen. xxix. 33. He was brother to *Dinah* by the ſame mother: and after *Shechem* the ſon of *Hamor* had defiled *Dinah*, *Simeon* and *Levi* revenged the affront, entered *Shechem*, killed all the men they found, and brought away their ſiſter. Gen. xxxiv, 25. A.M. 2265, *ante* A.D. 1739. It is thought *Simeon* was one who ſhewed moſt inhumanity to his brother *Joſeph*: and adviſed his brethren to kill him, Gen. xxxvii. 20. This conjecture is founded on *Joſeph*'s keeping him priſoner in *Egypt*, Gen. xlii. 24, and treating him with more rigour than the reſt of his brethren. *Jacob* on his death bed, ſhewed his indignation againſt *Simeon* and *Levi*,—*curſed be their anger, for it was fierce; and their wrath for it was cruel: I will divide them in* Jacob *and ſcatter them in* Iſrael. Gen. xlix. 5.

In effect, the tribes of *Simeon*, and *Levi*, were ſcattered, and diſperſed, in *Iſrael: Levi* had no compact lot, or portion; and *Simeon* received for his portion only a diſtrict diſmembered from the tribe of *Judah*, Joſh. xix. 1, 2, &c. and ſome

other lands they over-run in the mountains of *Seir*, and in the deſart of *Gedor*. 1 Chr. iv. 24, 39, 42. The *Targum* of *Jeruſalem*, and the *Rabbins*, followed by ſome ancient fathers, believe, that the greater part of the Scribes, and men learned in the law were of this tribe: and as theſe were diſperſed throughout *Iſrael*, we ſee herein the accompliſhment of *Jacob*'s prophecy, which foretold, that *Simeon* and *Levi* ſhould be ſcattered among their brethren. [It is likely that *Jacob* meant the diſperſion of *Simeon* and *Levi* as an evil, a degradation, but Providence over-ruled it to be an honour: ſo *Levi* had the prieſthood, and *Simeon* had the learning—or writing-authority, of *Iſrael*, whereby both theſe tribes were honorably diſperſed throughout *Iſrael*.] *Judith* ix. 2. ſeems to vindicate this action of *Simeon*; but ſhe approved only of his zeal, and not of the other circumſtances of the action.

The Teſtament of the twelve patriarchs intimates, that *Simeon* died at the age of one hundred and twenty years; that he was a man of an intrepid, implacable, and ſevere temper.

The ſons of *Simeon* were *Jemuel*, *Jamin*, *Ohad*, *Jachin*, *Zohar*, and *Shaul*. Exod. vi. 15. Their deſcendants amounted to 59,300 men, at the Exodus, Numbers i. 22. but only 22,200 entered the *Land of Promiſe*, the reſt dying in the Deſert, becauſe of their murmurings, and impiety. Numbers xxvi. 14. The portion of *Simeon* was weſt and ſouth of that of *Judah*; having the tribe of *Dan*, and the *Philiſtines*, north, the *Mediterranean* weſt, and *Arabia Petræa* ſouth. Joſh. xix. 1—9.

II. SIMEON, uncle of *Mattathias*, father of the *Maccabees*, of the race of the prieſts, and of the poſterity of *Phinehas*, 1 *Macc.* ii. 1.

III. SIMEON, an *Iſraelite* who put away his foreign wife after the captivity. *Ezra* x. 31.

IV. SIMEON, an holy old man who was at *Jeruſalem*, full of the Holy Ghoſt, and expecting the redemption of *Iſrael:* Luke ii. 25, 26, &c. The Holy Ghoſt had aſſured him, that he ſhould not die, before he had ſeen the *Chriſt* of the Lord: he therefore came in to the temple, prompted by inſpiration, juſt at the time when *Joſeph* and *Mary* preſented *Jeſus Chriſt* there, in obedience to the law. *Simeon* took the child into his arms, gave thanks to God, &c. After which, *Simeon* bleſſed *Joſeph* and *Mary*. It is believed, with good reaſon, that he died ſoon after he had given his teſtimony to *Jeſus Chriſt*.

An ancient author called *Celſus*, who wrote a preface concerning the diſpute between *John* and *Papiſcus*, (*inter Opera Cypriani*) which is loſt, ſays, that *Simeon* was blind; but on taking *Jeſus Chriſt* into his arms, he immediately recovered his ſight, and gave teſtimony to our Saviour, in the preſence of the people. Others think, *vide Baron. anno* J. C. 1. § 40. that *Simeon* was the officiating prieſt, and that, as ſuch, he took our Saviour into his arms, as a firſt-born that belonged to the Lord; and afterwards returned him to his parents, when they had redeemed him, according to the law. And indeed, ſeveral of the ancients maintain that he was a prieſt, (*Method. Patar. Cyril. Jeroſol. orat. de occurſu Domini. Athanaſ.* lib. *de Eſſentia communi, &c. Epiphan. de* PP.V.T. *Leon. Imperat. Orat. de Purific.* B. M. V. *Sophron. Jeroſolym. Dionyſ. Carthuſ. Franc. Luc. Lyr. Tolet. Cajet. alii plures apud Allatium, de Simeonibus*, p. 3.) but others deny it, with great reaſon. *Phot. Euthym. Theophylact. Janſen. Barrad. Tillemont. not. 6. ſup.* J. C. tom. i. p. 448. The ſilence of Scripture alone is a ſufficient proof, ſince it would hardly have omitted that circumſtance.

Leo Allatius, in his Diſſertation on the writings of the *Simeons*, relates ſeveral particulars which happened, they ſay, when *Simon* came into the temple to ſee the *Meſſiah*. Among the ſeveral mothers who brought their children into the temple, he obſerved the holy Virgin ſhining with rays of light. Then, putting aſide the multitude, he went directly to her, gave her his bleſſing, took the child *Jeſus* into his arms, &c. *Nicephorus* relates, that *Simeon* died as ſoon as he had returned the child *Jeſus* to his mother. *Epiphanius* adds, *de Vita & Morte Prophetarum*, that the *Hebrew* prieſts refuſed him burial, becauſe he had ſpoke ſo honourably of our Saviour. It is eaſily underſtood, that this kind of traditions are not much to be relied on, [they are often no more than figurative expreſſions groſsly miſunderſtood.]

It has been pretended, that *Simeon* who received *Jeſus Chriſt* into his arms, was the ſame as *Simeon the Juſt*, the ſon of *Hillel*, and maſter of *Gamaliel*, whoſe diſciple St. *Paul* was. It is alſo ſaid, that as *Simeon* one day was explaining that paſſage of *Iſaiah*, *A Virgin ſhall conceive, and bring forth a ſon*, &c. and not being able to penetrate this myſtery, it was revealed to him, that he ſhould not die before he had ſeen the accompliſhment of it. *Vide Nicephor. Hiſt. Eccl.* lib. i. cap. 12.

The moſt ancient *Latin* martyrologiſts place the feaſt of St. *Simeon*, *January* 5. others, *February* 2 or 4. *Uſuard* and *Ado* place it *October* 8. which has been followed by the *Roman* martyrology. The *Menologia* publiſhed by *Caniſius*, unite

unite his feaſt with that of the *Purification of the Virgin*. Thoſe of *Venice* and *Hughellus* fix it on the day following. His tomb was heretofore ſeen in the valley of *Jehoſhaphat*, near *Jeruſalem*. His relics, they ſay, were tranſported from *Conſtantinople* to *Venice*, about A. D. 1220. See M. *de Tillemont*, Not. 6. on *Jeſus Chriſt*.

V. SIMEON, ſon of *Judah*, and father of *Levi*; an anceſtor of *Chriſt*, *Luke* iii. 30.

VI. SIMEON, or *Simon*, couſin-german to *Jeſus Chriſt*, biſhop of *Jeruſalem*, ſon of *Cleophas*, and of *Mary*, ſiſter of the holy Virgin; probably the ſame whom St. *Mark* names *Simon*, Mark vi. 3. It is very likely that *Simeon* was among the firſt diſciples of *Jeſus Chriſt*. *Epiphanius* ſays, *hæreſ.* 78. cap. 14. that when the *Jews* maſſacred St. *James minor*, his brother St. *Simeon* reproached them with that cruelty. After the death of St. *James*, A. D. 62, the apoſtles, the diſciples, and the kindred of *Jeſus Chriſt* aſſembled, to nominate a ſucceſſor in the ſee of *Jeruſalem*, and unanimouſly elected St. *Simeon*, *Euſeb. Hiſt. Eccl.* lib. iii. cap. 32. Probably he withdrew with the reſt of the faithful to *Pella* beyond *Jordan*, during the war of the *Jews* againſt the *Romans*. After the deſtruction of *Jeruſalem*, they returned into this city, *Epiphan. de menſur.* cap. 15. *Euſeb. Demonſtr.* lib. iii. cap. 5. and the church of *Chriſt* appeared there with new ſplendor, by a great number of miracles, that God wrought by their means. When the emperor *Trajan* made ſtrict enquiry for all who were of the race of *David*, St. *Simeon* was accuſed before *Atticus* the governor of *Paleſtine*. *Euſeb. Hiſt. Eccl.* lib. iii. cap. 32. He endured ſeveral tortures for many days together, to the great aſtoniſhment of every body, and particularly of *Atticus* himſelf; for he was then one hundred and twenty years of age. At laſt he was crucified, about A. D. 107. *Euſeb. Chronic.* He had governed the church of *Jeruſalem* about forty-three years. The *Latins* place his feaſt *February* 18. the *Greeks April* 27. St. *Juſtus* was his ſucceſſor in the biſhoprick of *Jeruſalem*. See M. *Tillemont*, Hiſt. Eccl. tom. ii. p. 202, *&c.*

SIMON, Σίμων, *that hears, or obeys*; from שמע *ſhammah*, *to hear*, *to obey*.

I. SIMON, ſurnamed *the Juſt*, high-prieſt of the *Jews*, promoted to this dignity A. M. 3702, or 3703, and died A. M. 3711, before A. D. 293. He was ſon and ſucceſſor of *Onias* I. *Joſeph. Antiq.* lib. xii. cap. 2. *Onias* left a ſon, *Onias* II. who being but a child at the death of his father, and incapable of exerciſing the ſovereign prieſthood, it was committed to *Eleazar*, his uncle by the father's ſide, who dying, left it to his great uncle *Manaſſeh*, the brother of *Jaddus*, to whom *Onias* II. ſon of *Simon the Juſt* ſucceeded, A. M. 3771. Several refer to *Simon the Juſt* the character that *Jeſus* the ſon of *Sirach* gives to *Simon*, ſon of *Onias*: Ecclus, lib. i. 2, &c. but we rather think it ſhould be referred to *Simon* II. ſon of *Onias* II. of whom we ſhall ſpeak in the next article.

The *Jews* tell us very extraordinary things of this high-prieſt.

1. It is ſaid in the *Talmud* of *Jeruſalem*, *Vide Miſnah. in Joma*, *& Maimon. in Jom. Haccipurim.* that during the whole of his pontificate, the goat *azazel*, the ſcape-goat, was daſhed to pieces, before he could fall half way down the precipice, over which he was thrown. Whereas, after the death of this great man, the goat eſcaped into the deſart, where he was caught, and eat by the *Saracens*; which was conſidered as a great misfortune.
2. During his whole life, when, on the day of ſolemn expiation, the high-prieſt drew lots on the two goats, that which he drew with his right-hand, had always the inſcription, *pray to God*; and that which he drew with his left-hand was always, *for the azazel*, or ſcape-goat; whereas after his death this varied, and the high-prieſt ſometimes drew the lot, *for azazel* with his right-hand: which was taken for an evil omen.
3. The ſcarlet ribbon which was tied to the head of the goat *azazel*, (this was not appointed in Scripture; but however, cuſtom had given it authority,) always appeared white during the pontificate of *Simon the Juſt*; which was looked upon as a proof of remiſſion of the ſins of the people; according to thoſe words of *Iſaiah* i. 18. *Though your ſins be as ſcarlet, they ſhall be white as ſnow*. But after the death of *Simon* this alſo varied, and the ſcarlet ribbon appeared ſometimes red, and ſometimes white.
4. While he lived, the weſtern lamp of the golden candleſtick was always burning; but after his death it ſometimes went out.
5. While he lived the fire of the altar burned clear; and after a billet, or two, was put on it in the morning, there was no occaſion for any more wood the whole day; but when he was dead, the fire languiſhed, and required a continual ſupply to keep it in.
6. While he lived, the bleſſing of God multiplied the two loaves of firſt-fruits, offered on the day of Pentecoſt; and the twelve loaves of ſhew-bread ſet upon the golden altar in the *Sanctum*, and which was left there for the whole week till the ſabbath following, when others were put there in their ſtead. Theſe loaves, they ſay,

were multiplied ſo, that when they were diſtributed to all the prieſts that waited in the temple, as a kind of bleſſing, each had, at leaſt, a piece as big as an olive, which was enough for their refreſhment; and ſome had to ſpare. But when he was dead, this bleſſing ceaſed, and the ſhares diſtributed among the prieſts were ſo ſmall, that the more modeſt returned their thanks, and the others ſtill held out their hands.

II. SIMON, high-prieſt of the *Jews*, ſon of *Onias* II. advanced to the high-prieſthood A. M. 3785, died A. M. 3805, *ante* A. D. 199. In his time, A. M. 3787, *Ptolemy Philopator* came to *Jeruſalem*, and attempted to enter the interior parts of the temple, where none but the high-prieſt ſhould enter. *Simon*, with the other prieſts, oppoſed him, and God ſtruck the king of *Egypt*, and prevented his deſign. See the third book of the *Maccabees*. We think it is to this *Simon*, the high-prieſt, that the book of *Eccleſiaſticus* gives a high *encomium*, Ecclus. lib. i. ii. iii.

That author repreſents the high-prieſt *Simon* in all the ſplendor of his dignity, in his prieſtly habit, ſurrounded by his prieſts, and offering a ſolemn ſacrifice of thankſgiving. It is thought, that *Jeſus* the ſon of *Sirach* intended to deſcribe the ſacrifice offered by the high-prieſt *Simon* II. in the preſence of *Ptolemy Philopator*, as a thankſgiving for his victory over *Antiochus the Great*, near *Raphia*. *Simon* II. had for ſucceſſor *Onias* III.

III. SIMON MACCABEUS, ſurnamed *Thaſſi*, ſon of *Mattathias*, and brother of *Judas* and *Jonathan*. He was chief, prince, and pontiff, of the *Jews*, from A. M. 3860 to 3869, *ante* A. D. 135. He had for ſucceſſor *John Hircanus* his ſon. *Mattathias* the father of the *Maccabees*, juſt before his death, ſaid to his other ſons, *I know that your brother* Simon *is a man of counſel; give ear unto him alway, he ſhall be a father unto you.* He gave proofs of his valour in the battle between *Judas Maccabeus* and *Nicanor*, 2 Macc. viii. 22, 23. On another occaſion, 2 Macc. xiv. 17. *Simon* was ſent into *Galilee*, to ſuccour the *Jews* there, who were threatened with deſtruction, by the inhabitants of *Tyre*, *Sidon*, and *Ptolemais*. *Simon* obtained a great booty, brought into *Judea* the *Iſraelites* that were in *Galilee*, and returned triumphant. He again ſignalized his valour in the battle between his brother *Jonathan* and *Apollonius*, the governor of *Celoſyria*, whom they defeated, and killed above eight thouſand of his men. *Simon* was made governor of the whole coaſt of the *Mediterranean* ſea, from *Tyre* to the frontiers of *Egypt*, by the young king *Antiochus Theos*. He alſo took *Bethſura*, and *Joppa*, and built *Adida*, in the plain called *Sephela*. All theſe things he did while his brother *Jonathan* was chief, and high-prieſt, of the *Jews*, 1 Macc. x. 82. xii. 33, 48, &c.

But *Jonathan* being ſurprized by *Tryphon*, and a report being ſpread that he was put to death, *Simon* came to *Jeruſalem*, and having aſſembled all the people, they choſe him as their chief: Then *Simon* had the walls of *Jeruſalem* repaired; and knowing that *Tryphon* was coming into *Judea* with a great army, he marched out, reſolving to give him battle.

When *Tryphon* came to *Baſcama*, he there ſlew *Jonathan* and his two ſons, and then returned into *Syria*. *Simon* fetched away the bones of his brother, and buried them honourably, at *Modin*, in the ſepulchre of his fathers; which he adorned with pillars, pyramids, and trophies of ſculpture.

Tryphon coming into *Syria*, there killed the young king *Antiochus*, and uſurped his kingdom. *Simon Maccabeus* would not acknowledge him, but his competitor, *Demetrius Nicator*, as king of *Syria*; to whom he applied for confirming the ancient franchiſes of *Judea*, and for freedom from tribute. *Demetrius* granted *Simon* more than he aſked; ſo that this year, which was the hundred and ſeventieth of the *Greeks*, he began to write on the tables and public regiſters; "The firſt year, under *Simon* ſovereign pontiff, chief, and prince of the *Jews*." After this he took *Gaza*; and the *Syrians* that were in the citadel of *Jeruſalem* capitulated to him. He appointed an annual feſtival in commemoration of the reduction of this fortreſs; which had been ſo long in the hands of foreigners.

All *Iſrael* beheld with pleaſure the prudent adminiſtration of this great man. His whole ſtudy was to advance the happineſs of his nation, and to render it proſperous and ſecure. He took *Joppa*, and made a harbour of it, to improve the trade of the *Jews*; and every way extended the limits of his country.

He renewed the alliance of the *Jews* with the *Romans*, and with the *Lacedemonians*. The whole *Jewiſh* nation concurred in regiſtering a public act, by which they acknowledged their obligations to *Simon*, and to his family, and recognized him, and his children, as perpetual prince and pontiff of their nation, till a faithful prophet ſhould ariſe from among them. They ordered, that he ſhould be obeyed in all things, that all public acts ſhould paſs in his name, that he ſhould be cloathed in purple, and adorned

with gold. This declaration was written upon a table of braſs, and placed in the galleries of the temple.

Antiochus Sidetes, king of *Syria*, ſon of *Demetrius Soter*, and brother to *Demetrius Nicator*, being informed that *Demetrius Nicator* was taken by the *Parthians*, wrote to *Simon* from the iſle of *Rhodes*, to engage him on his ſide againſt *Tryphon*. He confirmed to him whatever had been granted by *Demetrius Nicator*, allowed him the privilege of coining money, remitted to him all debts owing to the kings of *Syria*, and declared *Jeruſalem* to be a free, and an holy city. *Simon* ſent him men and money to aſſiſt him in the reduction of *Dora*, in which *Tryphon* had ſhut himſelf up. But *Antiochus* would not receive them, nor would he confirm the articles of his treaty with *Simon*. He even ſent *Athenobius* to him, to demand the ſurrender of ſeveral places, or a thouſand talents of ſilver; threatening, in caſe of refuſal, to enter *Judea* with troops, and to treat him as an enemy. *Simon*, not diſcouraged by his threats, anſwered that he had uſurped nothing from him, but had only took poſſeſſion of the inheritance of his fathers. He offered an hundred talents for the cities of *Joppa* and *Gazara*, of which he had made himſelf maſter, becauſe they occaſioned great calamities to his country.

Antiochus ſent *Cendebeus* with an army on the coaſts of the *Mediterranean*, but *Cendebeus* was defeated by *John Hyrcanus*, ſon of *Simon*. Three years afterwards, *Simon* viſited the cities of *Judea*, and came to the caſtle of *Docus*, or *Dagon*, where his ſon-in-law *Ptolemy*, ſon of *Ambubus*, reſided. *Ptolemy* made him a great entertainment; but in the midſt of it cauſed him to be maſſacred, with his two ſons *Mattathias* and *Judas*, hoping by this to make himſelf maſter of *Jeruſalem*, and the whole country. But *John Hyrcanus* was beforehand with him, and came firſt to *Jeruſalem*. *Vide* HYRCANUS, and PTOLEMY.

IV. SIMON, of the tribe of *Benjamin*, ſuperintendant of the temple. 2 Macc. iii. 4, 5. A. M. 3828, *ante* A. D. 176. He attempted to perform ſome unjuſt enterprize in the city; but not ſucceeding in it, becauſe of the oppoſition of the high-prieſt *Onias* III; he told *Apollonius*, ſon of *Thraſeas*, then governor of *Celoſyria*, that there were great riches in the temple of *Jeruſalem*, which might eaſily be ſeized for *Seleucus*, king of *Syria*. He prevailed ſo far, that the king ſent *Heliodorus* to *Jeruſalem*, to fetch away theſe treaſures: but God prevented him. See HELIODORUS. *Simon* ſeeing his wicked deſign baffled, publiſhed every-where, that *Onias* himſelf had diſcovered to the king the treaſures of the temple; and the friends of the high-prieſt oppoſing theſe calumnies, murders were committed by the partiſans of *Simon*, ſupported by *Apollonius*, governor of *Phenicia*. This obliged *Onias*, the high-prieſt, to vindicate himſelf to king *Seleucus*, at *Antioch*.

While this matter was in agitation, king *Seleucus* died. *Antiochus Epiphanes* ſucceeding him, *Jaſon* brother of *Onias* III. bought the high-prieſthood of this prince; and ſome years after, he ſent *Menelaus*, brother to *Simon* now mentioned, to carry to the king, at *Antioch*, ſome of the money. *Menelaus* took this opportunity to buy the high-prieſthood for himſelf, and to cheat *Jaſon* of his money and bargain. This circumſtance gives reaſon to ſuſpect, that neither *Simon*, nor his brother *Menelaus*, were of the tribe of *Benjamin*, ſince it is known that tribe could have nothing to do with the prieſthood; and conſequently *Simon* could not, regularly, be governor, or captain, of the temple; much leſs could *Menelaus* be high prieſt. They might, however, pretend to be of the ſacerdotal line. Or, perhaps, the word *Benjamin* is a corruption of the text. Scripture does not acquaint us what became of *Simon*.

V. SIMON, ſon of *Boethus*, high-prieſt of the *Jews*. He was raiſed to the high-prieſthood, A. M. 3981, and depoſed in 3999, one year before the birth of *Jeſus Chriſt*, and four years before the vulgar era. *Simon* was originally of *Alexandria*, and *Herod the Great* promoted him to the dignity of high-prieſt, that he might with the better grace marry his ſiſter *Mariamne*. But this pontiff being ſuſpected of partaking in the conſpiracy of *Pheroras* and *Antipater* againſt *Herod*, he deprived him of the prieſthood, and ſubſtituted *Matthias*, ſon of *Theophilus*.

VI. SIMON, ſon of *Camithus*, high-prieſt of the *Jews*. He ſucceeded *Eleazar*, ſon of *Ananus*, A. M. 4028. He held this office but one year, being removed from it by *Gratus*, governor of *Judea*, in 4029. His ſucceſſor was *Joſeph*, ſurnamed *Caiaphas*. *Joſeph. Antiq.* lib. xviii. cap. 3.

VII. SIMON, ſurnamed *Canthara*, ſon of *Simon Boethus*, high-prieſt of the *Jews*; ſucceeded *Theophilus*, ſon of *Jonathan*, *Joſeph. Antiq.* lib. xix. cap. 5. & lib. vi. A. M. 4044, and had for ſucceſſor *Matthias*, ſon of *Ananus*, A. M. 4045, A. D. 42. He was again advanced to this dignity in 4048, by *Herod*, king of *Calchis*. *Joſeph. Antiq.* lib. xx. cap. i. This ſecond time he ſucceeded *Elioneus*; and had for ſucceſſor *Joſeph* the ſon of *Caneus*.

VIII. SIMON,

VIII. SIMON, the *Galilean*. He maintained that the *Jews* ought not to pay tribute to the *Romans*, or to acknowledge them as maſters. *Joſeph. de Bello*, lib. ii. cap. 12. The *Latin* text calls him *Simon*, but the *Greek* reads *Judas*, which was his true name. Compare *Antiq.* lib. xviii. cap. 2. But *Judas* had a ſon called *Simon*, who was crucified in the time of *Claudius*. *Joſeph. Antiq.* lib. xx. cap. 3.

IX. SIMON, the *Cyrenean*. When *Jeſus Chriſt* was going to *Calvary*, and unable to bear the weight of his croſs, the ſoldiers met a man, a native of *Cyrene* in *Lybia*, named *Simon*, who was father of *Alexander* and *Rufus*, whom they compelled to carry the croſs, after *Jeſus*; *i. e.* to carry it whole and entire according to ſome; according to others, to carry one end of it with *Jeſus*, [according to others, to carry the croſs beam.] Matt. xxvii. 32. Mark xv. 21. It is aſked whether *Simon* was a *Jew*, or a *Pagan?* Several fathers thought him a *Gentile*, and conſidered him as a type of that idolatrous people, which afterwards ſhould be called to the profeſſion of the Goſpel, and to carry the croſs after *Chriſt*. *Ambroſ. in Luc.* x. *Hilar. in Matth.* xxvii. *Leo Mag. ſerm.* viii. *de paſſione*. *Beda*, *Druthmar*, &c. Others hold that he was a *Jew*. *Maldon. Grot. Brug. Janſen.* The *Latin* of St. *Mark* intimates, that he was coming from a farm near *Jeruſalem*. Many *Jews* dwelt at *Cyrene*, in *Lybia*, of which place he was. Some will have him to be the ſame as *Simon*, ſurnamed *Niger*, Acts xiii. 1. If ſo, we muſt readily acknowledge him to have been a *Jew*. Some believe he was biſhop of *Boſtra*, in *Arabia*, and that he ended his life by martyrdom; being burned alive by the *Pagans*. For his ſons *Alexander* and *Rufus*, ſee their Articles.

X. SIMON, the *Canaanite*, or *Simon Zelotes*, an apoſtle of *Jeſus Chriſt*. It is doubtful whether the name *Canaanite* were derived to him from the city *Cana*, in *Galilee*; or whether it might not be written *Chananean*, from כנעני *Chenani*, *Chananean*, or *Canaanite:* or, whether it ſhould not be taken according to its ſignification in *Hebrew*, from the root *Kana* קנא, from which comes קני or קנני *Kani* or *Kanani*; to be zealous. St. *Luke* gives him the ſurname of *Zelotes*, the zealot, Luke vi. 15. Acts i. 13. which ſeems to be a tranſlation of the ſurname *Canaanite*, given him by the other evangeliſts. Matth. x. 4. Mark iii. 18. Some fathers ſay, he was of *Cana*, of the tribe of *Zebulun*, or of *Naphtali*. *Theodoret. in* Pſalm lxvii. 18. *Hieron. in* Matth. x. The learned are divided about the ſignification of *Zelotes*; ſome take it only to denote his zeal in embracing the goſpel of *Jeſus Chriſt*; others think he was of a ſect called *Zealots*, mentioned in *Joſephus*, *de Bello*, lib. iv. cap. 2. *item* lib. vi. cap. 1.

The particulars of his life are unknown; nor does it appear where he preached, or where he died. *Nicephorus* and the modern *Greeks* ſay, that he travelled through *Egypt*, *Cyrenaica*, and *Africa*; that he preached in *Mauritania*, and *Lybia*; that he carried the Goſpel even into the iſles of *Britain*, and that after an infinite number of miracles, and ſufferings, he was crowned with martyrdom, by the death of the croſs, which he endured with incredible courage. Others, *Fortunat. Pictav. Carmin.* lib. viii. cap. 4. *Beda Retract. in Acta.* cap. i. v. 13. *Abdias* lib. vi. will have it, that he ſuffered martyrdom in the city of *Sunir*, in *Perſia*; and the ancient martyrology given by *Florentinius*, ſets it down ſo, *October* 28, on which the *Latin* church celebrates his feſtival. It puts his martyrdom *July* 1, on which day *Abdias* ſays he was maſſacred, in a tumult raiſed by the idol-prieſts againſt him and St. *Jude*, whoſe feaſt is kept on that day. The *Greeks* honour him *June* 1, and ſay he was *Nathanael*, the bridegroom, at the marriage of *Cana*. *Menæa. Jun.*

XI. SIMON, *brother of our Lord*, *i. e.* his couſin-german, and ſon of *Mary*, ſiſter of the holy virgin. Matth. xiii. 55. Mark vi. 3. We believe him to be the ſame as St. *Simeon*, biſhop of *Jeruſalem*, and ſon of *Cleophas*. *Vide* SIMEON VI.

XII. SIMON *the Phariſee*, with whom *Jeſus* dined, after he had raiſed the child of the widow of *Nain*, Luke vii. 36, 37, &c. A. D. 31. While he was at table with *Simon*, a woman, noted for her ill life, entered the room, poured out a box of perfume on the feet of *Jeſus*, wiped them with her hair, waſhed them with her tears, &c. *Simon* ſeeing this, was aſtoniſhed at it, but was reproved by *Jeſus*: who forgave the ſinner, but condemned the unforgiving *Phariſee* by a ſimilitude.

XIII. SIMON the *Leper*; he dwelt at *Bethany*, near *Jeruſalem*. Matth. xxvi. 6. Mark xiv. 3. John xi. 1, 2. xii. 3, 4, 5. *Jeſus* coming thither a few days before his paſſion, was invited by *Simon the Leper* to eat with him. *Lazarus*, whom our Saviour had raiſed from the dead ſome time before, was at table with them. *Martha*, his ſiſter, was very buſy in attending on them; and *Mary*, his other ſiſter, to ſhew her love and reſpect for our Saviour, brought a box of perfumes, which ſhe poured on

on his feet. This entertainment is very different from that at which our Saviour had been about two years before, in the houſe of *Simon the Phariſee*; as *Mary* the ſiſter of *Lazarus* was a different perſon from the ſinner-woman of *Nain*.

XIV. SIMON, ſon of *John*, or *Jona*, ſurnamed *Cephas*, or *Peter*. See PETER.

XV. SIMON, father of *Judas Iſcariot*. John vi. 71. Is known only by the misfortune of having ſuch a ſon.

XVI. SIMON NIGER, or the *black*. Acts xiii. 1. About A. D. 44. He was among the prophets and teachers, of the *Chriſtian* church at *Antioch*; and one who laid his hands on St. *Paul* and St. *Barnabas*, for the office to which the Holy Ghoſt had appointed them. Some think he was *Simon the Cyrenean*; but there is no other proof to this opinion, than the ſimilitude of names; nor is this a very good one, ſince St. *Luke* always calls *Simon the Cyrenean* by the name of *Simon*; but *Simon Niger*, by the name of *Simeon*. *Epiphanius*, *hæreſ.* xx. cap. iv. reckons one *Niger* among the ſeventy diſciples. The church makes no mention of *Simon Niger*.

XVII. SIMON *the Tanner*. St. *Peter* lodged ſeveral days at *Joppa*, with *Simon the Tanner*, and was in his houſe when the meſſengers from *Cornelius* the Centurion came to him. Acts x. 6, &c.

XVIII. SIMON *Magus*, or *the Sorcerer*; he was, they ſay, of the village of *Gitton*, in the country of *Samaria*. *Epiphan. hæreſ.* xxi. & *Juſtin. Apolog.* ii. p. 69. *Philip* the deacon coming to preach at *Samaria*, Acts viii. 5.—13. converted ſeveral perſons, and this *Simon* alſo, believed, and was baptized. The apoſtles *Peter* and *John* viſiting *Samaria*, communicated the Holy Ghoſt to thoſe baptized by *Philip*, at which *Simon*, full of admiration, offered money to the apoſtles, ſaying, *Give me alſo this power.* But *Peter* ſaid to him with great indignation, *Thy money periſh with thee, . . . thou art in the gall of bitterneſs, and in the bond of iniquity.* *Simon* made anſwer; *Pray ye to the Lord for me.*

St. *Luke* adds, Acts viii. 9, 10, 11. that *Simon* had addicted himſelf to magic, before *Philip* came to *Samaria*, and by his impoſtures and enchantments, had ſeduced the people of this city, who ſaid, *This man is the great power of God.*

But after St. *Peter* had rejected, with horror, his propoſal of ſelling the power of imparting the Holy Ghoſt; *Simon* fell into much greater errors and abominations; applying himſelf to magic more than ever, taking pride in withſtanding the apoſtles, and infecting a great number of perſons with his impious errors. *Irenæus.* lib. i. cap. 20. For this purpoſe it is ſaid he left *Samaria*, *Theodoret. hæret. fabul.* lib. i. cap. i. and travelled through ſeveral provinces; ſeeking places where the Goſpel had not yet reached, that he might prejudice the minds of men againſt it.

At *Tyre*, in *Phenicia*, ſays *Theodoret. hæreſ. Juſtin. Apol.* ii. *Iren.* lib. i. cap. 20. *Tertull. de Anim.* cap. xxxiv. he bought a public proſtitute, called *Selene*, or *Helene*, and carried her with him, committing crimes in ſecret with her. Having run through ſeveral provinces, and made himſelf admired by vaſt numbers of perſons, for his falſe miracles and impoſtures; he came to *Rome* in the time of the emperor *Claudius*, about A. D. 41.

It is ſaid, by *Juſtin. Irenæus*, *Tertull. Euſeb. Cyrill. Auguſt. Theodoret.* he was honoured as a deity, by the *Romans*, and by the ſenate itſelf, who decreed a ſtatue to him, in the iſle of *Tyber*, with this inſcription,—*To Simon, the holy God. Simoni Deo ſancto. Ita Juſtin. Tertull. Cyrill.* This fact however is diſputed by able critics, who think *Juſtin* miſtook a ſtatue dedicated to *Semo Sancus*, a Pagan deity, for one erected to *Simon Magus*. And indeed there has been found a ſtatue in the iſle of *Tyber*, with this inſcription, (nearly approaching to that mentioned by *Juſtin.*) *Semoni Sanco Deo Fideo Sacrum Sext. Pompeius Sp. F. Mutianus—— donum dedit.* [But, N. B. It does not appear to have been erected by the ſenate, which *Juſtin* ſays expreſsly.] On this difficulty, *vide Baronius*, ann. 44. §. 55. *Salmaſius*, notes on *Spartian*, p. 39. F. *Halloix*, Life of *Juſtin*, M. *du Pin*, M. *de Tillemont*, not, 1. on *Simon Magus*, tom. ii.

When St. *Peter* came to *Rome*, (*Euſeb.* lib. ii. cap. 14. *Hiſt. Eccl. Hieron. de Viris Illuſt.* cap. i. *Theodoret. Hæret. fab.* lib. i. cap. i.) ſome time after the arrival of *Simon Magus*, he counteracted all what this impoſtor had been doing. *Simon*, however, did not quit this great city, where was ſo much room for ſpreading his errors. Under the reign of *Nero*, he acquired great reputation by his inchantments. He pretended to prove that he was the *Chriſt*, (*Arnob.* lib. ii. *Maxim. Tyrius*, *homil.* liv. *Ambroſ. Hexaëmer.* lib. iv. *Cyril. Catech.* vi. &c.) and as the Son of God could aſcend into Heaven: In reality, he cauſed himſelf to be raiſed in the air, in a fiery chariot, by the aſſiſtance of two demons. But St. *Peter* and St. *Paul* betaking themſelves to prayer, the impoſtor was deſerted

deſerted by his demons, fell down on the ground, and broke his legs: being carried to *Brindes*, for very grief and ſhame, he threw himſelf headlong from the top of the houſe where he lodged. It is reported, he received his fall in the preſence of *Nero*; and to this is referred what is ſaid by *Dio*, *Chryſoſtomus*, *Orat.* xxi. that *Nero* kept a long while at his court, a man who pretended to fly in the air: And alſo what is ſaid by *Suetonius*, lib. vi. cap. 12. that in the public games, a man undertook to fly in the air, in the preſence of *Nero*; but, at his firſt flight he fell down on the ground with ſuch violence, that his blood ſpurted up to the gallery where the emperor was ſitting. He died, probably, A. D. 65. [The reader will regard theſe Apocryphal ſtories as he pleaſes.]

As to the hereſies of *Simon*;—beſide thoſe imputed to him, Acts viii. 10. the fathers, *Irenæ.* lib. i. cap. 10. accuſe him of pretending to be the great power of God, and that he came down as the Father in reſpect of the *Samaritans*; as the Son in reſpect of the *Jews*, and as the Holy Ghoſt in reſpect of the *Gentiles:* but that it is indifferent which of theſe names he went by. St. *Jerom in Matth.* xxiv. quotes theſe blaſphemous expreſſions out of one of his books: *I am the word of God, I am the beauty of God, I am the comforter, I am the Almighty, I am the whole Eſſence of God.* He was the inventor of the *Eons*, (*Nazianz. Orat.* xxiii. xxiv. *Euſeb. in Marcion.* lib. iv. cap. 9.) which were as ſo many perſons, of whom they compoſed their deity. His *Helen*, ſay *Iren.* lib. i. cap. 20. *Epiphan. Hæreſ.* xxi. *Aug. de Heræſ.* lib. i. he called the firſt intelligence, the mother of all things; he ſometimes called her the *Holy Ghoſt*, *Prunica*, or *Minerva:* He ſaid, that by this firſt intelligence he had originally a deſign of creating the angels; but that ſhe, knowing this will of her father, had deſcended lower, and had produced the angels, and the other ſpiritual powers, to whom ſhe had given no knowledge of her father: That theſe angels and powers had afterwards made angels and men: That *Helen* had paſſed ſucceſſively into the bodies of women, and among others, into that of *Helen*, the wife of *Menelaus*, who occaſioned the war of *Troy*; and that at laſt ſhe had deſcended into the body of this *Helen* of *Tyre*.

He did not acknowledge *Jeſus Chriſt* as ſon of God, but conſidered him as a rival, and pretended himſelf to be the *Chriſt*. He believed not the reſurrection of the body, but barely a reſurrection of the ſoul. He taught, that men need not trouble themſelves about good works, for all actions were indifferent, and that the diſtinction of actions into good and evil, was only introduced by the angels, to render men ſubject to them. He rejected the law of *Moſes*, and ſaid, he was come to aboliſh it. He aſcribed the Old Teſtament to the angels; and though he every-where declared himſelf an enemy to angels, yet he paid them an idolatrous worſhip, pretending, men could not be ſaved, without offering to the ſupreme father abominable ſacrifices, by means of the principalities that he placed in each heaven. He offered them his ſacrifices, not to obtain aſſiſtance from them, but to prevail with them that they might not oppoſe men. *Simon* formed a ſect of heretics, which were called *Simonians*. *De Tillemont*, *Hiſt. Eccl.* tom. ii. § 5. [What *ſtrange* errors oppoſed the Goſpel of *Jeſus Chriſt*!]

XIX. SIMON, ſon of *Gioras:* He headed a number of ſeditious people, who began to commit depredations, and even murders in that part of *Idumea*, called *Acrabatene*. *Ananus* ſent troops againſt him, which obliged him to retire into the caſtle of *Maſſada*, from whence he made excurſions into *Idumea*. He advanced towards *Jeruſalem*, which he put into a conſternation, by his many cruelties. The zealots fought with him, but could not ſubdue him. Some time after, the people of *Jeruſalem*, driven to extremities by the zealots, and ſeeking means of ſkreening themſelves from their violence, called in *Simon* the ſon of *Gioras*. *Simon* was received into the city with the acclamations of the people, and attacked *John* of *Giſcala*, and the zealots, in the temple. He exerciſed all ſorts of cruelties againſt the inhabitants of *Jeruſalem*, who had called him to their aſſiſtance; and cauſed the high-prieſt *Mattathias* to be killed, who had inſiſted the moſt ſtrenuouſly on his being invited to *Jeruſalem*. *Joſeph. de Bello.* lib. v. cap. xxxiii.

When the *Romans* had taken the city and the temple, *Simon* concealed himſelf under-ground, in the common ſewers. He remained there hid during ſome months; but, at laſt his proviſions being gone, he was forced to creep out, and appear above-ground, in the place where the temple had been, cloathed in white, with a robe of purple; the *Romans* were truly ſurpriſed at the ſight of him, and aſked him, who he was? He would not tell his name, but deſired to ſpeak with the commanding officer. This was *Terentius Rufus*, for *Titus* was gone from *Jeruſalem*. He came to him, and knowing him, ſent word to *Titus*, at *Ceſarea*, of his priſoner. *Titus* carried him to *Rome*, where he ſerved to adorn his triumph, and afterwards was publicly executed.

SIMONIANS,

SIMONIANS, or *Simonites*, a ſort of heretics, diſciples of *Simon Magus*. They embraced the principles of their maſter; and as to their practices, they indulged themſelves in all ſorts of extravagancies; which exceeded, ſays *Euſebius*, all that can be ſaid of them. *Iren.* lib. 1. cap. 20. *Euſeb. Hiſt. Eccl.* lib. ii. cap. 13. And they acknowledged in their books, that when firſt their more ſecret myſteries were revealed to others they were filled with horror and amazement at them. Beſide ſhameleſs filthineſs, they abandoned themſelves to ſorcery and witchcraft; and though outwardly they profeſſed a ſort of *chriſtianity*, yet they did not refrain from worſhipping *Simon* and *Helen*, under the ſhapes of *Jupiter* and *Mars*, to whom they offered victims and libations of wine. They alſo regarded the worſhip of idols as indifferent; ſo that they were not expoſed to perſecution as the *chriſtians* were for refuſing incenſe to idols; and the heathen let them continue in quiet, while they tortured the *chriſtians*.

The ſect of the *Simonians* continued to the fourth century. *Juſtin* ſays *Apolog.* 2. that in his time, *i. e.* about A.D. 150, almoſt all the *Samaritans* and ſome few others elſewhere, acknowledged *Simon* as the greateſt of the gods. *Clemens Alexandrinus* ſays, *Stromat.* lib. ii. that his followers worſhipped him and endeavoured to make themſelves as like him as they could. *Ireneus* ſays, lib. i. cap. 20, they were called *Simonians*; and *Origen* aſſures us, *in Celſ.* lib. v. they went alſo by the name of *Helenians*, from *Helen*. He ſays alſo lib. i. cont. *Celſ.* About the year 249, that the ſect of the *Simonians* was reduced to about thirty perſons: elſewhere, *idem* lib. v. that they were quite extinct. But it is known from other teſtimonies, that there were ſome even at the beginning of the fifth century. An author who wrote on baptiſm againſt St. *Cyprian* about A.D. 256, ſays, that ſome heretics, deſcended from *Simon*, made fire appear above the water when they gave baptiſm. *Euſebius Hiſt. Eccl.* lib. ii. cap. 1. ſtill ſpeaks of *Simonians* that mingled themſelves among the catholics, and received catholic baptiſm; but who afterwards, ſpread in ſecret the venom of their doctrine. Several were diſcovered, and expelled the church about the beginning of the fourth century.

SIMONY, is giving a temporal conſideration for a ſpiritual thing, office, &c. or for ſomething annexed to a ſpiritual thing. We do not read, that *Simon* or his diſciples profeſſedly taught, that this kind of trading was lawful; but the example of *Simon*, who offered money to the apoſtles, to receive the power of communicating the Holy Ghoſt, has cauſed the name of *Simonians* to be given to them, who, in imitation of *Simon*, would purchaſe for money, or by good offices, or by any other way, a ſpiritual concern, or any thing relating thereto.

SIMONIAS. *Joſephus* ſpeaks of a village, on the frontier of *Galilee*, called *Simonias*; *in vita ſua*, p. 1007. Probably the *Shimron*, or *Semeron*, of *Zebulun*, *Joſh.* xix. 15. The LXX. in ſome copies read *Symoon*; and the *Talmudiſts* expreſsly ſay, that theſe two names ſtand for the ſame place. *Cod. Megil.* fol. 70. col. 1. *Gemar Jeroſol.* But it appears by *Joſephus*, that *Simonias* was between *Tiberias* and *Ptolemais*, about ſixty furlongs from *Gaba*, a city at the foot of *Carmel*.

I. SIMPLE, *Simplex*, is ſometimes taken in an ill ſenſe. St. *Paul* Rom. xvi. 19. would have the *Romans* to be *wiſe unto good, and ſimple concerning evil; i. e.* diſcerning in their choice of good; but avoiding whatever has the appearance of evil, as children, who, without much reaſoning, fly from every thing that does but ſeem hurtful to them. We read Prov. xxii. 3. "A wiſe man foreſeeth the evil; but the *ſimple* paſs on and are puniſhed."

2. SIMPLE, is oppoſed to deception, to an unjuſt, or a wicked, perſon. It ſtands for ſincerity, fidelity, innocence, candour. In this ſenſe *Jacob* is called a *plain*, or *ſimple* man, Gen. xxv. 27. *Job* is called a *perfect and upright* man, according to the *Vulgate*, a *ſimple* man, Job i. 1. 8. Wiſdom is given to the *ſimple*, Prov. i. 4. xxi. 11.

3. SIMPLE, is ſometimes taken for liberality. The *ſingle* or *ſimple* eye, oppoſed to an *evil* eye, repreſents a liberal diſpoſition, in contradiſtinction to a covetous one, Matth. vi. 22. Luke xi. 34. St. *Paul* ſays, *he that giveth let him do it with ſimplicity*; *i. e.* liberally, frankly, Rom. xii. 8.

SIMRI, שמרי, *my guardian, my diamond, my buſh*; from שמר *ſhamar*.

SIMRI, or *Semri*, ſon of *Merari*, 1 *Chron.* xxvi. 10. of whom it is noted, that he was not the firſt born, yet his father made him chief.

SIN, סין, *buſh*; from סנה *ſenah*.

SIN, or *Zin*, a city and deſart ſouth of the *Holy Land*, in *Arabia Petrea*: it gave name to the wilderneſs of *Sin*. Scripture diſtinguiſhes two cities and two deſarts of *ſin*, one is writ סין, *ſin*, with *ſamech*: the other, צין, *tzin*, with *tzade*.

The firſt was near *Egypt* and the *Red-ſea*. The *Hebrews* were no ſooner out of this ſea, but they were in the wilderneſs of *ſin*, which is between *Elim* and *Sinai*. Exod. xvi. 1. & xvii. 1. Here God rained manna on them.

The ſecond is alſo ſouth of *Paleſtine*, but toward the *Dead Sea*. *Kadeſh* was in the deſart of *Zin*: Deuteron. xxxii. 51. from this wilderneſs they ſent out the ſpies. Here *Moſes* and *Aaron* offended the Lord, at the waters of ſtriſe, Num. xiii. 21. The Land of *Canaan*, and the tribe of *Judah*, had the deſart of *Zin*, or *Zina*, for their ſouthern limit. Numbers xxvii. 14. xxxiv. 3. Joſh. xv. 3.

SIN, *Peccatum*, is any thought, word, deſire, action, or omiſſion of action, contrary to the law of God.

The *Hebrews* have ſeveral words for expreſſing *ſin*. They think, for example, 1— חטאת, *Chataath*, *Peccatum*, Ἁμαρτία, ἀσέβημα, πλημμελεία, ἀνομία, ſignifies a *ſin* committed againſt a poſitive precept; 2,— אשמת, *Aſhamath*, *Delictum*, Πλημμελεία, ἁμαρτία, ἀγνοία, ἀδικία, ἀνομία, expreſſes a *ſin* committed againſt a negative precept: 3,— שגגה, *Shegaga*, *Ignorantia*, Ἀκουσιως, *Involuntary*, ſtands for *ſins* of ignorance, forgetfulneſs, omiſſion, or inadvertency.

But certain it is, that theſe terms are often uſed one for the other, and that ſcripture ſeldom obſerves ſuch a diſtinction: It often calls very great *ſins*, by the name of *ignorance*, or *folly*; at other times it gives the name of *ſin* to faults of inadvertency.

Sin often denotes the ſacrifice of expiation, or the ſacrifice for *ſin*. Levit. iv. 3, 25, 29. v. 6. vii. 2. Pſalm xl. 6. Rom. viii. 3. St. *Paul* ſays, for example, that God was pleaſed that *Jeſus Chriſt*, who knew no *ſin*, ſhould be our victim of expiation: *for he hath made him to be ſin* [a ſin-offering: ſin by analogy of ideas] *for us, who knew no ſin; that we might be made the righteouſneſs of God in him.* 2 Cor. v. 21.

God was not the author of *ſin* or of death; but *ſin* and death entered the world by the malice of the devil. Wiſd. i. 13, 14. and ii. 24. *Adam*, by his diſobedience, rendered us all guilty before God; his *ſin* merited death for us; he is the cauſe wherefore we are born children of iniquity, and are inclined to evil from the womb. 1 Cor. xv. 21, 22. Rom. v. 12. & vi. 23. Pſal. li. 5. Rom. iii. 23. Gen. viii. 21. *Jeſus Chriſt* by his death, hath reſtored life for us; his obedience has reconciled us to God; he has merited for us the character of children of God.

SIN *againſt the Holy Ghoſt*, is differently explained by the fathers and interpreters. *Athanaſius*, *Ep.* 4. *ad Serapion*, who wrote expreſsly on this matter, relates the opinions of *Origen*, and of *Theognoſtes*, who made the *ſin againſt the Holy Ghoſt*, to conſiſt in crimes committed after baptiſm. But *Athanaſius* well obſerves, that the *Phariſees*, whom our Saviour upbraided with this crime, had not received baptiſm, and conſequently were not capable of it. As for himſelf, he thinks it conſiſted in this, that the *Phariſees* maliciouſly imputed the works of *Jeſus Chriſt* to the power of the devil; though they could not but be convinced in their own minds, that he acted by a good ſpirit: alſo in this, that they denied the divinity of the ſon, which was ſo clearly proved by his works; which works were performed by the divine power of the Holy Spirit. St. *Hilary*, in Matth. xii. & xxxi. n 5. and *Theophilus* of *Antioch*, *comment in Evangel.* lib. 1. follow the opinion of *Athanaſius*.

St. *Auſtin* ſays lib. 1. *Serm. Domini in Monte*, cap. 22, that the *ſin againſt the Holy Ghoſt*, conſiſts in ſubverting brotherly charity from motives of envy and malice; and in his *Retractations*, lib. 1. cap. 19. that to render this crime really irremiſſible, the ſinner muſt perſevere in it finally. He ſays elſewhere, that though ſeveral *ſins* may be committed againſt the Holy Ghoſt, yet that none are really irremiſſible, except final impenitence, deſpair, the perſeverance of a hardened ſinner, who ſtands aloof from God during his whole life. St. *Chryſoſtom*, *Homil.* 42. in Matth. the author of the imperfect work on St. *Matthew*, St. *Iſidore* of *Damietta*, Ep. lib. 1. Ep. 59. and others think, that this *ſin* conſiſted in aſcribing the miraculous works of *Jeſus Chriſt* to a diabolical power; and that its irremiſſibleneſs is not real and abſolute, but only relative, becauſe it is very difficult to obtain the pardon of it.

St. *Ambroſe* is not altogether conſiſtent with himſelf; in Luk. l. x. n. 94. he makes this *ſin* conſiſt in denying the deity of the ſon; in the book of the *Holy Ghoſt*, cap. 3, he ſays it conſiſts in denying the divinity of the Holy Ghoſt, and in imputing his works to the power of the devil. In his book of *repentance* cap. 24, he extends it to hereſy and ſchiſm. *Apoſtolical Conſtitutions*, lib. vi. cap. 18. and *Philaſtrius*, *Hæreſi. Rhetorii.* alſo, accuſe heretics of the *ſin againſt the Holy Ghoſt*. But were the *Phariſees* guilty of hereſy to whom our Saviour imputes this *ſin? Hermas* ſays, lib. iii. *ſimilit.* 6, 8, 9. the *ſin againſt the Holy Ghoſt*, is the blaſpheming of God: and the author of the *Queſtions upon the Old and New Teſtament* ſays 9, 102, that it is a renouncing of God. The *recognitions*, imputed to *Clement* thinks the *ſin againſt the Holy Ghoſt*, the irremiſſible ſin, to be that of an hardened and inſolent ſinner. *Grotius*, in Matth. xii. 31, eſpouſes this opinion, and gives as examples of this crime, *Pharaoh*, *Korah*, *Simon Magus*, *Ananias* and *Sapphira*.

Catholic commentators are divided: ſome follow *Auſtin*, and place the *ſin againſt the Holy Ghoſt*, and its unpardonableneſs, in final impenitence: others place it in the wilful malice of thoſe who withſtand the evidence of truth, and will not acknowledge the miracles of *Jeſus Chriſt* to be the finger of God, but, malicioufly, and againſt the conviction of their own conſciences, impute them to the prince of darkneſs. This was certainly the crime of the *Phariſees*, to whom *Jeſus Chriſt* directed his diſcourſe; of which thoſe alſo become guilty, who oppoſe a known truth; and who impute good actions in good men, to magic, and diabolical confederacy. This is the opinion of St. *Chryſoſtom* and St. *Jerom* in Matth. xii. & *Ep.* 149. *ad Marcellam.*

Sin, Original. The catholic church believes that the *ſin* of *Adam* has tainted all his poſterity; and that all are born children of wrath; Epheſ. ii. 3. That by his fault alone *ſin* came into the world, and death by *ſin:* Rom. v. 12. And this *original ſin*, is well deſcribed by *Job*, xiv. 1. 4 *Man that is born of a woman*, &c. *Who can bring a clean thing out of an unclean? Not one.* And *David* ſays, Pſal. li. 5. *Behold, I was ſhapen in iniquity, and in ſin did my mother conceive me.*

But, notwithſtanding theſe texts, ſeveral learned men have doubted, whether the *Hebrews* had any diſtinct notion of *original ſin.*

Joſephus, *Philo*, and thoſe *chriſtians* who admitted the pre-exiſtence of ſouls, and that ſouls are born good or bad, according to the good or evil they had done in another life; theſe, could not hold *original ſin.* Thoſe among the ancient *Jews* who believed a kind of *Metempſychoſis*, were ſtill further from it. And if they did not believe that mankind was born corrupt, in the ſight of God, they had no need of ſuppoſing any remedy for *original ſin.* Accordingly, in the inſtitution of circumciſion, they only mention decency, propriety, or diſtinction of the *Jews* from other nations.

The greater part of modern *Jews*, *Vid. Manaſſeh Ben-Iſrael, conciliat, in Geneſ. qu.* 6. p. 12. & *de creatione, probl.* 17. *p.* 61. as well as the antient, maintain the pre-exiſtence of ſouls, and a kind of tranſmigration; conſequently they cannot be much inclined to admit of *original ſin*: they ſuppoſe their children, who die before they receive circumciſion, to paſs into a ſtate of happineſs; therefore they do not think that circumciſion remits any ſin contracted at or before the birth: yet they acknowledge in man a natural propenſity to evil, which they call *Jetzira raah. Maimonides*, *More Nevoch.* part i. cap. 39, maintains, that it is not eaſier to conceive how a man ſhould be born with ſin, or with virtue, than how he ſhould be born a ſkilful maſter in any art or ſcience. Other *Rabbins* as formally deny *Original Sin*, and confine the effects of *Adam*'s *ſin* to the introducing of death over all his poſterity.

However, we muſt allow, that other *Rabbins* ſtand up for *Original Sin*, which ſome expreſs by ſaying, that the devil who tempted *Eve*, caſt upon her ſuch a ſtinking ſmell, that ſhe communicated it to all her poſterity; but that the *Iſraelites* alone were free from it. *Baſnage*'s Hiſt. of the *Jews*, cap. 4. lib. vi. cap. 13. Others acknowledge, that the bad inclinations which we find in ourſelves, are an evil: they ſay, with *Moſes*, that it is the fore-ſkin of the fleſh, which muſt be cut off: they call it with *David*, a defilement; with *Solomon*, an enemy; with *Iſaiah*, an offence; with *Ezekiel*, a ſtone, which God muſt take away, to give us a heart of fleſh; with *Joel*, a ſecret thing. They add, that as the fruit is bitter when the ſeed that produces it is bitter, ſo children, born from a corrupt father, muſt partake of his corruption. It is aſked, in the *Gemara*, *titul. ſanhed.* cap. xi. ſec. 7, if concupiſcence inſinuates itſelf at the moment of conception, or at the time of the birth? It is anſwered at the birth; for Scripture ſays, *ſin lies at the door.* But the number of *Rabbins* who thus ſpeak of *Original Sin* is ſmall.

The *Mahometans* admit of *Original Sin*, as a conſequence of the *ſin* of *Adam:* they call this *the grain of the heart*, or, *the black ſeed of the heart*, which *Mahomet* related that *Gabriel* the Archangel pulled out of his heart: they affirm alſo, that our Lord *Jeſus Chriſt*, and his mother *Mary* were the only perſons preſerved from it. *Bibl. Orient.* p. 440, 583.

SINAI, סיני, *buſh*; from סנה *ſenah.* According to the *Syriac*, *enmity.*

SINAI, or *Sina*, a famous mountain of *Arabia Petræa*, on which God gave the law to *Moſes*, Exod. xix. 1. xxiv. 16. xxxi. 18. xxxiv. 2, 4, &c. Levit. xxv. 1. xxvi. 46. It ſtands in a kind of peninſula, formed by the two arms of the *Red-ſea*, one extending north, called the gulph of *Kolſum*; the other extending eaſt, called the gulph of *Elan.* The *Arabs* call *mount Sinai* by the name of *Tor*, *i. e.* the mountain, by way of excellence; or *Gibel Mouſa*, the mountain of *Moſes*: it is 260 miles from *Cairo*, which is a journey of ten days. The wilderneſs of *Sinai*, where the *Iſraelites* continued incamped almoſt a year, and where *Moſes* erected the tabernacle of the covenant, is conſiderably elevated above the reſt of the country; the aſcent to it is very craggy, the greater part cut out of the rock;

then one comes to a large ſpace of ground, which is a plain ſurrounded on all ſides by rocks and eminencies, whoſe length is nearly twelve miles. *Coppin*'s Voyage to *Egypt*, cap. 10.

Toward the extremity of this plain, on the north, two high mountains appear, the higheſt is called *Sinai*, the other *Horeb*. They are of very ſteep aſcent, and do not ſtand on much ground, in compariſon to their extraordinary height. *Sinai* is at leaſt one third part higher than the other, and its aſcent more upright, and difficult. The top of the mountain terminates in an uneven and rugged ſpace, which might contain about ſixty perſons. On this eminence is built a little chapel called St. *Catherine*'s, where it is thought the body of this ſaint reſted for 360 years; but afterwards, it was removed into a church at the foot of the mountain. Near this chapel iſſues a fountain of very good freſh water; it is looked on as miraculous, it not being conceivable how water can flow from the brow of ſo high and ſo barren a mountain.

Mount Horeb, ſtands weſt of *Sinai*; ſo that at ſunriſing the ſhadow of *Sinai* covers *Horeb*. Beſide the little fountain at the top of *Sinai*, there is another at the foot of *Horeb*, which ſupplies the monaſtery of St. *Catherine*. Five or ſix paces from thence they ſhew a ſtone, whoſe height is four or five feet, and breadth about three, which, they ſay is the very ſtone from whence *Moſes* cauſed the water to guſh out: its colour is, of a ſpotted grey, and it is, as it were, ſet in a kind of earth, where no other rock appears. This ſtone has twelve holes or channels, which are about a foot wide, from whence they ſay the water iſſued which the *Iſraelites* drank. *Vide* Moses, and *Plate*, Miscellanies, No.

The *Arabians* reckon among the children of *Iſrael*, one called *Tor*, or *Tour*, who gave name to mount *Sinai*, which they call *Tour-Sinai*. They alſo give the name of *Tour* to a city below the ſame mountain, on the ſhore of the *Red-ſea*. *Mahomet* begins the chapter in his *Alcoran*, called the fig, by this oath: *I ſwear by the fig, by the olive, by mount* Sinai, *and by the ſure and faithful city*. The fig ſtands for a mountain of *Paleſtine* called *Tor-lina*, the mountain of the fig: the olive ſtands for the mount of *Olives* near *Jeruſalem*: mount *Sinai* is known: the faithful city is *Mecca*. *Sinai* is in great veneration among the *muſſulmen*, becauſe of the law which God gave on this mountain. *D'Herbelot Bibl. Orient.* p. 501.

At this mountain, is a monaſtery of *Greek* monks, who had heretofore only a tower built near the burning buſh of *Moſes*. But, theſe monks finding themſelves expoſed to the inſults of the *Arabs*, who devoured all their proviſions, even to the conſecrated bread of the euchariſt; they petitioned the emperor *Juſtinian* to build them a ſtrong monaſtery, to ſecure them from theſe depredations: the emperor complied with their requeſt; but it is ſaid, that he put the architect to death, for pitching on this place for the monaſtery; which he did becauſe of its nearneſs to the burning buſh, and for the conveniency of the water. It is called the monaſtery of St. *Catherine*.

SINCERITY. *Sincerus*, Ἀκέραιος, εἰλικρινὴς, ἁπλῆς, &c. This word properly ſignifies truth and uprightneſs, when the heart and tongue agree together. *Sincerity* is oppoſed to double-mindedneſs, to deceit, when the ſentiments of the heart are contrary to the language of the mouth. The *Latin* word *Sincerus* is derived from *ſine* and *cera*, without wax; honey ſeparated from the wax, or pure honey. In Scripture *ſincere* ſignifies pure, or without mixture. Wiſd. vii. 25. *Sapienta eſt emanatio quædam claritatis omnipotentis Dei ſincera.* St. *Paul*, Philip. i. 10, would have the *Philippians* to be pure, their behaviour innocent, free from offence. *That ye may be ſincere and without offence till the day of* Chriſt. And St. *Peter* 2 Pet. iii. 1. exhorts the pure—ſincere mind of the faithful: *I ſtir up your pure minds.* St. *Paul* ſpeaks 1 Cor. v. 8. of *ſincerity* and truth, or of purity and truth in oppoſition to the leavened bread of iniquity. He reproaches the falſe apoſtles with not preaching *Jeſus Chriſt* ſincerely, purely, with upright and diſintereſted ſentiments.

SINDON. This word properly ſignifies a ſhroud, and the evangeliſts uſe it, to denote the linen cloth, in which *Joſeph* of *Arimathea* wrapped the body of *Jeſus*, after he had embalmed it, had winded bandages about it, and had put the napkin upon his head. Matt. xxvii. 59. Mark xv. 46. Luke xxiii. 53. St. *John* chap. xx. 7. ſupplies thoſe circumſtances which St. *Matthew* had omitted. The holy napkins, or *Sudaria*, which are ſhewn in ſeveral places, cannot be all the true *Sindon* in which *Chriſt*'s body was involved, but are imitations of it.

Sindon is alſo mentioned in the hiſtory of *Samſon*. Judg. xiv. 12, 13. כדינים וחלפות. He promiſes the young men that were at his wedding; *Triginta Sindones & totidem tunicas*, if they could explain his riddle. The *Hebrew* ſays thirty *Sedinim*, and thirty changes of raiment. By *Sedinim* or *Sindonem*, ſome underſtand the *Tunica* worn next the ſkin; and by changes of raiment, complete ſuits of clothes, a tunic and a coat, for

for that was a compleat ſuit; or only thirty coats which, with thirty tunics, made thirty changes of raiment.

The virtuous woman mentioned by *Solomon*, Prov. xxxi. 24. made *ſindons* and girdles, which ſhe ſold to the *Phenicians*. The young women of *Jeruſalem* wore *ſindons*, as appears from *Iſaiah* iii. 23. This was a faſhion peculiar to the *Sidonians*, and the *Phenicians*, and perhaps the name was derived from the city of *Sidon*. *Martial* ſays, that the *ſindon* of *Tyre*, or *Phenicia*, covers a man all over, and puts him in a condition to deſpiſe rain and wind.

> Ridebis ventos, hoc munere tectus, & imbres,
> Nec ſic in Syriâ Sindone tectus eris.
>
> MART. lib. iv. EP. xix.

The young man who followed *Jeſus Chriſt* the night of his paſſion, *Amictus ſindone ſuper nudo*, was probably, by this defended againſt the cold, as by a night-gown. Mark xiv. 51.

SINEW. The *Hebrews* do not eat the *ſinew* of the thigh of animals, in memory of the *ſinew* of *Jacob*'s thigh, which the angel touched, and which contracted ſuch a numbneſs, that, according to ſome interpreters, he went lame of it all his life after. This abſtinence from the *ſinew* of the thigh of animals, is not commanded to *Iſrael* by the law; for they muſt have abſtained from it even before the law, according to the obſervation in *Geneſis* xxxii. 32. Some interpreters think, this forbearance is only voluntary devotion. In ſome places they abſtain wholly from the hind-quarter of animals; in other places they content themſelves with taking away the *ſinew*. See JACOB.

SINITE, הסיני, or *Sinaus*, *buſh*, *enmity*.

SINITE, *Sinæus*. Gen. x. 17. The eighth ſon of *Canaan*. The *Sinites* dwelt near *Arce*, in mount *Libanus*. *Hieronym. quæſt. Hebr. in Geneſ.* *Strabo* mentions the fortreſs of *Sinnai* in the mountains. By *Sinæi*, the *Arabic* means the inhabitants of *Tripolis*, in *Phenicia*.

SION, שיאן, σηὼν, *noiſe*, *tumult*; from יאון *ſhaon*, or שאה *ſhaah*.

SION. Deut. iv. 48. שיאן *Shion* or *Sion*. This is one of the names of mount *Hermon*: [rather, of a mountain, or of a chain of mountains: the whole called mountains of *Hermon*: from mount *Hermon*, the principal.] Probably of this mountain the *Pſalmiſt* ſpeaks, cxxxiii. 3. *As the dew of* Hermon, *and as the dew that deſcendeth upon the mountains of* Zion. The *Hebrew* here ſays, *Zion*, ציון; but it ſeems to be put for *Sion*, שיאן. The union and the good underſtanding of brethen, is as agreeable as the dew which falls on *Hermon* and *Sion*, two contiguous mountains. [Why are theſe two mountains ſelected? did the ſame kind, or cloud, of dew which covered one cover alſo the other, at the ſame time, &c. they being ſo cloſely adjacent?] *Jeſus*, the ſon of *Sirach*, ſpeaks alſo of mount *Hermon*, under the name of *Sion*. *Ecclus.* xxxiv. 17. *Quaſi Cupreſſus in monte Sion.* In the *Greek* it is, *in monte Hermon.*

SIPHMOTH, שפמות, *the beard or brims*.

SIPHMOTH, or *Sephamoth*. *David* ſent to *Siphmoth* the ſpoils taken from the *Amalekites*. 1 Sam. xxx. 28.

SIRAH, סרה, *caldrons*, *pots*, *thorns*; from סיר *ſir*: or *treaſon*, *rebellion*; from סרר *ſarar*.

SIRAH, or *Sira*, a well, or ciſtern, not far from *Hebron*. 2 Sam. iii. 26.

SIRACH, Σιρὰχ, *ſong of the brother*; from שיר *ſhir*, or שור *ſhur*, *a ſong*, and אדה *achah*, *brother*.

SIRACH, father of *Jeſus*, who compoſed the book of *Eccleſiaſticus*; whence he is commonly called, *Jeſus* the ſon of *Sirach*.

SIRBON. The lake *Sirbon*, known to the ancient geographers, was between *Paleſtine* and *Egypt*, on the coaſt of the *Mediterranean* ſea, not far from mount *Caſius*. It had a communication with the *Mediterranean* ſea, by a ſmall arm. Sometimes it is reckoned to *Egypt*, ſometimes to *Judea*, becauſe it lay between both countries.

SIRION, שריון, called *Shenir*, Deut. iii. 9. *A breaſt-plate*; from שריה *ſhiriah*, or שריון *ſhirion*: otherwiſe, *deliverance*, or *ſong of the dove*; from שרה *ſharah*, to *untie*, or from שור *ſhur*, *a ſong*, and יונה *jonah*, *a dove*.

SIRION, or *Sarion*; this name the *Sidonians* give to mount *Hermon*. Deut. iii. 9. See HERMON.

SISAI, ששי, σεσὶ, *ſix*, or *the ſixth*, or *fine linen*, or *cotton*; from שש *ſheſh*: otherwiſe, *joy*; from שוש *ſhuſh*.

SISAI, a giant of the *Anakim*. Numb. xiii. 22.

SISAMAI, סססמי, *horſe*, or *ſwallow of the waters*; from סוס *ſus*, *a horſe*, &c. מים *majim*, *waters*: or *blindneſs*, according to the *Syriac*. 1 *Chr.* ii. 40.

SISERA, סיסרא, *that ſees a horſe*, *a ſwallow*; from ראה *raah*, *to ſee*, and סוס *ſus*, *a horſe*, &c.

SISERA; or *Siſara*, general of the army of *Jabin*, king of *Hazer*. Judg. iv. 2. A. M. 2719, *ante* A. D, 1285. He was ſent by his maſter againſt *Barak* and *Deborah*, who had an army of ten thouſand men on mount *Tabor*. *Siſera* marched againſt them with nine hundred chariots armed with ſcythes, and a great number of infantry. *Barak* with his ſmall army attacked *Siſera* with ſuch impetuoſity, that he entirely routed him.

Siſera

Siſera himſelf fled; quitted his chariot, and ran on foot towards *Haroſheth* of the *Gentiles*. Approaching the tent of *Heber* the *Kenite*, *Jael*, the wife of *Heber*, deſired him to enter and hide himſelf. She covered him with a mantle; and gave him milk to drink. *Siſera* ſaid to her; "Stay at the door of the tent, and if any aſk you, who is here? anſwer "Nobody." *Jael* afterwards returning, and finding him faſt aſleep, ſhe drove a tent nail through his temples with a hammer, and faſtened him to the ground. When *Barak* arrived, ſhe ſhewed him *Siſera* weltering in his blood, dead.

SISTER, *Soror*. In the ſtile of the *Hebrews*, has equal latitude as brother. It is uſed, not only for a *ſiſter* by natural relation from the ſame father and mother; but alſo for a *ſiſter* only by the ſame father, or by the ſame mother; or a near relation only. *Sarah* is called *ſiſter* to *Abraham*, Gen. xii. 13. xx. 12. though only his niece, according to ſome, or *ſiſter* by the father's ſide, according to others. In *Leviticus*, xviii. 18. it is forbid to take to wife the *ſiſter* of a wife; to marry two *ſiſters*. Or, according to ſome interpreters, to marry a ſecond wife, having one already. *Literally*, "Thou ſhalt not take a wife over her *ſiſter* to afflict her;" as if meaning to forbid polygamy. In the Goſpel, the brothers, and *ſiſters*, of *Jeſus Chriſt*, are his couſins; children of the *ſiſters* of the holy virgin. Matth. xiii. 56. Mark vi. 3.

In Cant. iv. 9, 10, 12, v. 1, 2. the name of *ſiſter* is a name of tenderneſs between the ſpouſes. Sometimes, the word *ſiſter* expreſſes a reſemblance of conditions, and of inclinations. The prophets call *Jeruſalem* the *ſiſter* of *Sodom*, and *Samaria*; becauſe it delighted in the imitation of their idolatry and iniquity. Jerem. iii. 8, 10. Ezek. xvi. 45.

Jeſus Chriſt ſays, that thoſe who keep his commandments, are his brothers and his *ſiſters*. Matth. xii. 50. *Job* exclaims, *I have ſaid to corruption, Thou art my father; to the worm, Thou art my mother and my ſiſter*. Job xvii. 14. The wiſe man adviſes his pupil to ſay to wiſdom; Prov. vii. 4. Thou art my *ſiſter*; *i. e.* to love her, and become familiar with her. St. *Paul* aſks, whether it were not as lawful for him as for the other apoſtles, to carry with him in his journies ſome pious *Chriſtian ſiſter*; 1 Cor. ix. 5. As *Chriſtians* ſaluted each other by the name of brother, ſo they called *Chriſtian* women, *ſiſters*. St. *James* ſays, ii. 15, 16. *If a brother, or a* ſiſter, *be naked, and deſtitute of daily food*, &c. *Vide* BROTHER, FATHER, MOTHER.

SISTRUM, an inſtrument of muſic, anciently common in *Egypt*.

Iſiacos agitant mareotica Siſtra tumultus.
AUSON. EP. XXV.

The invention of this inſtrument is attributed to *Iſis*; and her prieſts generally uſed it in her ceremonies.

Jactantem Phariâ tinnula Siſtra manu.
OVID. DE PONTE.

The *ſiſtrum* was of an oval figure, with braſs wires acroſs, which played in holes wherein they were ſtopped by their bent heads. They played on it, by ſhaking the *ſiſtrum* in cadence; whereby the braſs wires made a ſhrill and loud noiſe. This is the deſcription that *Apuleius* gives of it: *Dextrâ quidem gerebat aureum crepitaculum, cujus per anguſtam laminam, in modum balthei recurvatam, trajectæ mediæ paucæ virgulæ, criſpante brachio trigeminos jactus, reddebant argutum ſonum. Apul. Metam.* lib. xi. *Vide* MUSIC and *Plate* 1. No. 13.

SISUTHRUS, or *Xiſuthrus*. It is believed that the *Babylonians* had a knowledge of the deluge, and that *Noah* was known to them by the name of *Siſuthrus*. Vide *Alex. Polyhiſt. apud Syncell.* p. 30. *Cyrill. Alex.* lib. i. *in Julian. Euſeb. præp.* lib. ix. cap. 12. They ſay, that *Saturn* appeared in a dream to *Siſuthrus*, and informed him, that all mankind was to periſh by a flood. He commanded him to write down the origin, the progreſs, and the completion of all things, and to bury the writing in the ground, in the city of *Sipharis*,—(probably *Kariath-Sepher*, or *Dabir.*)—to build a veſſel; to enter therein with his relations, and friends, and to launch into the deep ſea. *Siſuthrus* obeyed this order, loaded his veſſel with proviſions, and took in all ſorts of animals. His veſſel was, they ſay, five *ſtadia*, or 625 paces long, and two *ſtadia*, or 250 paces wide.

When the deluge came, all were drowned who were not with *Siſuthrus*. When he perceived the waters to abate, he ſent out a bird, which finding no food, nor reſting-place, returned to him. Some time after, he ſent out others, which returned with their legs dawbed with mud. Laſtly, a good while after, he let others go, which did not return. Then he underſtood that the earth was quite dry; he broke up his veſſel, and went out with his wife, his daughter, and the pilot. He went up into a mountain, where he worſhipped the earth, erected an altar, and ſacrificed to the gods. After this he appeared no longer upon the earth, neither himſelf, nor thoſe who went out of the ark with him. The others that continued in the veſſel, going out likewiſe

likewiſe, ſought every where for *Siſuthrus*, but to no purpoſe. Having called him ſeveral times, they heard his voice, recommending to them piety, and the worſhip of the gods. He alſo told them, that in future he was to have no converſation with men, but was to live with the gods. It is eaſily obſerved, that this has a very great conformity with the hiſtory of *Noah*. *Vide* FRAGMENTS, Nos. XIX. XX.

SIVAN, סיון, *νισὰν*, *buſh*; from סנה *ſene*: or *thorn*; from סן *ſin*. Theſe etymologies are violent, and uncertain.

SIVAN, the name of an *Hebrew* month. Baruch i. 8. The third month of the holy year, and the ninth of the civil year. It anſwers to the moon of *May*.

SKINS. Our firſt parents had no ſooner committed ſin, 'ere they perceived their nakedneſs, and made themſelves aprons of fig-leaves. Gen. iii. 7, 21. But, ſoon afterwards, God gave them coats of *ſkins* for cloathing. *Vide* ADAM. [It is moſt probable they were the ſkin (for the word is ſingular, not plural) of a ſacrifice.] By theſe coats of *ſkins*, ſome ancients underſtood the barks of trees. Others tranſlate, *He made them coats to cover their ſkins*. The *Chaldee*, *He made them robes of honour, to cover their fleſh*.

Moſes leaves to the prieſts the *ſkins* of the victims, and this was one of their chief perquiſites. Lev. vii. 8. But when a ſacrifice was offered for the ſins of the prieſt himſelf, the ſkin was burned out of the camp, or the city. Lev. iv. 11. viii. 17. xvi. 27.

Tents were anciently made of ſkins. Hab. iii. 7. the tents of the *Midianites*. Cant. i. 4. the tents of king *Solomon*. The ark of the Lord was lodged under a covering of *ſkins*: 2 Sam. vii. 2. The *Pſalmiſt* compares the Heavens to a vaſt tent of *ſkins*. Pſalm ciii. And *Jeremiah* iv. 20. *ſuddenly are my tents ſpoiled, and my curtains in a moment*.

Country people were often cloathed with *ſkins*; and *ſkins* are enumerated among the cloathing of the people. Lev. xi. 32. xiii. 48. xv. 17. Prophets, and ſuch as profeſſed auſterity, wore girdles of leather. 2 *Kings* i. 8. *Elijah* and *John the Baptiſt* wore girdles of this kind. Matt. iii. 4. *Vide* FRAGMENTS, Nos. 319, 320.

SLAVES. Men were originally free and equal; ſlavery entered the world by ſin. *Noah*, to puniſh the affront received from his ſon, ſubjected him to ſlavery; Gen. ix. 25. When *Abraham* was choſen of God, to become the father of the faithful, he received the badge of circumciſion, as a character which diſtinguiſhed him as the ſervant of the Lord. His deſcendants always valued themſelves on their liberty. We have never been ſervants to any, ſaid the *Jews* to *Jeſus Chriſt*. John. viii. 33. And St. *Paul* magnifies the liberty of the true children of *Abraham*, as being really free, born of a free mother, in oppoſition to the race of *Iſhmael*, born of a mother who was a ſlave. Gal. iv. 31. This regards moral liberty, and moral ſervitude. But the rabbins maintain, that they have never been in ſubjection to any one by a ſervitude which they call intrinſic, and which changes the condition of the perſon. If they have been reduced to ſlavery, that does not deſtroy that ſtate of liberty wherein they were born.

But this does not hinder, but that the *Hebrews* have been ſubject to ſeveral princes: to the *Egyptians*, the *Philiſtines*, the *Chaldeans*, the *Grecians*, and the *Romans*. Many have been forced to ſell their liberty; others, being taken in war, remained *ſlaves* to their conquerors. *Moſes* himſelf notices two or three ſorts of *ſlaves* among the *Hebrews*. They had foreign *ſlaves*, obtained by war, or by money, or born in the houſe. Maſters had an entire authority over theſe; they might ſell them, change them, puniſh them, judge them, and even put them to death, without any form of proceſs. Exod. xxi. 20, 21. *If a man ſmite his ſervant, or his maid with a rod, and he die under his hand, he ſhall be ſurely puniſhed; notwithſtanding, if he continue a day or two, he ſhall not be puniſhed, for he is his money*.

This muſt be underſtood, as the rabbins, ſay, *Vide Selden. de jure Nat. & Gent.* lib. iv. cap. i. of *Hebrew ſlaves*, but not of foreign *ſlaves*, which a maſter might have, and might uſe what ſeverity towards them he pleaſed, with impunity; for in this caſe the law of *Moſes* enjoined nothing. They followed the rules common to other nations, among whom maſters had abſolute power over their *ſlaves*. *Apud omnes peræquè nationes animadvertere poſſumus, dominis in ſervos vitæ neciſque poteſtatem fuiſſe*. Yet wiſe men have always diſapproved that liberty which certain maſters aſſumed, of putting their *ſlaves* to death. *Cato* the cenſor would never put any of his *ſlaves* to death, before they had been condemned, and found worthy of death, by his other *ſlaves*. *Plutarch in Catone*. *Job* teſtifies, that he had never declined to enter into judgment with his *ſlaves*, when any controverſy aroſe between them. Job xxxi. 13, 14, 15. The *Athenians* puniſhed with death him who had killed a *ſlave*, as much as if he had killed a freeman.

The

The *Samaritan* text, in this paſſage, is very different from the *Hebrew*. It reads thus: *He that ſhall ſtrike his man-ſervant, or his maid ſervant with a rod, if they die under his hand, he ſhall not be moleſted, he ſhall not die; and if the ſervant ſurvives for two or three days, he ſhall not be puniſhed, becauſe it is the price of his money.* As if all this related only to a *ſlave*, *Canaanitiſh*, or *Gentile*, which the civil laws allowed to put to death with impunity.

The *Chaldee* paraphraſt, ſome rabbins, and ſome commentators, are of the ſame opinion; that this has no regard to *Hebrew ſlaves*; for, ſay they, it cannot be ſaid of an *Iſraelitiſh ſlave*, that he was the price of his maſter's money. He was in ſervitude but for a few years, and the damage his maſter would ſuffer by putting him to death, and thereby depriving himſelf of his ſervices, would not have been puniſhment enough. Whereas the loſs of a foreign *ſlave* was a conſiderable prejudice to an intereſted maſter, and he was, in ſome meaſure, juſtly puniſhed for his cruelty, by the death of a man who was his own in perpetuity; and who might have left him children of the ſame condition as himſelf.

Moreover, it was not the deſign of the Lord, that the *Iſraelites* ſhould be reduced to perpetual ſlavery by their brethren; or that they ſhould be ſold to ſtrangers, to remain *ſlaves* for their whole lives. But, if an *Hebrew* ſhould have ſold himſelf to a ſtranger living in the country; this *Hebrew* might redeem his freedom, if he had means for it. If not, one of his neareſt relations might redeem him, by paying to his maſter the ſum he had coſt him, deducting the ſervice he had done him, and reckoning what time he had to ſerve to the year of jubilee; for then he had a right to go out gratis.

In Exodus xxi. 1, 2, &c. *Moſes* makes theſe regulations concerning *Hebrew ſlaves: If thou buy an Hebrew ſervant, ſix years he ſhall ſerve, and in the ſeventh he ſhall go out free for nothing.* The rabbins inſiſt, that a *ſlave* was obliged to ſerve ſeven years compleat; but the generality of commentators think, that he went out free in the ſabbatical year, though he had ſerved only two or three years. *Moſes* adds, He ſhall have at going out the ſame cloaths he had at coming in, and his wife ſhall go out with him. The *Hebrew* has it; *If he came in by himſelf* [with his body] *he ſhall go out by himſelf; if he were married, then his wife ſhall go out with him.* The rabbins ſay, that the maſter was obliged to maintain the wife and children of the *ſlave*, though the huſband only was a *ſlave*.

If his maſter have given him a wife, and ſhe hath borne him ſons or daughters; the wife and her children ſhall be her maſter's, and he ſhall go out by himſelf; [or with his body.] This law is capable of ſeveral ſenſes: A maſter might make a *Hebrew ſlave* marry a woman *ſlave* of another nation; and as this woman is no *Iſraelite*, ſhe could not enjoy the privilege of the ſabbatical year; but her huſband might quit her, and enter on his liberty this year. It is aſked, Whether the marriage was diſſolved by this ſeparation? Interpreters are divided on this queſtion. What to us appears to have the greateſt certainty, is, that as there could probably be no marriage among *ſlaves*, who had taken one another without choice, and without liberty, ſo there could be no diſſolution of marriage in their ſeparation.

If the ſervant ſhall plainly ſay, I love my maſter, my wife, and my children, I will not go out free: Then his maſter ſhall bring him unto the judges [Heb. *Gods*]; *he ſhall alſo bring him to the door, or unto the door-poſt*, [of his maſter's houſe] *and his maſter ſhall bore his ear through with an awl, and he ſhall ſerve him for ever.* Deut. xv. 17. According to the commentators, till the year of jubilee; for then all *ſlaves*, without exception, recovered their liberty. *Hieronym. in Galat.* i. *Grot. Vatab. Tirin. &c.* The rabbins add, that they were thus ſet free alſo at the death of their maſters, and did not deſcend to their heirs.

If a man ſell his daughter to be a maid-ſervant, [or a *ſlave*] *ſhe ſhall not go out as the men-ſervants do.* Exod. xxi. 7. The laws we have now mentioned do not concern her. There is another kind of juriſprudence for *Hebrew* girls, than for men, or boys. A father could not ſell his daughter for a *ſlave*, according to the rabbins, till ſhe was at the age of puberty, and unleſs he was reduced to the utmoſt indigence. Beſides, when a maſter bought an *Iſraelitiſh* girl, it was always with preſumption that he, or his ſon, would take her to wife. Hence *Moſes* adds, *If ſhe pleaſe not her maſter*, and he does not think fit to marry her, he ſhall ſet her at liberty: or, according to the *Hebrew*, *he ſhall let her be redeemed. To ſell her unto a ſtrange nation he ſhall have no power, ſeeing he hath dealt deceitfully with her*, as to the promiſe, implicitly at leaſt, that he had made her, of taking her to wife.

If he hath betrothed her unto his ſon, he ſhall deal with her after the manner of daughters. Exod. xxi. 9, 10. He ſhall take care that his ſon uſes her as his wife, that he does not deſpiſe her, or uſe her ill. "If he makes his ſon marry another

ther wife, he ſhall give her her dowry, her cloaths, and what is due to her for her virginity;" or, according to the *Hebrew*, "If he make his ſon marry another wife, he ſhall not diminiſh the cloaths, the maintenance, or the habitation of the former." That is, according to ſeveral commentators, If the maſter who bought this maid, and who made his ſon marry her, makes his ſon marry a ſecond wife, he ſhall take care that his ſon treat this firſt woman as his wife, that he allow her food and raiment, and perform the duties of marriage to her, as to his true wife; if he does not, *then ſhall ſhe go out free without money.*

Otherwiſe, if the father of a family who has bought an *Iſraelitiſh* maid, does not marry her, nor make his ſon marry her; or, if he would diſmiſs her after he had kept her for ſome time, he ſhall be obliged to marry her to another, or to ſell her to another *Hebrew* maſter, on the ſame conditions that he had taken her himſelf, giving her a portion, her clothes, and the price of her virginity, agreeable to cuſtom; or, as regulated by the judges.

An *Hebrew* might fall into ſlavery ſeveral ways: 1. If reduced to extreme poverty, he might ſell himſelf. Lev. xxv. 39. 2. A father might ſell his children as *ſlaves*. Exod. xxi. 7. 3. Inſolvent debtors might be delivered to their creditors as *ſlaves*. 2 Kings iv. 1. 4. Thieves not able to make reſtitution for their theſts, or their value, were ſold for the benefit of the ſufferers. Exod. xxii. 3. 5. They might be taken priſoners in war. 6. They might be ſtolen, and afterwards ſold for *ſlaves*, as *Joſeph* was ſold by his brethren. 7. An *Hebrew ſlave* redeemed from a *Gentile* by one of his brethren, might be ſold by him to another *Iſraelite*.

Slavery, ſervitude, or bondage, in Scripture often expreſſes the ſubjection of one people to another. Gen. xxvii. 37. *Iſaac* ſays to *Eſau*; *Behold, I have made him thy Lord, and all his brethren have I given to him for ſervants.* The *Egyptians* ſay to *Joſeph*, *Buy us and our land for bread, and we and our land will be ſervants unto* Pharaoh. When *Samuel* declares to the *Hebrews* the rights and prerogatives of a king, 1 Sam. viii. 16, 17. he ſays, "He ſhall take your *ſlaves*, and your maids, and you yourſelves ſhall be ſubject to him as *ſlaves*." And *Goliah* ſays to the *Iſraelites*, 1 Sam. xvii. 8, 9. *Am not I a* Philiſtine, *and you ſervants to* Saul? *Chooſe you a man for you, and let him come down to me. And if he be able to fight with me, and to kill me, then will we be your ſervants. But if I prevail againſt him, and kill him, then ſhall ye be our ſervants, and ſerve us.*

SLEEP, *ſleeping, ſlumbering*, is taken, *firſt*, for the natural *ſleep* or repoſe of the body; *ſecondly*, for the moral *ſleep* of the ſoul, ſupineneſs, indolence, ſtupidity; or, *thirdly*, for the *ſleep* of death.

You ſhall ſleep with your fathers, you ſhall die, as they are dead. Jer. li. 39. *Daniel* ſays, xii. 2. Thoſe that *ſleep* in the duſt of the grave. John xi. 11. Lazarus *our friend ſleepeth; let us go and awake him:* He is dead, let us go and revive him. *Awake thou that ſleepeſt, and ariſe from the dead, and* Chriſt *ſhall give thee light.* Epheſ. v. 14. He ſpeaks to thoſe dead in ſin and infidelity. St. *Peter* ſays of the wicked, *their damnation ſlumbereth not;* 2 Pet. ii. 3. God is not aſleep; he will not forget to puniſh them in his own due time. And *Solomon* ſays, Prov. xxiii. 21. The ſlumberer ſhall be cloathed with rags; the ſlothful ſhall live in poverty.

Iſaiah ſpeaks of a ſuperſtitious practice among the Pagans, who went to *ſleep* in the temples of their idols, to obtain prophetic dreams; Iſai. lxv. 4. בנצורים ילינו. *Qui habitant in ſepulchris, & in delubro idolorum dormiunt.* He ſpeaks of ſuperſtitious and idolatrous *Jews*, who in contempt of the prophets and the temple of the Lord, ſlept in the tombs and temples of idols, to procure dreams that might diſcover future events to them. The Pagans for this purpoſe uſed to lie on the ſkins of the ſacrificed victims.

------ Cæſarum ovium ſub nocte ſilenti
Pellibus incubuit ſtratis, ſomnoſque petivit.

VIRGIL. ÆNEID. vii.

The *Hebrew* may be thus tranſlated, *They remained in the ſepulchres, and paſſed the night among the monuments*, or, in deſerted places. *Strabo* ſays, lib. xvi. that the *Jews* ſlept in their temples, and there expected prophetic dreams, both for themſelves and others; but that God ſends none but to ſuch only as live in purity and juſtice.

To ſleep is alſo taken for the commerce between the ſexes. Gen. xix. 33.

SLING, *funda*; an inſtrument of cords, uſed to throw ſtones with the greater violence. The invention of the *ſling* is aſcribed to the *Phenicians*, *Plin.* lib. vii. cap. 56. or to the inhabitants of the iſlands *Baleares*, now called *Majorca* and *Minorca* *Vegetius de re militari*, lib. iv. The *Hebrews* heretofore made great uſe of them. The tribe of *Benjamin* had eſpecial ſkill and dexterity in the *ſling*, and could hit a mark to a hair, Judg. xx. 16. This muſt be owned to be an exaggeration; but however, it proves their great abilities in the management of the *ſling*. *David* obtained great glory when he

knocked down by his *ſling*, the giant *Goliah*, who was the terror of all *Iſrael*. 1 Sam. xvii. 49. Scripture notices, that when *David* was at *Ziklag*, there came to him a company of ſlingers, who could uſe their left-hands with the ſame facility as their right. 1 *Chron.* xii. 2. *Uzziah*, king of *Judah*, made great collections of arms in his magazines, particularly there were bows, and ſlings for caſting ſtones, 2 *Chron.* xxvi. 14.

SMELL. *Jacob* ſaid to his ſons, after the ſlaughter of the *Shechemites*. Gen. xxxiv. 30. *Ye have troubled me, to make me to ſtink among the inhabitants of the land:* Ye have given me an ill ſcent, or *ſmell*, among this people. The *Iſraelites* in like manner complained to *Moſes* and *Aaron*, Exod. v. 21. *The Lord look upon you, and judge, becauſe you have made our ſavour to be abhorred in the eyes of* Pharaoh, *and in the eyes of his ſervants.* This manner of ſpeaking occurs pretty frequently in the *Hebrew*. In a contrary ſenſe, St. *Paul* ſays, 2 *Cor.* ii. 15, 16. *We are unto God a ſweet ſavour of* Chriſt, *in them that are ſaved, and in them that periſh: To the one we are the ſavour of death unto death, and to the other the ſavour of life unto life.* [*Vide* the *Rabbins'* account of *Eve*. SIN, *ad fin.*]

In the ſacrifices of the old law, the *ſmell* of the burnt offerings is repreſented in Scripture, as agreeable to God; Gen. viii. 21. *And thou ſhalt burn the whole ram upon the altar: it is a burnt offering unto the Lord; it is a ſweet ſavour, an offering made by fire unto the Lord.* The ſame thing, by analogy, is ſaid of *prayer*, Pſalm cxli. 2. *Let my prayer be ſet forth before thee as incenſe; and the lifting up of my hands, as the evening ſacrifice.* And St. *John*, Rev. v. 8. repreſents the twenty-four elders with *golden phials full of odours, which are the prayers of the ſaints.*

In *Daniel* iii. 27, *Odor ignis*, the ſmell of fire, ſeems to inſinuate, that the cloaths of the three young men, thrown into the fiery furnace, were not ſo much as ſinged, or had the ſmell of fire upon them.

SMERDIS, king of *Perſia*, called *Artaxerxes*, or *Artachſarta*, Ezra iv. 7. *Cyrus the Great*, ſays *Xenoph. Cyropæd.* left two ſons, *Cambyſes*, and *Tanaoxares*, otherwiſe called *Smerdis*, or *Mergis*, according to *Juſtin*. *Cambyſes* took his brother with him in his expedition againſt *Egypt*. But when it was found that *Smerdis* was the only one of his army who could draw the bow that the *Ethiopians* had ſent him, *Cambyſes* conceived ſuch a jealouſy againſt him that he ſent him back into *Perſia*. Some time after this, having dreamed that *Smerdis* had taken poſſeſſion of the crown of *Perſia*, he ſent one of his confidents, named *Prexaſpes*, to put him to death; which he did.

After about three years, *Cambyſes* ſet out to return from *Egypt*, into *Perſia*. *Herodot.* lib. iii. When arrived in *Syria*, he found a courier diſpatched from *Perſia*, with an account, that *Smerdis* the ſon of *Cyrus*, had aſcended the throne. And indeed, *Pathiſites*, a chief of the *Magi*, to whom *Cambyſes* had left the government of *Perſia*, in his abſence, had placed his own brother, *Smerdis*, on the throne. He had great reſemblance to *Smerdis*, the prince of that name, who had been killed by *Prexaſpes*, and whoſe death was not publicly known.

Upon this, *Cambyſes* gave orders for the marching of his troops with all expedition to puniſh this uſurper: but as he was mounting his horſe with too great precipitation, his ſword fell out of the ſcabbard, and wounded him in his thigh, of which he died ſoon after: Before his death, he ſent for the grandees of *Perſia*, acquainted them with the death of his brother *Smerdis*, and with the uſurpation of the *Magian*, conjuring them not to ſubmit to the ſurreptitious authority of this impoſtor. *Herodotus* calls him *Smerdis*; *Œſchilus*, *Mardus*; *Cteſius*, *Spendates*; and *Juſtin*, *Oropaſtes*.

No ſooner was he confirmed in his goverment by the death of *Cambyſes*, but the *Samaritans*, always at enmity with the *Jews*, wrote to him, that the *Jews*, who were always factious and turbulent, were now rebuilding the city and temple of *Jeruſalem*; and that when they had compleated this undertaking, it was much to be apprehended, they intended to revolt; which might encourage the neighbouring nations of *Syria* and *Paleſtine* to do the ſame, &c. This letter having been received at court, the archives of the kingdom were inſpected, where indeed it was eaſy to obſerve, that the *Hebrews* had long maintained a war againſt the kings of *Aſſyria* and *Babylon*, and at laſt had been ſubdued by king *Nebuchadnezzar*. Ezra iv. 7.

On this, an order was ſent forbidding the *Jews* to proceed in repairing *Jeruſalem*, or the temple; and the *Samaritans* were directed to ſee this order complied with. Thus a ſtop was put to this work until the ſecond year of *Darius*, ſon of *Hyſtaſpes*, who permitted the *Jews* to reſume their work of repairing the temple; but the prohibition of rebuilding the city walls was not taken off until A. D. 3550, by *Artaxerxes Longimanus*.

Smerdis omitted nothing to ſecure the poſſeſſion of the throne of *Perſia*. He married *Atoſſa* daughter of

of *Cyrus*, and granted his ſubjects an exemption from taxes, and military ſervices, for three years: and as he had great reaſon to fear the worſt, if it ſhould be known that he was not the true *Smerdis*, he took great care to avoid appearing in public; this was not unuſual in *Perſia*, where their kings to preſerve the reſpect due to majeſty, ſhew themſelves but ſeldom: yet this exceeding caution rendered him the more ſuſpected. *Ozanes*, a *Perſian* noble whoſe daughter *Phedyma* was of the number of the king's wives, privately enquired of his daughter whether the king was the true *Smerdis* or no? ſhe informed him, that having never ſeen *Smerdis* the ſon of *Cyrus*, ſhe could not judge of this matter. He gave her orders to enquire of *Atoſſa* the daughter of *Cyrus*, and ſiſter to *Smerdis*. But *Phedyma* let her father know, that the wives of the king had no correſpondence with one another, nor were allowed to ſee one another. At laſt, *Ozanes* gave his daughter orders to obſerve whether the king had his ears or not; for *Cyrus* had cauſed the ears of the counterfeit *Smerdis* to be cut off, for ſome crime. *Phedyma* while the king was ſleeping ſoundly by her, ſatisfied herſelf, that he had loſt his ears: of which ſhe gave intelligence to her father.

Ozanes opened the matter to ſix of the principal nobility, who, forming a party againſt him, entered the palace, attacked the uſurper, and his brother *Pathiſites*, the contriver of this intrigue: killed them both, and expoſing their heads to the people diſcovered the whole impoſture. *Darius* the ſon of *Hyſtaſpes* ſucceeded *Smerdis*. *Vide* DARIUS.

SMITE. *To Smite*, is often uſed for to kill. *David* ſmote the *Philiſtine*: he put *Goliah* to death. The Lord ſmote *Nabal*; he ſmote *Uzzah*; he put them to death. *To Smite*, is alſo put for *to afflict*, to ſtrike with fear, with the peſtilence, with poverty, with ulcers, with diſtempers, with wounds. *To ſmite* an army, is, to conquer it, to rout it entirely. *To ſmite* the camp of the *Philiſtines*, is, to diſperſe it, to obtain a victory over them. To ſtrike, *literally* to ſmite a covenant, is to contract an alliance. God ſmote the *Philiſtines*, *in poſteriora*; with the piles, or hemorrhoids, or other diſeaſe of the fundament. *To ſmite* with the tongue, is to load with injuries and reproaches; with ſcandalous reflections. *To ſmite* or ſtrike hands, is ſometimes an action of applauſe and approbation; at other times, is a token of grief, trouble, and aſtoniſhment. To *ſmite* the cheek, to *ſmite* with the fiſt, require no explication. Lam. iii. 30. To *ſmite* the thigh, denotes indignation, trouble, aſtoniſhment. Jer, xxxi. 19. To ſtrike hand againſt hand, ſignifies, expreſs your trouble, by *ſmiting* your hands. Ezek. xxi. 14. *He ſhall ſmite the earth with the rod of his mouth*, Iſai. xi. 4, God ſhall deſtroy them with his breath. To *wound* [or *ſmite*] *the weak conſcience* of a brother, 1 Cor. viii. 12. is, to create unneceſſary ſcruples in his conſcience, and to expoſe him to the commiſſion of ſin. To ſtrike or *ſmite* one's heart: *David* ſmote his heart; he felt remorſe, at having cut off the lappet of *Saul*'s garment. 1 Sam. xxiv. 6. See STROKE.

SMYRNA, Σμυρνα, from a *Greek* word that ſignifies *Myrrh*.

SMYRNA, a city of *Aſia Minor*, on the *Archipelago*, having a fine harbour. *Jeſus Chriſt*, by the mouth of St. *John*, addreſſes the angel or biſhop of *Smyrna*. Rev. ii. 8, 9, 10.

It is aſked, who was this angel, or biſhop? The generality think it was *Polycarp*, who was made biſhop of *Smyrna* by the apoſtle *John*. *Ita Irenæ.* lib. iii. cap. 3, *Tertull. Præſcript.* cap. 32. *Hieron. de viris illuſt.* cap. 32. *alii.* The commendations given to the angel of *Smyrna*, agree with St. *Polycarp*; and it is obſervable, that here is not one word of reproach. There is ſome probability that the martyrdom of St. *Germanicus* and others, of *Smyrna*, who ſuffered under *Marcus Aurelius*, was what St. *John* had in view, when he ſays, the devil ſhall put ſome of them in priſon.

SNUFFERS, *Emunctoria.* מלקחים Exod. xxv. 38. & xxxvii. 23. The *ſnuffers* were to ſnuff the lamps of the great golden candleſtick with ſeven branches, that ſtood in the ſanctuary. They were of gold, and their form was probably like that of our *ſnuffers*, uſed to ſnuff lamps, or candles. The word comes from a root that ſignifies, to lay hold of, to pinch, to ſhut up, to receive.

SO, סוא, *σαυὰ*, a meaſure for grain, or dry matters. *Heb. Seah*, which the *Greeks* tranſlate by *σάτον*. But it is better to acknowledge, that the true etymology of this *Egyptian* word is not to be found in the *Hebrew* tongue.

SO, or *Sua*, king of *Egypt*: he made an alliance with *Hoſhea* king of *Iſrael*, and promiſed him aſſiſtance, yet gave him none; nor prevented *Shalmaneſer* king of *Aſſyria* from taking *Samaria*, and ſubverting the kingdom of *Iſrael*, A. M. 3283, *ante* A.D. 721. 2 Kings xvii. 4.

Uſher, and *Marſham*, think *So*, otherwiſe *Soos* or *Sous*, is the *Sabacon* king of *Ethiopia*, who is taken for the firſt king of the dynaſty of *Egyptians* in *Egypt*. *Uſher* ſays, he began to reign A. M.

3277, having taken and burnt alive *Bocchoris* king of this country. He reigned eight years. He had for his ſucceſſor *Sevechus*, whom *Uſher* thinks to be the *Sethon*, of *Herodotus*, lib. 2. cap. 141. *Uſher. ad* A.M. 3279. *Can. Ægypt. ſæculo* 16. p. 484. *Vide* FRAGMENT, No.

SOBA, צובה, *army*, or *battle*; from צבא *tſaba:* otherwiſe, *ſwelling*, or *tumor*; from צבה *tſabah.*

SOBA; *Syria* of *Soba*, or *Aram* of *Soba*. We think *Soba* to be a city which gave name to a part of *Syria*. But this city having been deſtroyed, or having changed its name, we cannot certainly ſay how far *Syria* of *Soba* extended. It appears, that it muſt have been at the northern extremity of *Cœlo-Syria*, from *Libanus* and *Antilibanus* toward *Antioch*; for it is different from *Syria*, of *Damaſcus*, of *Emath*, of *Rohob*, of *Maachar*, and of *Geſhur*. *Soba* is called *Sobol*, or *Sobal*, in *Judith* iii. 1, 14. I ſuppoſe *Soba*, or *Sobal*, might be *Hoba*, or *Hobal* or *Abyla*, lying between *Libanus* and *Antilibanus*.

SOBAL, שבל, *way*, *ſpike*, *thigh*; from שבל *ſhobel:* otherwiſe, *old-age*, *vain*; from בלה *balah*, *to grow old*, and שוא *ſhova*, *vain*.

I. SOBAL, the city of *Seir* the *Horite*, *Gen.* xxxvi. 20.

II. SOBAL, *Syria* of, ſee SOBA.

SOBER, *Sobriety:* this is commonly taken for the oppoſite to intemperance: ſometimes alſo for moderation, modeſty, and that virtue which knows how to chuſe the golden mean. Rom. xii. 3. *For I ſay, through the grace given unto me to every man that is among you, not to think of himſelf more highly than he ought to think; but to think ſoberly, according as God hath dealt to every man the meaſure of faith.* St. *Paul*, 1 Tim. ii. 9. would have women dreſs themſelves *in modeſt apparel, with ſhame-facedneſs and ſobriety*, as decency requires. Alſo the word *ſobriety* is taken for vigilance: 1 Tim. iii. 2. Νηφάλιον, *Vigilantem, Pagn. Mont. Eraſm. Eſt. Menoch. Piſc. A Biſhop muſt be vigilant, ſober.* Elſewhere it is taken for prudent, moderate: 2 Tim. i. 7. Σωφρονίσμ&, *ſobrietas, frugalitas, modeſtia, animi tranquillitas, &c. For God has not given us the ſpirit of fear; but of power, and of love, and of a ſound mind*, or *ſobriety*. When *Antiochus Epiphanes* was told of the murder of the high-prieſt *Onias*, he was ſo moved at it, that he ſhed tears; remembering the wiſdom and the moderation of that great man: *becauſe of the ſober and modeſt behaviour of him that was dead.* 2 Macc. iv. 37.

SOCOH, סבות, or *Soceth*, *tents*, *tabernacles;* from סך *ſoc.*

SOCOH, *Soco*, or *Socho*, a city of *Judah*, *Joſh.* xv. 35. 1 *Sam.* xvii. 1. *Heber* repaired *Socoh*, 1 *Chron.* iv. 18. and his family dwelt there. *Rehoboam* fortified it afterwards: 2 *Chron.* xi. 7. *Euſebius* ſays, there were two cities of *Socoh*, the *higher*, and the *lower Socoh*, nine miles from *Eleutheropolis* toward *Jeruſalem.* [*Shoco*, Eng. Tr.]

SODI, סודי, *my ſecret*; from סוד *ſod*, *ſecret*, and the pronoun י *i*, *my*.

SODOM, שדמה, *their ſecret*, *their lime*, *their cement*; from, סוד *ſod*, *ſecret*, and the pronoun ה *ah*, *theirs;* or from שוד *ſhud*, *lime*: but improperly, for *Sodom* is written with a ס *ſamech*.

SODOM, the capital city of *Pentapolis*, for ſome time the dwelling place of *Lot*, the nephew of *Abraham*. Gen. xiii. 12, 13. The crimes of this city roſe to ſuch a height, that God deſtroyed it by fire from heaven, with three other neighbouring cities, *Gomorrah*, *Zeboim*, and *Admah*; which were as wicked as itſelf. Gen. xix. A.M. 2107, *ante* A.D. 1897. The plain wherein they ſtood, was before pleaſant and fruitful like an earthly paradiſe. It was firſt burned, and was afterwards overflowed by the waters of the *Jordan*, which there formed the *Dead-ſea*, or lake of *Sodom*. It is believed *Sodom* was one of the ſouthern cities that were deſtroyed; becauſe it was near *Zoar*, which was beyond the ſouthernmoſt point of the *Dead ſea.*

It is doubted whether it ſtood within the ſpace of land now poſſeſſed by this ſea, or only upon its border. The prophets mention the deſtruction of *Sodom* and *Gomorrah*, or allude to it, and inſinuate, that theſe places ſhall be deſert and dryed up, and uninhabited, Jer. xlix. 18. & l. 38.; that they ſhall be covered with briars and brambles, a land of ſalt and ſulphur, where there can be neither planting nor ſowing: Deut. xxix. 22. Wiſd. ii 9. Amos iv. 11. throughout ſcripture the ruin of *Sodom* and *Gomorrah* is repreſented as one of the moſt ſignal effects of God's anger. *Joſephus* ſays *de bello*, lib. 5. cap. 5. that around the lake of *Sodom*, and the cities deſtroyed by fire from heaven, the land is all burnt up, and the diſmal effects of this terrible burning are ſtill viſible, as are the remains of thoſe unfortunate cities. The fruits which grow there have a fair outward appearance, and ſeem good to the ſight; but are full of aſhes, and, when opened, fly away in duſt.

It ſhould ſeem then, that in *Joſephus*'s time, the ruins of theſe five cities were ſtill in being. *Strabo Geograph.* lib. 15. alſo ſpeaks of the ruins of *Sodom*, which were ſixty furlongs in compaſs, and were to be ſeen on the ſhore of the *Dead-ſea.* The *Notitia* makes expreſs mention of *Sodom*, as an epiſcopal city. There is found one *Severus*, a biſhop of *Sodom*, among the biſhops of *Arabia*, who

who ſubſcribed to the firſt council of *Nice*. M. *Reland* cannot perſuade himſelf that *Sodom* was ever rebuilt; he believes the word *Sodom*, among the ſubſcriptions to the council of *Nice*, muſt be a fault of the copiers; but I cannot be of his opinion. The record is very circumſtantial; it puts the epiſcopal city of *Sodom* between *Thamar* and *En-geddi*. *Stephen* the geographer, *in* Ἐγγάδα & *in* Σόδομα, puts *En-geddi* near *Sodom*. So that I do not ſee it can be doubted, but that the city of *Sodom* was rebuilt, either in its former place, or near it: for though it appears to me very probable, that it was not covered by the waters of the *Dead-ſea*, and that it ſtood on the ſhore of this ſea, yet I would not ſtrenuouſly oppoſe the contrary opinion.

Lake of Sodom. See ASPHALTITES.

SOHEM, or *Shohem*, a ſort of precious ſtone. St. *Jerom* and the LXX. generally render this word by the *onyx-ſtone*; but we think it rather ſignifies *an emerald*. See *Gen.* ii. 12. and PRECIOUS STONES. In the hiſtory of the *Eaſt*, we find ſeveral princes called by the name *Soheme*; from this *Hebrew* word.

SOLOMON, שלמה, *peaceable*, or *perfect*, or *that recompences*; from שלם.

SOLOMON, or *Salomon*, ſon of *David* and *Bathſheba*, born A.M. 2971, *ante* A.D. 1033. The Lord loved him, and ſent the prophet *Nathan* to *David*, to declare his affection toward this child, and to give *Solomon* the name of *Jedidiah*, or, *Beloved of the Lord*; 2 Sam. xii. 24, 25. This was, probably, when *Nathan* aſſured *David*, that this ſon ſhould ſucceed him, and that he ſhould inherit thoſe promiſes the Lord had made him ſome years before, when he had conceived the deſign of building a temple to the Lord: for then God told him, by the prophet *Nathan*, "You ſhall not build me an houſe; but I will ſet one of your children upon the throne after you; he ſhall build a houſe to my name," &c. 2 Sam. vii. 5. &c. 1 Kings viii. 17. 1 Chron. xvii. 1, 2, 3. Pſalm cxxxii. 11.

From this time *David* prepared what was neceſſary for building the temple, and gave *Solomon* an education proportionate to the great deſigns God had ordained him to. But, toward the end of *David*'s reign, *Adonijah*, *David*'s eldeſt ſon, began to act as if he were to ſucceed to the crown. *David* did not reſtrain him; *Joab*, *Abiathar*, and ſeveral of the principal men of the court, were in his intereſt: but *Zadok* the high-prieſt informed *Bathſheba*, the mother of *Solomon*, of his deſigns; and by her application to *David*, procured the king's orders for the immediate coronation of *Solomon*. *Vide* BATHSHEBA and DAVID. Theſe orders were obeyed; *Solomon* was anointed king of *Iſrael*; brought back amid the acclamations of the people, and placed on the throne of *David:* who ſaid, "Bleſſed be the Lord, who has this day permitted me to ſee with my own eyes my ſon *Solomon* ſitting on my throne."

Adonijah, and his gueſts, being alarmed, fled for ſafety; and were aſſured of it, by *Solomon*. *Adonijah* then quitted his *aſylum*, and came to pay his duty to king *Solomon*.

David's death being at hand, he earneſtly recommended to *Solomon* a ſtrict fidelity and piety towards God: bid him puniſh *Joab*, and *Shimei*; but ſhew friendſhip to the ſons of *Barzillai*, who had ſuccoured him in his diſtreſs. He put into his hands plans for building the temple, and accounts of his treaſures for erecting this edifice: with many other regulations civil and ſacred. Laſtly, in a general aſſembly of the people, and of the great men, *David* delivered to him his gold, ſilver, and valuable materials, collected for building the temple, and exhorted all preſent to make each an offering to the Lord, according to his abilities.

Solomon now entered on the full poſſeſſion of the kingdom. Soon after this, his brother *Adonijah* made intereſt with *Bathſheba*, that ſhe would intreat *Solomon* to give him *Abiſhag* the *Shunammite* to wife. *Bathſheba* recommended this requeſt; but *Solomon* perceiving *Adonijah*'s evil intentions, ordered *Adonijah* to be put to death. He alſo baniſhed the high-prieſt *Abiathar* to his country-houſe, becauſe he had been of *Adonijah*'s party. When *Joab* heard what had happened to *Adonijah* and *Abiathar*, he fled into the tabernacle as a place of refuge. *Solomon* commanded him to be put to death. *Solomon* alſo ordered *Shimei* to build a houſe in *Jeruſalem*, and not quit that city. *Shimei* obeyed this order for a time, but tranſgreſſing it, *Solomon* ſent *Benaiah*, the ſon of *Jehoiada*, to kill him. Vide SHIMEI.

Solomon being confirmed in his kingdom, contracted an alliance with *Pharaoh*, king of *Egypt*, and married his daughter. A.M. 2291, *ante* A.D. 1013. He brought her to *Jeruſalem*, and had apartments for her in the city of *David*, till he ſhould build her a palace, which he did ſome years afterwards, when he had finiſhed the temple. It is thought, that on occaſion of this marriage, *Solomon* compoſed the *Canticles*, which are a kind of *Epithalamium*. To the ſame is referred *Pſalm* xlv. This marriage has not been generally approved. Scripture ſpeaks of the daughter of *Pharaoh*, as contributing to pervert *Solomon*; 1 Kings xi. 1, 2. Neh. xiii. 26. and it is very likely, that if at firſt this princeſs might ſeem converted to the Lord, ſhe afterwards might

might retain her private diſpoſition to idolatry, and engage her huſband in it.

Solomon, accompanied by his troops, and all *Iſrael*, went up to *Gibeon*, where was then the brazen altar, upon which he offered a thouſand burnt-offerings. The night following God appeared to him in a dream; and ſaid, "Aſk of me what you deſire." *Solomon* begged of God a wiſe and underſtanding heart, and ſuch qualities as were neceſſary for the government of the people committed to him. This requeſt was agreeable to the Lord; and was fully granted by him. *Solomon* returned to *Jeruſalem*, where he offered a great number of ſacrifices on the altar, before the ark of the Lord, and made a great feaſt for his ſervants.

Two women of ill repute came before the king, and complained, "That one of them had ſtifled her child in her ſleep, and having privately conveyed it to her companion, had ſtolen her living child, and pretended it to be her own." As each of theſe women eagerly claimed the living child, the king ordered to cut this child into two equal parts, that each of the women might have half of it. But the real mother of the child, moved by natural affection, ſaid to the king; "Let not the child be divided, rather let her take the whole child." *Solomon*, without heſitation, determined, that the child ſhould be given to her, for ſhe was the mother of it. All *Iſrael* hearing of this deciſion, were filled with reverence for their king, perceiving his great wiſdom, and knowledge of the human heart.

Solomon enjoyed a profound peace throughout his dominions; *Judah* and *Iſrael* lived in ſecurity; and his neighbours either paid him tribute, or were his allies: he ruled over all the countries and kingdoms, from the *Euphrates* to the *Nile*, and his dominions extended even beyond the *Euphrates:* he had abundance of horſes and chariots of war: he exceeded the Orientals, and all the *Egyptians*, in wiſdom and prudence: he was the wiſeſt of mankind, and his reputation was ſpread through all nations. He compoſed, or collected, three thouſand proverbs, and one thouſand and five canticles. (The Septuagint, and ſeveral interpreters, read *five thouſand*, inſtead of *a thouſand and five*, as the *Hebrew*.) He knew the nature of plants and trees, from the cedar on *Libanus*, to the hyſſop on the wall; alſo of beaſts, of birds, of reptiles, of fiſhes. There was a concourſe of ſtrangers from all countries to hear his wiſdom; and ambaſſadors from the moſt remote princes. He made gold and ſilver as common in *Jeruſalem* as ſtones in the ſtreet; and cedars as plentiful as the ſycamores in the valley.

When *Hiram*, king of *Tyre*, knew that *Solomon* was made king of *Iſrael*, he ſent ambaſſadors, to congratulate his acceſſion to the crown. Some time afterwards, *Solomon* deſired him to ſupply wood and workmen, to aſſiſt in building a temple to the Lord. *Hiram* gladly undertook what *Solomon* deſired. *Solomon*, on his part, obliged himſelf to give 20,000 meaſures of wheat, and 20,000 meaſures of oil. The *Hebrew* and the Vulgate have only twenty meaſures of oil; but it is thought it ought to be twenty thouſand. *Joſephus* adds, *Antiq.* lib. viii. cap. 2. wine alſo; and indeed it is ſaid, 2 Chron. ii. 20. that *Solomon* gave to *Hiram*'s workmen wheat, barley, wine, and oil.

Joſephus ſays, that even in his time were preſerved in the archives of *Tyre*, the letters of *Solomon* and *Hiram* to each other. He cites *Dion* and *Menander*, who ſaid that theſe two princes uſed to ſend enigmas to one another, in order to be ſolved.

Solomon began to build the temple in the fourth year of his reign, and the ſecond after the death of *David*; four hundred and eighty years after the Exodus. He employed in this great work ſeventy thouſand proſelytes, deſcendants of the ancient *Canaanites*, in carrying burthens; fourſcore thouſand in cutting ſtones out of the quarries; and three thouſand ſix hundred overſeers of the works. Beſides thirty thouſand *Iſraelites* in the quarries of *Libanus*.

The temple was compleated in the eleventh year of *Solomon*; ſo that he was but ſeven years in performing this vaſt work. The dedication was made the year following, A. M. 3001. To make this ceremony the more auguſt, *Solomon* choſe for it the eighth day of the ſeventh month of the holy year, which was the firſt of the civil year, and anſwered to our *October*. The ceremony of the dedication laſted ſeven days, at the end of which began the feaſt of tabernacles, which continued ſeven days longer; ſo that the people continued at *Jeruſalem* fourteen or fifteen days, from the eighth to the twenty-ſecond of the ſeventh month.

When the ark was placed in the ſanctuary, while the prieſts and Levites were celebrating the praiſes of the Lord, the temple was filled with a miraculous cloud; ſo that the prieſts could no longer continue there, nor perform the functions of their miniſtry. Then *Solomon*, being on his throne, proſtrated himſelf with his face to the ground; then riſing up, and turning toward the ſanctuary, he addreſſed his prayer to God, and beſought him, that the houſe which he had built might be acceptable to him, that he would bleſs and ſanctify it, and hear the prayers

of thoſe who ſhould addreſs him from this holy place. He beſought him alſo to fulfil the promiſes he had made to *David* his ſervant, in favour of his family, and of the kings his ſucceſſors. Then he turned himſelf to the people, and bleſſed them. Fire coming down from heaven, conſumed the victims and burnt-ſacrifices on the altar, and the glory of the Lord filled the whole temple; ſo that even the prieſts could not enter the temple, to perform their offices.

On this day the king cauſed to be ſacrificed 22,000 oxen, and 120,000 ſheep for peace-offerings. And becauſe the altar of burnt-offerings was not ſufficient for all theſe victims, the king conſecrated the court of the people. The Lord appeared a ſecond time to *Solomon* in a dream; probably in the night that followed the firſt day of the dedication; and ſaid to him: "I have heard your prayer, and have choſen this temple to be my houſe of ſacrifice. I will bleſs you, and your poſterity, if you are conſtant in my worſhip; but if not, I will puniſh you, and deſtroy this edifice."

Solomon afterwards built a palace for himſelf, and another for his queen, the king of *Egypt*'s daughter. He was thirteen years in finiſhing theſe buildings, and employed therein whatever the moſt exquiſite art or the moſt profuſe riches could furniſh. The palace in which he generally reſided, was called *The Houſe of the Foreſt of Lebanon*; probably becauſe of the great quantity of cedar uſed therein. He gave *Hiram* twenty cities in the province of *Galilee*. *Hiram* went to ſee them, but did not like them. See CABUL. *Hiram* alſo ſent *Solomon* ſix-ſcore talents of gold; probably he lent them *Solomon* to go on with his buildings. 1 Kings ix. 14.

Solomon alſo built the walls of *Jeruſalem*, the place called *Millo*, in this city; he repaired and fortified *Hazor*, *Megiddo*, *Gezer*, the two *Beth-horons*, Upper and Lower, *Baalath*, and *Palmyra*, in the Deſart of *Syria*. He alſo fortified the cities where he had magazines of corn, wine, and oil; and thoſe where his chariots and horſes were kept. He brought under his government the *Hittites*, the *Hivites*, the *Amorites*, and the *Perizites*, which remained in the land of *Iſrael*. He made them tributaries, and compelled them to work at the public works.

He fitted out a fleet at *Ezion-geber*, and at *Elath*, on the *Red-ſea*, to go to *Ophir*. *Hiram*, king of *Tyre*, furniſhed him mariners, who inſtructed the ſubjects of *Solomon*. They performed this voyage in three years, and brought back gold, ivory, ebony, precious wood, peacocks, apes, and other curioſities. In one voyage they brought *Solomon* four hundred and fifty talents of gold, 2 Chron. ix. 21. or, only four hundred and twenty, as 1 Kings ix. 28.

About the ſame time the queen of *Sheba* came to *Jeruſalem*, attracted by the great fame of king *Solomon*. She brought rich preſents of gold, ſpices, and precious ſtones. She propoſed ſeveral enigmas, and hard queſtions, to which *Solomon* gave her ſuch ſatisfactory anſwers, that ſhe owned what had been told her of his wiſdom and magnificence, was far ſhort of what ſhe had found. The king, on his part, made her rich preſents.

Solomon was one of the richeſt, if not the very richeſt of all princes that have ever lived; and Scripture expreſsly tells us, he exceeded in riches and wiſdom all the kings of the earth. His annual revenues were ſix hundred and ſixty ſix talents of gold, without reckoning tributes from kings and nations, or paid by *Iſraelites*, or ſums received for cuſtoms. The bucklers of his guards, and the throne he ſat on, were overlaid with gold. All the veſſels of his table, and the utenſils of his palaces, were of gold. From all parts he received preſents, veſſels of gold and ſilver, precious ſtuffs, ſpices, arms, horſes, and mules; the whole earth deſired to ſee the face of *Solomon*, and to hear the wiſdom God had put into his heart.

But the later actions of his life ſadly diſgraced his character. Beſides *Pharaoh*'s daughter, he married wives from among the *Moabites*, *Ammonites*, *Idumeans*, *Sidonians*, and *Hittites*. He had 700 wives, who were ſo many queens, beſide 300 concubines. Theſe women perverted his heart, in his declining age, ſo that he worſhipped *Aſhtoreth*, goddeſs of the *Sidonians*, *Moloch*, idol of the *Ammonites*, and *Chemoſh*, god of the *Moabites*. To theſe he built temples on the mount of *Olives*, over againſt, and eaſt of *Jeruſalem*. Wherefore the Lord ſaid to him in a dream, "Since you have not kept my covenant, nor obeyed my commandments, I will rend and divide your kingdom, and will give it to one of your ſervants." See REHOBOAM. *Solomon*, before his death, ſaw the beginnings of revolt, in the troubles raiſed by *Jeroboam*; and by *Hadad* the *Idumean*.

Solomon died, after he had reigned forty years, A. M. 3029, *ante* A. D. 1705. We think he might be about fifty-eight years of age; for he was about eighteen when he began to reign. *Joſephus*, *Antiq.* lib. viii. cap. 3. *init.* allows him

him eighty years of reign, and ninety-four years of life; but this is a manifeſt error. The hiſtory of this prince was writ by the prophets *Nathan*, *Ahijah*, and *Iddo*. He was buried in the city of *David*, and *Rehoboam* his ſon reigned in his ſtead, but not over all *Iſrael*.

A famous queſtion is ſtarted concerning the ſalvation of *Solomon*. Some decide it in his favour; others to his diſadvantage: In my opinion, they are wiſeſt who preſerve ſilence.

Several interpreters are of opinion, that the book of *Eccleſiaſtes* is a monument of the repentance of *Solomon*, being compoſed by him after his fall.

Of all the ingenious works compoſed by *Solomon*, we have nothing remaining but his *Proverbs*, *Eccleſiaſtes*, and the *Canticles*. Some have aſcribed to him the book of *Wiſdom*, and *Eccleſiaſticus*. But we have ſhewn under their titles, that theſe opinions are very improbable. The *Jews* think he was the author of Pſalm lxxii. *Give the king thy judgments, O God, and thy righteouſneſs unto the king's ſon*, &c. And Pſalm cxxvii. *Except the Lord build the houſe*, &c.

There has alſo been publiſhed, *The Pſalter of Solomon*, containing eighteen *Pſalms*, found in *Greek*, in the library of *Auſburg*, by *Andrew Schott*; which have been tranſlated into *Latin*, and given to the public, by father *de la Cerda*. The learned are agreed, that they are none of *Solomon*'s, but of ſome *Helleniſtical Jew*, much converſant in the ſacred authors, who has compoſed them in imitation of the *Pſalms of David*, of which he has pretty cloſely imitated the ſtile; and has inſerted in then ſeveral fragments of the prophets *Iſaiah* and *Ezekiel*, which he has well enough accommodated to his deſign.

Theſe eighteen *Pſalms*, were not unknown to the ancients. They were formerly in the famous *Alexandrian* manuſcript, preſerved in *England*, as may be ſeen by the index at the end of the New Teſtament; though the *Pſalms* themſelves are loſt. *Lambecius* mentions a manuſcript in the emperor's library, wherein theſe Pſalms are found, between the books of *Wiſdom* and *Eccleſiaſticus*. But the *Hebrews* had never any knowledge of this work, nor the *Latins* neither; and the ancient *Greeks*, who might have been acquainted with it, have never quoted it as Scripture.

Some of the orientals aſcribe to *Solomon*, the invention of the *Syriac* and *Arabic* letters; and the tradition of the *Syrians* is, that this prince communicated the *Syrian* characters to *Hiram*, king of *Tyre*; at whoſe requeſt, he tranſlated the Scriptures into the *Syrian* language. But theſe traditions deſerve little credit. The origin of the *Arabic* characters, or the verſions of the Scripture into *Syriac*, are not ſo ancient as *Solomon*; and beſides, of what uſe could theſe tranſlations be to a *Tyrian* prince, who ſpoke *Phenician*, *i. e.* the ſame language as *Solomon*.

Eupolemus, in *Euſebius*, alledges a pretended letter of *Solomon* to *Vaphres*, king of *Egypt*, and *Vaphres*'s anſwer to *Solomon*; alſo, a letter of *Solomon* to *Suram*, king of *Tyre*, *Sidon*, and *Phenicia*, together with *Suram*'s anſwer, (probably he means *Hiram*, or *Huram*. But theſe letters are looked on as fictitious, as well as thoſe in *Joſephus Antiq.* lib. viii. cap. 2. which are nearly of the ſame taſte, but more conformable to what we find in Scripture.

Joſephus aſſures us, that *Solomon* compoſed books of inchantments, and ſeveral manners of exorciſm. *Origen* ſpeaks of the conjurations uſed by the *Jews* in his time, to expel devils, by writings they pretended to have received from *Solomon*. The orientals think he had the ſecret of tying up, or chaining demons, and of commanding them.

The *Greeks* tell us, that this prince compoſed ſeveral pieces in phyſic, and wrote on the nature and virtues of ſtones, of vegetables, and ſimples. But king *Hezekiah* ſeeing great abuſes made of theſe works, ſuppreſſed them all. Yet this has not hindered, but that ſince his time there have appeared ſeveral books of ſecrets in magic, medicine, and inchantments, under the name of this prince. They alſo quote ſeveral other works under his name; as, *The Inſtruction of Solomon to his ſon Rehoboam*: *Solomon's Hygromancy to the ſame*; *The Teſtament of Solomon*; *The book of the Throne of Solomon*; *The Books of Magic, compoſed by demons, under the name of Solomon*; *The Clavicula, or Key of Solomon*; *The Ring of Solomon*; *The Contradiction of Solomon*; and ſeveral others. [Some of which are very abominable and infamous; have been ſold for very great prices; eſpecially thoſe which ſome great name has called *genuine*, becauſe whoever poſſeſſes one of theſe works, calls all others *impoſtures*: as they do not agree together. Nevertheleſs, ſo far as may be judged, whatever the writers and ſellers might be, the poſſeſſors, and ſtudents of them are no *Solomons*.] Some impute to *Solomon* the book of *Job*.

The orientals have entertained ſuch a grand idea of the merit and great qualifications of this prince, that they give the name of *Solomon* or *Soliman*, as an honour to their kings. *D'Herbelot. Bibl. Orient.* p. 819.

They pretend he was not only king of the *Jews*, and

and of the neighbouring nations, but alſo univerſal monarch of the earth. His viſier, or prime miniſter, was *Aſaph*, mentioned in Scripture, and to whom *David* addreſſes ſeveral Pſalms. And not only all the men of the world, but the good and evil ſpirits, the birds, and even the winds, were under his direction. He had, they ſay, a wonderful ring, which diſcovered to him not only things preſent, but alſo the paſt, and the future. The form and matter of his throne was ſo magnificent as to exceed all deſcription. They add many extravagancies, which only ſhew their talent for hyperbole, and their application of that talent to *Solomon*.

SOLYMA. A name ſometimes given to *Jeruſalem*, which ſee.

SOLYME, a town beyond *Jordan*, in the diſtrict of *Gaulon*. *Joſeph. de vitâ ſuâ*, p. 1013.

SOLYMI. *Homer*, and the poet *Chœrilus*, (*Chœrilus Poeta, apud Joſeph.* lib. i. *contra Appion*,) have mentioned the *Solymi*, an ancient and venerable people, who ſpoke *Phenician*, who wore their hair cut round, and who dwelt in the *Solymean* mountains, near a great lake. Theſe marks *Joſephus* and *Tacitus Hiſt.* lib. v. cap. 2, thought to agree with the *Jews*, here called *Solymi*, becauſe of their capital city *Jeruſalem*; a nation remarkable for the ſingularity of their laws, and of their actions, ſpeaking *Phenician* or *Hebrew*, dwelling in a mountainous country at *Jeruſalem*, ſituate in the mountains, and near the lake *Aſphaltites*.

Notwithſtanding theſe tokens, many learned men maintain, that the *Solymi*, are not the *Jews*. A circumſtance which very much favours their opinion is, that according to *Chœrilus*, the *Solymi* wore their hair cut round, which was expreſsly forbid by *Moſes*. See *Leviticus* xix. 7. Alſo the Lake *Aſphaltites*, was ſeven or eight leagues from *Jeruſalem*. The arms which the poet aſſigns to them can hardly agree with the *Jews*. He ſays they wore helmets made of the leather of a horſe's head dried in the ſmoke. The *Jews* had never much to do with horſes in their country, being incumbered with mountains.

Who then are theſe *Solymi?* Some think them to be the *Moabites*, or the *Midianites*, bordering on the Lake *Aſphaltites*, and reckoned among the *Arabians*, who, as hiſtorians inform us, uſed to cut their hair round in a circle. We do not any where find them called *Solymi*; but *Joſephus* ſpeaks of a town or village of this name, beyond *Jordan*, in the *Gaulonitis*. Others think, that the *Solymean* mountains were in *Piſidia*, near to *Lycia*; and that here we muſt ſeek the *Solymi* of *Homer* and *Chœrilus*.

SOPATER, Σώπατρος, *who defends the father*, or *the health of the father*; from the *Greek* σώζω, *I ſave*, and πατήρ, *father*. *Vide* SOSIPATER.

SOPHA. *Epiphanius* ſays, the prophet *Malachi* was born in the city of *Sopha*, of *Zebulun*.

SOPHER, ספר, γραμματεὺς, *ſcribe*; from ספר *ſepher*, *a book*: or *he that writes, relates, or tells.*

SOPHER, or *Shopher*, a commander of the army of *Zedekiah*, king of *Judah*, 2 Kings xxv. 19. But *Sopher* may rather be taken for a ſcribe, ſecretary, or commiſſioner, who ſuperintended the king's army.

SOPHERETH, ספרת, from ספר *ſhepher*, *a book*.

SOREK, שורק, *vine*, *hiſſing*, *a colour inclining to yellow*; from שרק *ſhorek*.

SOREK, or *Sorec*, a brook in the tribe of *Dan*. A place where dwelt the famous *Dalilah*, *Samſon*'s miſtreſs. *Euſebius* ſays, it was not far from *Zorah* and *Eſhtaol*, the place of *Samſon*'s uſual abode. Judges xvi. 4.

Caphar-Sorek, or the camp of *Sorek*; a town near *Zorah*, or *Saraa*, according to *Euſebius*.

The wine of Sorek, wine made in the vale of this name. Some have thought it to be the wine of *Aſkalon*, famous among the ancients. The brook *Sorek*, was not far from this city. The rabbins think *Sorek* to be a particular kind of vine, which bears a great quantity of excellent fruit, at all ſeaſons. *Sorek* does not only ſignify the grape, or the wine, of the valley of *Sorek*, but a kind of wine, and probably of the white, or yellowiſh grape, of which they made the white wines in this country. The Lord ſays, he planted his vine of *Sorek*, Iſa. v. 2. יטעהו שרק *Iſaiah* tells us of the plant of *Sorek*, which was at *Jazer*, beyond *Jordan*. Iſa. xvi. 8. The wine of *Sorek* was excellent; Gen. xlix. 11. and the colour of the *Sorek* was probably yellow, or white inclining to yellow. Jer. ii. 21. *Iſaiah*, xix. 9. ſpeaks of the flax of *Sorek*, or colour of *Sorek*; and *Zech.* i. 8. deſcribes horſes of the ſame colour. [In the paſſages here quoted, our tranſlation takes *Sorek* as an appellative, and not as the proper name of a place.] Some think that in the valley of *Sorek*, the famous bunch of grapes was gathered, which was brought to the *Iſraelites* in the deſart, Numb. xiii. 23. But this opinion is without foundation.

SORROW; this paſſion contracts the heart, ſinks the ſpirits, and injures health. Scripture adviſes, not to ſuffer ourſelves to be overcome with *ſorrow*. Prov. xxv. 20. Ecclus. xiv. 1, 2, 3, xxx. 24, 25, &c. St. *Paul* diſtinguiſhes two ſorts of *ſorrow*; one a godly, the other a worldly, *ſorrow*. 2 Cor. vii. 10. *Godly ſorrow worketh repentance to ſalvation not to be repented of*;

but the ſorrow of the world worketh death. He reproves the *Theſſalonians*, 1 Theſ. iv. 13. for their too great *ſorrow* at the death of their relations. The wiſe man commends a kind of *ſorrow*, which is rather a ſerious and ſober deportment, and a baniſhing of vain joys, than a real *ſorrow*. Eccleſ. vii. 3. *Sorrow is better than laughter; for by the ſadneſs of the countenance the heart is made better. The heart of the wiſe is in the houſe of mourning, but the heart of fools is in the houſe of mirth.* He intends to tell us, that the grave and ſerious air of a maſter who reproves us, is more profitable than the laughter and careſſes of thoſe who flatter us. *Jeſus Chriſt* upbraids the *Phariſees* with that counterfeit air of *ſorrow* and mortification, which they affected when they faſted: and he would have his diſciples avoid all ſuch affectation, which propoſes to gain the approbation of men; Matth. vi. 16. *Iſaiah*, deſcribing the qualities of the *Meſſiah*, ſays, he ſhall not be ſevere, or violent, *he ſhall not fail nor be diſcouraged till he have ſet judgment in the earth.* The *Hebrew* Iſai. xlii. 4. לא יכהה ולא ירוץ ſays, *He ſhall not quench, and ſhall not break:* his reign ſhall be a reign of mildneſs and mercy. St. *James* adviſes thoſe to pray who are in *ſorrow*. *Is any among you afflicted, let him pray.* James v. 13.

SOSIPATER, Σωσίπατρος, *that ſaves the father*, or *ſafety of the father;* from the *Greek* σώζω, *I preſerve*, or *ſaviour*, and πάτηρ, *father*.

I. SOSIPATER, or *Sopater*. *Soſipater* and *Doſitheus*, two captains of *Judas Maccabeus*'s army, defeated ten thouſand men of the army of *Timotheus*, who had ſhut themſelves up in a ſtrong hold. 2 Macc. xii. 19.

II. SOSIPATER, of whom St. *Paul* ſpeaks, Rom. xvi. 21. was his kinſman, as ſome think. Lucius, *and* Jaſon, *and* Soſipater, *my kinſmen, ſalute you.* But, there is ſome difficulty in this, ſince *Jaſon* was of *Theſſalonica*, and *Soſipater* was of *Berea*, in *Macedonia*, very diſtant from *Tarſus*, the country of St. *Paul*. *Origen in Rom.* xvi. believes they were originally *Gentiles*, which is another reaſon againſt their being the apoſtle's kinſmen. In what ſenſe then does he call them kinſmen? Is it, becauſe they were of the ſame nation, of the ſame tribe, of the ſame city, of the ſame religion, or only allied to him? I think it may be confidently aſſerted, that this *Soſipater*, who was at *Rome*, A. D. 58, when St. *Paul* wrote to the *Romans*, cannot be the *Soſipater* of *Berea*; ſince he accompanied St. *Paul*, the ſame year 58, to *Jeruſalem*, and probably went with him from *Corinth*, from whence the Epiſtle to the *Romans* was written, to go by way of *Macedonia* to *Jeruſalem*. See *Acts* xx. 4, 5, 6, &c. [*Sopater*, *Eng.* Tr.]

Soſipater, was of *Berea*, as has been ſaid; and it is very likely St. *Paul* converted him, A.D. 52. when he viſited that city. The *Latin* in *Acts* xx. 4, and ſome *Greek* MSS. call him *Soſipater Pyrrhus*. When St. *Paul* departed from *Corinth*, for *Jeruſalem*, Acts xx. 4, 5, 6, A.D. 58, he was accompanied by *Soſipater*, by *Ariſtarchus*, and other diſciples, to *Philippi*, from whence St. *Paul* ſent them to *Troas*, where they ſtaid for him, ſo that he could not be at the ſame time at *Rome*, as has been obſerved. We know not what became of *Soſipater* after this time: But the *Latins* place his feaſt *June* 25, and call him a diſciple of St. *Paul*. The *Greeks* honour him *April* 28, or 29. They join him with *Jaſon*, and call him a kinſman of St. *Paul*. Thus they confound *Soſipater* of *Berea*, with *Soſipater* of *Rome*. I know of no commentator who has not done the ſame.

SOSTHENES, Σωσθένης, *ſaviour, ſtrong and powerful*; from the *Greek* word σωζω, *I ſave*, and σθένος, *ſtrength, force*.

SOSTHENES, chief of the ſynagogue of *Corinth*. *Vide Chryſoſt. in Acta homil.* xxxix. *Œcumen. in Acta*, *Theodoret*, *in* 1 Cor. i. 1. *Sanct. Tromond. Eſt. &c.* The *Jews* of *Corinth* laying hold of St. *Paul*, carried him before the tribunal of *Gallio*, the pro-conſul, but he ſent them away. Then they ſeized *Soſthenes*, the chief of the ſynagogue, and began to beat him before the tribunal; but *Gallio* diſregarded it. It is diſputed whether they were *Jews* or *Gentiles*, who ſeized *Soſthenes* and beat him. The printed *Greek* of the *Acts* intimates, they were *Gentiles*. St. *Auſtin* and *Bede* read in the ſame manner. They imagined, that the *Pagans* ſeeing *Gallio*'s ill reception of the *Jews*, abuſed this chief of their ſynagogue; whether merely out of hatred to the *Jews*, or out of friendſhip to St. *Paul*. This opinion is followed by *Cajetan*, *Lyran*, *Grotius*, and ſome others. *Acts* xviii. 17.

Others think, that *Soſthenes*, though head of the ſynagogue, yet might be a friend and ſecret diſciple of St. *Paul*; and that the other *Jews*, ſeeing themſelves neglected by *Gallio*, might vent their malice on *Soſthenes*. Theſe alſo inſiſt, that this is the ſame *Soſthenes* whoſe name is read with that of St. *Paul*, 1 Cor. i. 1. written from *Epheſus*, A. D. 56, three years after this ſcuffle at *Corinth*. However, it muſt be owned, that this opinion has not always been univerſal; ſince, in the time of *Euſebius*, *Hiſt. Eccleſ.*

Eccleſ. lib. i. cap. 12. it was thought that *Soſthenes* was one of the ſeventy-two diſciples, and conſequently he could not be chief of the ſynagogue of *Corinth* twenty years after the death of *Jeſus Chriſt*. The *Greeks* keep his feaſt, *December* 8, and call him an apoſtle, as being one of the ſeventy. They alſo make him the firſt biſhop of *Colophon*. The *Latins* ever ſince the ninth century, honour him as a diſciple of St. *Paul*, *June* 11, and *November* 28. See M. *de Tillemont*, tom. i. *Hiſt. Eccl. Not.* 45.

SOSTRATUS, Σώστρατος, *that ſaves the army*, or *the ſafety of the army*; from σώζω, *to ſave*, and στρατος, *an army*.

SOSTRATUS. He commanded the fortreſs of the *Greeks* in the upper city of *Jeruſalem*, for *Antiochus Epiphanes*. 2 Macc. iv. 26, 27. A.M. 3834, *ante* A.D. 170. Having earneſtly preſſed, but to little purpoſe, the high-prieſt *Menelaus* to go with the money that he owed king *Antiochus*; he was ſent for to *Antioch* with the ſame *Menelaus*, and received the government of the iſle of *Cyprus*. Thus ſays the *Latin* text; but the *Greek* reads, *Soſtratus*, left in his place, (in the city of *Jeruſalem*,) *Cartes* who had been (or then was) governor of *Cyprus*, or commander of the troops of the king of *Syria*, in that iſland. Ezra ii. 55.

SOTAI, סוטי, *who declines, falls*, or *prevaricates*; from סוט *mut*.

SOUL. The word *ſoul* is very equivocal, in the ſtile of the *Hebrews*. It is taken,

1. For the *ſoul* which animates mankind; for that which animates beaſts; for a living perſon: *Give me the ſouls*, ſays the king of *Sodom* to *Abraham, and take the goods to thyſelf*, Gen. xiv. 21. And, Gen xii. 5, Abraham *took* Sarai *his wife, and* Lot, *his brother's ſon, and their ſubſtance that they had gathered, and the ſouls that they had gotten in* Haran; *i. e.* the ſlaves they had purchaſed, or the children there born to them.

2. The *ſoul* is alſo taken for the life; Gen. xxxii. 30. *My life* [Heb. *ſoul*] *is preſerved*. And, Gen. xxxvii. 22, *Kill not his ſoul*; or, put him not to death. *My ſoul ſhall live*; or, thou ſhalt preſerve me alive. *Thoſe that ſought my ſoul*, or, had a deſign upon my life. *Not to take his ſoul in vain*; or, not to ſwear falſely by his life.

3. It it taken ſometimes for death. Numb. ix. 6. *Who were defiled by the dead body of a man*, or, by the *ſoul*. And, Numb. xix. 11, *He that toucheth the dead body* [Heb. *ſoul*] *of any man ſhall be unclean ſeven days*. [The *Engliſh* word PERSON, is the neareſt I can think of to anſwer the *Hebrew*.]

4. For deſire, love, inclination, Gen. xxiii. 8. *If it be your mind*; Heb. If it pleaſe your *ſoul*. And, Numb. xi. 6. *Our ſoul is dried away*, or diſguſted at the ſight of the manna. *To conſume thine eyes, and to grieve thine heart*; or, thy *ſoul* ſhall be dried up with envy, to ſee thy rival in the temple in thy place.

5. For the life of a beaſt. Deut. xii. 23. *Be ſure that thou eat not the blood; for the blood is the life*, [*Soul*]: Gen. ix. 9, 10. *I eſtabliſh my covenant with you, and with your ſeed after you; and with every living creature* [Heb. *Soul*] *that is with you, of the fowl, of the cattle, and of every beaſt of the earth with you, from all that go out of the ark, to every beaſt of the earth*. And Prov. xii. 10. *A righteous man regardeth the life of his beaſt*; he compaſſionates their labours, and comforts them; but the tender mercies of the wicked are cruel. *Vide* BEAST.

A great number of queſtions may be propoſed, concerning the *ſoul* of man, its nature, or eſſence, and its creation. Whether all *ſouls* were created at the beginning of the world, or whether God creates them every day? Whether the *ſoul* be immortal? Whether it paſſes from body to body by a tranſmigration? Whether all *ſouls* are equally enlightened and perfect?

When God had formed the body of man out of the duſt Gen. ii. 7. he *breathed into his noſtrils the breath of life, and man became a living ſoul*, or, a living man. This breath of life, has been conſidered by ſome, as the principle of animal life in man, which, in this reſpect according to them is nothing different from that of a beaſt. God gives to men and to brutes a breath of life, or a vivifying ſpirit; *all fleſh in which is the breath of life*; Gen. vi. 17. *i. e.* all the animals that were to die by the waters of the deluge. This ſpirit of life God withdraws when he pleaſes, and brings all fleſh to corruption, ſays *Job* xxxiv, 14, 15. And the *Pſalmiſt* civ. 29. ſpeaking of animals, to which God gives their ſubſiſtence, ſays, *thou takeſt away their breath, they die, and return to their duſt*. And *Solomon*, Eccl. xii. 7. *then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it*. And St. *Paul*, ſpeaking to the philoſophers of *Athens*, ſays, that God *giveth to all life, and breath, and all things*. Acts xvii. 25.

But, beſide this ſpirit, this breath, which is the principle of animal life, common to men and to brutes, which is diſperſed after death, we muſt acknowledge, that there is in man a ſpiritual, a reaſonable, and immortal ſoul, the origin of our thoughts, of our deſires, of our reaſonings; which diſtinguiſhes us from the brute creation, and in which chiefly conſiſts our reſemblance to

God: Gen. i. 26. This ſubſtance muſt be ſpiritual, becauſe it thinks; it muſt be immortal, becauſe it is ſpiritual. Some philoſophers, as Plato, have been of opinion, that it was a portion of the deity:

Divinæ particulam auræ.
HORAT. lib. 2. Sat. 2.

But how can deity be obnoxious to the evils and weakneſſes of our ſouls; to ſin, to deſire, to pain?

It is true, ſcripture aſcribes both to man and beaſt, a ſoul, a ſpirit, life, and reſpiration; but it allows to man alone the privilege of underſtanding, knowledge of God, wiſdom, immortality, hope of future happineſs, and of eternal life: it only threatens men with puniſhment in another life, and with the pains of hell.

Are *ſouls* merely ſpiritual, without any mixture of matter even of the moſt fine and ſubtile? So ſay *chriſtian* philoſophers and divines. The antients were not convinced of this. The antient compiler of the book of *Enoch* thought the angels were corporeal, and conſequently, ſo were the ſouls of men; ſince he ſuppoſes *ſouls* to be of the ſame nature as angels. The ancient *Greek* and *Latin* fathers, who read in *Geneſis*, that the angels of God ſaw the daughters of men, and took to themſelves wives, and from them produced giants; thoſe fathers, made no doubt of their having bodies, and that they were ſuſceptible of bodily paſſions.

But as it was very difficult to reconcile this opinion, of the materiality of the *ſoul*, with its other properties, which can only agree to a pure ſpirit, they perſuaded themſelves, that the *ſoul* was compoſed of two parts; one purely ſpiritual, which has the faculty of thinking, and which approaches the nature of God; the other ſubtile, penetrating, and approaching to the nature of very fine Ether. The author of the book of *Enoch*, ſays, that *the ſpirits of the ſouls of men put up their ſighs even to heaven.* The ſpirit, or the underſtanding, is incloſed in the *ſoul*, as in its caſe. The *ſoul*, when ſeparated from the body has ſtill a reſemblance of the body which it animated, and is, as it were, the image of it. But the ſpirit, the intellectual part, has nothing ſenſible or corporeal. When ſouls appear to men after death, the *ſoul*, not the ſpirit, returns. The *ſoul* of *Patroclus* appeared to *Achilles*; it reſembled the hero it had animated; it had his ſtature, his eyes, his voice, and even his very cloaths. *Homer. Iliad.* xxiii. When *Ulyſſes* deſcended into hell, he there ſaw the divine *Hector; i. e.* his image, his *ſoul*; for as to himſelf, or his ſpirit, it was with the immortal Gods, partaking of their joys. *Id. Odyſſ.* λ. v. 600.

The *Rabbins* alſo aſcribe to *ſouls*, after their ſeparation from the body, another ſubtile body, which they call the veſſel, or ſcabbard, of the *ſoul*. They hold, that immediately after death, the *ſouls* of the wicked are inveſted with a kind of cloathing in which they are condemned to ſuffer: that the *ſouls* of ſaints, on the contrary are clad in a magnificent habit, and with a ſplendid body, by the help of which they are inured to the brightneſs and felicity of their happy ſtate. The apoſtles made no doubt of the apparition of ſpirits, and thought theſe ſpirits to have the form and appearance, the voice, and the outward marks, of the perſons to which they belonged. The giants of old, who groaned under the waters, Job xxvi. 5. and the kings of the nations that are under the earth, Prov. ix. 18. Iſai. xiv. 9. Ezek. xxxi. xxxii. are repreſented, as having the ſame enſigns of honour, the ſame outward forms, as they had on earth. When *Jeſus Chriſt* appeared to his apoſtles after his reſurrection, St. *Thomas*, fearing it was a mere phantom, or ſpirit, ſuch as ſometimes appeared, according to popular opinion, and from whence no concluſion could be drawn that the bodies were riſen; our Saviour, to remove his ſcruples, bid him touch him, and lay his hand upon his wounds, to convince himſelf that he (*Jeſus*) was really riſen: John xx. 25, 26, 27. and when ſuddenly he preſented himſelf in the midſt of his diſciples, he ſays to them, *why are ye troubled, and why do thoughts ariſe in your hearts? Behold my hands and my feet, that it is I myſelf: handle me, and ſee; for a ſpirit has not fleſh and bones, as ye ſee me have.* Luke xxiv. 38, 39.

Perhaps it will be ſaid, that theſe ſentiments of the apoſtles are only remains of thoſe judaical prejudices, from which they were afterwards delivered, by the deſcent of the Holy Ghoſt: as it may be pretended that the opinions of the *Rabbins*, are errors extracted from the philoſophy of the *Pagans*, not illuminated by the light of faith and revelation.

We commonly believe, that God creates *ſouls* at the time that bodies are produced, which they are to inform. The *Jews*, on the contrary, think that God created them all at the beginning, and that they come to join themſelves to bodies, drawn by a certain attraction which it is not eaſy to reſiſt. Angels, demons, and *ſouls*, are ſubſtances of the ſame nature, ſays *Philo*; they differ only in name. As there are good and bad angels, ſo there are alſo good and bad *ſouls*. Angels and *ſouls* reſide in the pureſt and higheſt region of the air, from whence they deſcend into the bodies which they animate, and bring

bring thither their good or bad qualities. The *Eſſenes*, ſays *Joſephus*, hold *ſouls* to be immortal, and that, drawn by a certain natural attraction, they come to ſhut themſelves up in human bodies, as in priſons; that after death, thoſe who have lived well, withdraw into delicious places beyond the ocean; and thoſe who have lived ill, are baniſhed to dark places, there to ſuffer puniſhment. And ſpeaking of the *Phariſees*, he ſays, that they are perſuaded, that *ſouls* which have lived well, return, after death, to the place from whence they came, with a power of returning into other bodies; but that the *ſouls* of the wicked are condemned to eternal puniſhment

The *Rabbins* teach, that the *ſouls* of ſuch dead as have not been buried, cannot enter the place where the *ſouls* of the departed are, but wander about till their bodies are laid in their tomb. *Bar-Nacham*, *in Bereſchit Rabba* cap. 22. *Talmud. tract. Sanhedrim*, cap. 4 This opinion prevailed among the *Greeks* and *Latins*. *Homer* relates, Iliad. Ψ. v. 70, &c. that *Patroclus* appeared to *Achilles*, and ſaid to him; "bury me quickly that I may enter within the gates of the kingdom of *Pluto*; becauſe that the *ſouls*, thoſe phantoms of the dead, drive me from thence, and will not ſuffer me to paſs over the river; but I wander about the gates of the vaſt palace of the god of hell." And *Virgil* ſays,

> Nec ripus datur horrendas, nec rauca fluenta
> Tranſportare prius, quam ſedibus oſſa quierunt.
>
> ÆNEID. vi.

They were alſo of opinion, that the *ſouls* of the greater part of the *Jews* remained one year in a kind of purgatory; in an undetermined ſtate: That during this time they frequently viſited the bodies they had animated. that they appeared, and might receive aſſiſtance from prayers and alms made for them: that the apparition of *Samuel* to *Saul* was ſome time in that year immediately following his deceaſe; but that after this year is paſſed, ſpirits, or demons, have no longer any power over the *ſouls* of the dead. See *Manaſſeh ben-Iſrael*, *de Reſur. Mort.* lib. ii. cap. 6. *Juſtin Martyr*, and *Origen*, thought, that the *ſouls*, even of good men, were, after death, under the power of the devil, who made them ſometimes appear, at the charms and evocations of magicians. *Anaſtaſius* of *Antioch*, *in Adeg. qu.* 12. ſtrongly ſupports the ſentiments of *Origen*; and maintains, that the *ſouls* of the juſt were in the power of the devil in hell, before *Jeſus Chriſt* deſcended thither, and delivered them from thence.

The *Talmudiſts* think, ſays *Buxtorf*, *Synag. Jud.* cap. 35. that *ſouls* ſeparate from the body, know all that paſſes on earth, becauſe they are commonly a whole year before they enter heaven: during all this time they go to and fro through the world, and learn whatever is ſaid or done. They do not enter heaven, till after the body is reduced to duſt, according to thoſe words of *Solomon*. Eccleſ. xii. 7. *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it.* In a conference held in the preſence of the Pope, A.D. 1412, the *Jews* were accuſed of lighting up wax candles at the feet, or at the head of the dead, that the *ſoul* might have light when it came to ſeek its body. It is certain, that at this day they light up a lamp at the pillow of a dead man's bed, after the body is carried to be buried, and that this lamp burns there for ſeven days, *Leo* of *Modena*, Ceremonies of the *Jews*, p. v. cap. 9. but they are not agreed that this is done to light the *ſoul* at its return thither.

The immortality of the *ſoul*, is a fundamental doctrine both of the *Jewiſh* and *Chriſtian* religion. The ancient patriarchs lived and died perſuaded of this truth. It was in the hope of immortality and of another life, and that the patriarchs received the promiſes. For what recompence did *Abraham* receive in this life,—he who lived all his days a ſtranger, not poſſeſſing one foot of land in the country promiſed him? When this patriarch died, and *was gathered to his fathers*; this is not to tell us, that his body was laid in the ſame tomb with his fathers: They were of *Chaldea*, there his fathers were buried; but as to himſelf, he was buried in the land of *Canaan*, in a ſepulchre he purchaſed. It muſt therefore be meant, that he was gathered to his fathers in another life. The ſame muſt be ſaid of *Aaron* and *Moſes*, who at their deaths were gathered to their fathers; *i. e.* to the ſpirits, not to the bodies, of their fathers.

When *Balaam* deſired that his death might be like that of the juſt, Numb. xxiii. 10. what did he underſtand, but the hope and expectation of a happy reſurrection; For as to other circumſtances, the death of the *Hebrews* was not different from that of other nations. Death is a tribute that all men alike muſt pay to nature.

Another deciſive proof, that the *Iſraelites* believed the immortality of the *ſoul*, was their perſuaſion, that the *ſouls* of the dead ſometimes appeared after their deceaſe. *Samuel* appeared to *Saul*: 1 Sam. xxviii. 13, 14, 15. *Jeremiah* appeared to *Judas Maccabeus*. 2 Macc. xv. 14. When the apoſtles ſaw *Jeſus Chriſt* walking on the ſea, they took him for an apparition; Mat. xiv.

26. and when he appeared to them after his reſurrection, he ſaid to them, Luke xxiv. 39. *Handle me, and ſee, for a ſpirit has not fleſh, and bones, as ye ſee me have.* They believed alſo a reſurrection to come, the puniſhment of the wicked in another life, and *Abraham*'s boſom for the reception of the juſt; they had in their hiſtories examples of dead men reſtored to life, as thoſe raiſed by *Elijah* and *Eliſha*. *Moſes* had forbid them to conſult or inquire of the dead; Deut. xxviii. 11. All this proves that the *Jews* believed the immortality of the *ſoul*.

If the *Saducees* denied this immortality, as alſo the reſurrection; if the Rabbins *Maimonides* and *Kimchi*, who taught the annihilation of the *ſoul*, were looked on by their nation as a kind of heretics and innovators; and thoſe of whom *Solomon* has expreſſed the ſentiments Eccleſ. iii. 19, 20. *That which befalleth the ſons of men, befalleth beaſts, even one thing befalleth them; as the one dieth, ſo dieth the other, yea, they have all one breath, ſo that a man hath no pre-eminence above a beaſt; for all is vanity. All go unto one place, all are of the duſt, and all turn to duſt again.* Theſe were the ſentiments of impious and wicked people, diſapproved and condemned by good *Iſraelites*, and confuted by *Solomon* himſelf, who ſays, Eccleſ. xii. 7. *Then ſhall the duſt return to the earth as it was, and the ſpirit ſhall return unto God who gave it.*

SPAIN, Ἱσπανία. In *Greek*, *rare*, or *precious*.

SPAIN, is a part of *Europe*, almoſt ſurrounded by the ſea; by the ocean weſt and north, by the *Mediterranean* ſouth and eaſt; and by *France* toward the north. *Euſebius*, and after him *Bochart*, (*Phaleg.* lib. iii. cap. 7.) think that *Tharſis* is the father of the *Spaniards*. St. *Paul* tells the *Romans*, xv. 24, 28. that he hopes to ſee them as he goes to *Spain*: but it is doubted whether he was ever there. Several fathers have poſitively affirmed it; *Epiphan. hæreſ.* 27. *Chryſoſt. Præfat. in Ep. ad Heb. Hieron. in Iſai.* xi. *Theodoret. in* 2 *Timoth.* iv. & *in Philip.* i. 26. *Gregor. in Job.* lib. xxxi. cap. 22; but others ſpeak of it with more diffidence. *Baronius* and *Pererius* are for the affirmative, *Scotus* and *Thomas* for the negative. *Tillemont*, note 73 on St. *Paul*.

SPARROW, *paſſer*, in *Hebrew*, צפור, *tzipphor*, Στρουθίον. This *Hebrew* word is uſed not only for a *ſparrow*, but for all ſorts of clean birds; or ſuch whoſe uſe was not forbid by the law. The Rabbins *Kimchi*, *Pomarius*, and *Aquinas*, pretend, that it ſignifies all kinds of birds, in general; which is confirmed by *Bochart*, *de Animal. Sacr.* p. 2. lib. iii. cap. 21, 22. But he ſhews alſo, that it ſignifies particularly a *ſparrow*. In moſt of the paſſages where *paſſer* or *ſparrow* is read, we may underſtand a bird in general. Pſalm xi. 1. *Flee as a bird to your mountain:* for *ſparrows* do not frequent mountains. Pſalm cii. 7. *I watch, and am as a ſparrow alone upon the houſe-top.* It ought to be underſtood of the owl, that hides itſelf under the roofs of houſes. Pſalm civ. 16, 17. *Cedri Libani, illic paſſeres nidificabunt*; *ſparrows* do not build in the cedars of *Libanus*. In theſe paſſages therefore *paſſer*, or *ſparrow*, ſignifies a bird, in general.

There is a famous paſſage in *Leviticus*, where *Moſes* appoints him, who is declared clean from his leproſy, to bring to the prieſt at the entry of the tabernacle, two young *ſparrows* alive, ſuch as are allowed to be eaten; rather, *two birds alive, and clean.* For if they muſt needs be *ſparrows*, wherefore add, ſuch as may be eaten; as if there were two ſorts? The Seventy read only *birds*, and the interpreter of *Origen* reads *two hens*. The leprous perſon therefore was to bring two clean birds to the door of the tabernacle, with a bundle of cedar-branches, &c. *Vide* LEPER.

SPARTANS, Σπαρτιανοὶ, people of *Lacedemonia*. 1 Macc. xiv. 20. *That ſow*; from σπαρτος.

SPIKENARD, or *Nard*. A plant that grows in the *Indies*, whoſe root is very ſmall and ſlender. It puts forth a long, ſmall ſtalk, and has ſeveral ears or ſpikes even with the ground, which has given it the name of *ſpikenard*. The nard of the mountains is moſt odoriferous. All the ſpecies of *ſpikenard* are hot and drying; they provoke urine, and are binding, when drank. The *Indian* nard, commonly called *ſpica nardi*, if it be genuine, is of a yellowiſh colour, inclining to purple, and ſhould have its ſpikes long, ſo that the briſtles of the ſpike ſhould be large and odoriferous. The taſte ſhould be ſomething ſharp and bitter, and dry upon the tongue; and afterwards leave the mouth full of a very agreeable ſavour. It is thought that roſemary, and lavender, are kinds of *ſpikenard*. They made a perfume of great eſteem with the blade, or ſpike, of the nard, and of which Scripture ſpeaks. The ſpouſe in *Cant.* i. 12. iv. 13, 14. (*Heb.* נרד *nared* or *nered*, *Gr.* Νάρδος,) ſays; *While the king ſitteth at his table, my ſpikenard ſendeth forth the ſmell thereof.* And in the goſpel, St. *Mark*, xiv. 3. ſpeaks of the perfume of *ſpikenard*; and St. *John*, xii. 3. mentions *nardus piſticus*, by which ſeveral underſtand the pure and unſophiſticated nard. But there is great probability, that the copiers have put *nardi piſtici*,

piſtici, inſtead of *nardi ſpicata*, or *ſpikenard*. The *ſpikenard*, as we call it, or the blade of the nard, is the moſt eſteemed for making perfume: that taken from the leaves is leſs valuable. *Cacumina nardi in ariſtas ſe ſpargunt, idio geminâ dote nardi ſpicas & folia celebrant.* *Pliny*, lib. xii. cap. 12.

SPIRIT. In *Hebrew*, רוח, *ruach*; in *Greek*, Πνεῦμα, *pneuma*; in *Latin*, *ſpiritus*.

1. In Scripture the word *ſpirit* is taken ſometimes for the Holy Ghoſt, the third perſon of the Holy Trinity, who inſpired the prophets, who animates good men, pours his unction into our hearts, imparts to us light and comfort, in whoſe name we are baptized, as well as in that of the Father and the Son; that enlivening *ſpirit* who proceeds from the Father and the Son.

2. At other times it is taken for breath, reſpiration, animal life, which belongs as well to men as to animals: this breath God has given us, and this he takes away, when he takes away our lives. Gen. vii. 15. Numb. xvi. 22. Job xii. 10.

3. It ſignifies alſo the reaſonable ſoul which animates us, and which preſerves its being, even after the death of the body. That ſpiritual, reaſoning, and chuſing ſubſtance, which is capable of eternal happineſs.

4. The wind: thus, *ſpiritus procellarum. Spiritus grandis & fortis. In ſpiritu vehementi conteres naves Tharſis*, &c. In all which places *ſpiritus* ſignifies only a ſtrong wind. Pſalm x. 7. 1 Kings xix. 11. Pſalm xlviii. 7.

5. *Spirit* alſo ſignifies an angel, a demon, a ghoſt, a ſoul ſeparated from the body. It is ſaid, Acts xxiii. 8. that the *Saducees* denied the exiſtence of angels and *ſpirits*. *Jeſus Chriſt* appearing to his diſciples, ſaid to them, Luke xxiv. 39. *Handle me, and ſee; for a ſpirit hath not fleſh and bones, as ye ſee me have.* Heb. i. 14. the good angels are called *miniſtring ſpirits*. It is ſaid, 1 Sam. xvi. 14. xviii. 10. xix. 9. *that the evil ſpirit from God came upon* Saul. And in the goſpel the devils are often called *unclean ſpirits, evil ſpirits, ſpirits of darkneſs*. *Vide* SOUL.

6. *Spirit* is ſometimes taken for the diſpoſition of of the heart, or of the body; [rather of the mind, or intellect] becauſe it was preſumed, that the good or evil inclinations of each of theſe proceeded from good or bad *ſpirits*. So a *ſpirit* of jealouſy, a *ſpirit* of fornication, a *ſpirit* of prayer, a *ſpirit* of infirmity, a *ſpirit* of wiſdom and underſtanding, a *ſpirit* of fear of the Lord, &c. Numb. v. 14. Hoſ. iv. 2. Zech. xii. 10. Luke xiii. 11. Eccleſ. xv. 5. Iſai. xi. 2.

Diſtinguiſhing, or *diſcerning, of ſpirits*. This was a gift of God, which conſiſted in diſcerning, whether a man was really inſpired by the *ſpirit* of God, or was a falſe prophet, and impoſtor, who only followed the impulſe of his own *ſpirit*, or of the *ſpirit* of *Satan*. St. *Paul* ſpeaks, 1 Cor. xii. 10. of the *diſcerning of ſpirits*, among the miraculous gifts granted by God to the faithful, at the firſt ſettlement of *Chriſtianity*. And St. *John*, 1 John iv. 1. *Beloved, believe not every ſpirit, but try the ſpirits, whether they are of God: becauſe many falſe prophets are gone out into the world.*

To quench the Spirit. St. *Paul* cautions the *Theſſalonians*, 1 Theſ. v. 19. not to quench the *Spirit*. The *Spirit* may be quenched, *firſt*, by forcing, as it were, the Holy Ghoſt to withdraw from us, by ſin, by irregularity of manners, by vanity, by avarice, by negligence, and by other crimes contrary to charity, to truth, to peace, and to the other gifts of the Holy Ghoſt. *Secondly*, the *Spirit* might have been quenched by ſuch actions as cauſed God to take away his ſupernatural gifts and favours, ſuch as prophecy, the gift of tongues, the giſt of healing, &c. For though theſe gifts were of mere grace, and God might communicate them ſometimes to wicked people, yet he has often granted them to the prayers of the faithful, and taken them away, to puniſh their abuſe or contempt of them.

To grieve the Spirit, Epheſ. iv. 30. may be alſo taken in two ways; either in the ſenſe of an internal grace, habitual or actual: or, in the ſenſe of miraculous gifts, with which God favoured the primitive *Chriſtians*. We grieve the *Spirit* of God, by withſtanding his holy inſpirations, the motions of his grace; or by living in a luke-warm and negligent manner: by deſpiſing his gifts, or neglecting them; by abuſing his favours, either out of vanity, curioſity, or negligence. And in a contrary ſenſe, 2 Tim. i. 6. we ſtir up the *Spirit* of God which is in us, by the practice of virtue, by our exactneſs in complying with his inſpirations, by fervour in his ſervice, by renewing our gratitude, &c.

The ſpirit, as oppoſed to *the fleſh*, is put for the ſoul by which we are animated. Gen. vi. 3. "My *ſpirit* ſhall no longer abide in man, becauſe he is but fleſh." I will deſtroy mankind, I will take from them my breath which I gave them, the ſoul that I infuſed into them, becauſe they are all carnal, debaſed by vile inclinations, by brutiſh paſſion: becauſe, in a word, *all fleſh have corrupted their way upon the earth*; they have in a great meaſure forgotten that they are reaſonable creatures, and have plunged themſelves into the ſtate and condition of beaſts. [Otherwiſe, my Spirit ſhall not ſtrive with man—to

correct

correct him, to reprove his wickedneſs; no; but I will chaſtiſe him ſeverely; his violent inclinations ſhall feel no check from the gentle admonitions of my benevolent Spirit, but ſhall have their own way — his fleſh ſhall not be thwarted, but ſhall prove his ruin—at leaſt after ſuch a reſpite as I have appointed.]

Spirit, in the moral ſenſe, is oppoſed to the fleſh. Rom. vii. 25. *With the mind*, or ſpirit, *I myſelf ſerve the law of God; but with the fleſh the law of ſin.* And Rom. viii. 13. *If he live after the fleſh, he ſhall die; but if ye through the ſpirit do mortify the deeds of the body, ye ſhall live.* And Gal. v. 19, 22. *Now the works of the fleſh are manifeſt, which are theſe; adultery, fornication, uncleanneſs, laſciviouſneſs*, &c. *But the fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith, meekneſs, temperance.*

The *ſpirit* of *Jeſus Chriſt*, which animates true *Chriſtians*, the children of God, and which diſtinguiſhes them from the children of darkneſs, who are animated by the *ſpirit* of the world, is, the gift of grace, of adoption, the holy *Spirit* poured into our hearts, which emboldens us to call God, my Father, my Father, Rom. viii. 5. Thoſe who are animated by this *ſpirit have crucified the fleſh, with the affections and luſts thereof. If we live in the ſpirit, let us alſo walk in the ſpirit*, Gal. v. 24. And Rom. viii. 9. *Ye are not in the fleſh, but in the ſpirit, if ſo be that the ſpirit of God dwell in you. Now if any man have not the ſpirit of* Chriſt, *he is none of his.* The *ſpirit* of *Jeſus Chriſt* animated the prophets, and inclined them induſtriouſly to enquire at what time thoſe particulars ſhould happen, which they had foretold, concerning his paſſion and glory. 1 Peter i. 11.

SPIRITS. Apparitions of *ſpirits*. The notion, that *ſpirits*, angels, demons, the ſouls of the dead, have ſometimes appeared to men, is univerſally ſpread among all nations. It is founded on an infinite number of hiſtories, and inſtances; but chiefly on the authority of the ſacred books: which relate ſeveral appearances of angels and demons. Herein we may alſo obſerve the opinion, which ſuppoſes the return and appearing of the *ſpirits* and ſouls of dead perſons; in the ſtory of the raiſing the ghoſt of *Samuel*, 1 Sam. xxviii. 11, 12. in what is ſaid by *Jeſus Chriſt* to his apoſtles, Luke xxiv. 39. *Handle me, and ſee, for a ſpirit has not fleſh and bones, as ye ſee me have:* in what was imagined by the apoſtles, when they ſaw *Jeſus Chriſt* in the night walking upon the water; Matt. xiv. 26. And in Acts xii. 13, 15. when St. *Peter* ſtood knocking at the door, they thought it was his angel, becauſe they knew he had been put into priſon but a little before. And in 2 Macc. xv. 12. the high-prieſt *Onias*, and the prophet *Jeremiah*, appeared in a dream to *Judas Maccabeus*. *Vide* SOUL.

SPITHAMA, a ſort of meaſure, in length nearly a foot.

SPITTLE, *Saliva*. The *ſpittle* of him who was troubled with a *gonorrhœa* rendered unclean that perſon on whom it accidentally fell. Lev. xv. 8. He continued unclean till evening, and till he had waſhed himſelf and his cloaths. To ſpit in any one's face was looked on as the greateſt outrage; Job xxx. 10. Iſai. l. 6. See Numb. xii. 14. *If her father had but ſpit in her face, ſhould ſhe not be aſhamed ſeven days?* The widow of a man who died without children, might ſpit in the face of his brother, or of his neareſt kinſman, that refuſed to take her to wife, Deut. xxv. 9. The ſoldiers ſpit in the face of our Saviour at his paſſion; Mark x. 34. xiv. 65. xv. 19. Luke xviii. 38. *Vide* FRAGMENTS, Nos. LXXVI. p. 133. CI. p. 2.

SPY. The patriarch *Joſeph* pretended to arreſt his brethren, and did in effect ſecure his brother *Simeon* in priſon, feigning that he took them for *ſpies*. According to the rules of war, a *ſpy* taken in a camp deſerves to be hanged. *Moſes* ſent twelve *ſpies* to explore the land of *Canaan*. *Vide* Numb. xiii. 2, 3, &c. When they returned, they made their report to the people, ſaying, "The country where we have been is indeed a country flowing with milk and honey; but we have ſeen there giants of the race of *Anak*. *Amalek* dwells to the ſouth, the *Hittites*, the *Jebuſites*, and the *Ammorites*, in the mountains, and the *Canaanites* along the ſea-coaſt."

Then the people began to murmur: but *Caleb*, one of the meſſengers, endeavoured to encourage them. The others, on the contrary, diſparaged the land, inſiſting on the great difficulty there would be to conquer it. This terrified the people; who became faint hearted, and were condemned to wander in the wilderneſs.

Mention is again made of *ſpies* in the book of *Joſhua* ii. 1, 2, 3, &c.

STACHYS, Στάχυς, *ſpike*; from στάχυς.

STACHYS, a diſciple of St. *Paul*, of whom he makes honourable mention, Rom. xvi. 9. We know no particulars of his life that can be relied on. *Nicephorus Caliſtus* aſſures us, lib. ii. cap. 39. that St. *Andrew* came and preached for ſome time at *Byzantium*, afterwards *Conſtantinople*; but being obliged to leave it, he ordained *Stachys* biſhop there. The *Menæa* of the *Greeks* ſet down the feaſt of St. *Stachys* October 31; in which

which they are followed by the *Roman* martyrology, which alſo makes him biſhop of *Byzantium*, and which aſſures us, that to him St. *Paul* makes his recommendations in the epiſtle to the *Romans*, and whom he calls his *well-beloved*. The *Greeks* give him the title of an apoſtle, and put him among the ſeventy-two diſciples. But we find nothing of this in authors of greater antiquity than *Nicephorus*.

STADIUM, a furlong, a meaſure of length, which conſiſted of one hundred and twenty-five geometrical paces. Eight furlongs make a mile, and three miles make a common league. See the Table of meaſures.

Stadium is alſo taken for the place where they performed public exerciſes of running. St. *Paul* alludes to theſe ſpectacles and theſe exerciſes, when he ſays, 1 Cor. ix. 24. *They which run in a race (in ſtadio) run all, but one receiveth the prize.* Theſe places were called *ſtadia*, becauſe they were diſtinguiſhed into courſes, or diſtances, by certain reſting places; ſo that ſome of the racers run but one diſtance, ſome two or more, each according to his ſtrength.

STAR, *Stella*; in *Hebrew*, ככב, *cocab*. Under the name of *ſtars*, the *Hebrews* comprehended all the heavenly bodies, conſtellations, and planets; all the luminaries, except the ſun and the moon. Scripture often expreſſes itſelf as if it ſhould ſeem to attribute ſenſe and underſtanding to the *ſtars*. The ſun and moon were called, by the idolatrous *Iſraelites*, king and queen of heaven; and the *ſtars* were (as it were) their army and militia; Deut. xvii. 3. Both received thoſe honours, which were only due to their Creator.

The number of the *ſtars* was conſidered as infinite: the *Pſalmiſt*, to exalt the power and omniſcience of God, ſays, that he numbers the *ſtars*, and calls them by their names. He is deſcribed as a king taking a review of his army, and knowing the name of every one of his ſoldiers. Scripture, to expreſs a very extraordinary increaſe and multiplication, uſes the ſimilitude of the *ſtars* of heaven, or of the ſands of the ſea: *I will multiply thy ſeed as the ſtars of the heaven, and as the ſand upon the ſea-ſhore*; Gen. xv. 5. xxii. 17. xxvi. 4. Exod. xxxii. 13, &c. *Job* ſays, xxv. 5. that in the eyes of God, the *ſtars* themſelves are impure; that they formed a kind of concert—ſong—to his honour, at the beginning of the creation, xxxviii. 7. that God locks them up, as with a key, and hinders them from appearing, but when he pleaſes, Job ix. 7.

In times of diſgrace and public calamity, it is ſaid, the *ſtars* withhold their light, and are covered with darkneſs; that they fall from heaven, and diſappear. Theſe figurative and emphatic expreſſions are only weakened and enervated by being explained. [I preſume they frequently refer to the governing powers of nations.] *Amos* ſays, that the *Iſraelites* in the wilderneſs carried *the ſtar of your gods, which ye made to yourſelves*. {*Vide* FRAGMENTS, Nos. CVIII. CCXIII. *Job* ſpeaks in two places of four of the principal conſtellations known to the ancients; the bear, *Orion*, the *Hyades*, and the ſtar of the ſouth. Job ix. 9. & xxxviii. 31, 32.

Star of *Balaam*, and *Star* of the *Magi*, *vide* MAGI and ABRAHAM, *ult.* alſo, *ad fin.*

STARS. To caution the *Hebrews* againſt the idolatry that prevailed over almoſt all the eaſt, of worſhipping the ſun, moon, and ſtars; *Moſes* informs us, Gen. i. 14, 15, 16. that God gave them their being, and that he ſeparated them from that maſs of matter which he produced out of nothing. *Job*, xxxviii. 7. deſcribes the *ſtars*, as praiſing the creator at the beginning of the world. And *Iſaiah*, xiv. 13. makes *Lucifer* ſay at his rebellion; *I will aſcend into heaven, I will exalt my throne above the ſtars of God.* [but who is this *Lucifer?*]

The beauty and ſplendor that men obſerved in the *ſtars*, and the great advantages they derived from them; the wonderful order apparent in their courſes; the influence aſcribed to them, in the production and preſervation of animals, of fruits, plants, and minerals, have induced almoſt all people of the world to impute to them life, knowledge, power, and to pay them a ſovereign worſhip and adoration. *Moſes* ſays, Deut. iv. 19. *Leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, and the moon, and the ſtars, even all the hoſt of heaven, thou ſhouldſt be driven to worſhip them, and ſerve them, which the Lord thy God hath divided unto all nations under the whole heaven.* And *Job* ſays, xxxi. 26, 27, 28. *If I beheld the ſun when it ſhined, or the moon walking in brightneſs; and my heart hath been ſecretly enticed, or my mouth hath kiſſed my hand,* (by way of adoration): *this alſo were an iniquity to be puniſhed by the judge; for I ſhould have denied the God that is above.* The worſhip of *Baal*, of *Aſtarte*, of the queen of heaven, of the hoſt of heaven, with which the *Jews* were often reproached, was the worſhip of the *ſtars*, eſpecially of the ſun and moon. St. *Stephen*, Acts vii. 42. after having ſpoke of the worſhip of the golden calf by the *Iſraelites* in the wilderneſs, ſays, that God gave them up to their blindneſs, and that they paid their adoration to the hoſt of heaven, and carried in the deſart

the tent of *Moloch*, and the ark of their god *Remphan*.

The *Jews*, both ancient and modern, aſcribe great influence to the *ſtars*. *Philo*, *Leg. Allegor.* lib. i. p. 41. imputes to them a great part of whatever happens on the earth. He ſays elſewhere, that the *ſtars* are not only animals, but even moſt pure ſpirits; that the air is replete with animals, or ſpirits, continually deſcending, to animate bodies. He had borrowed theſe notions from his maſter *Plato*. *Origen* was guilty of the ſame miſtake, tom. i. *in Joan.* p. 17. The Rabbins alſo aſcribe intelligence to the heaven, and the *ſtars*. *Maimonid. Moſe-nebochim*, part 2. cap. 4. &c. *Menaſſe-ben-Iſrael*, prob. 25, &c. they maintain, that they have a knowledge of God; that they know themſelves; that God is the object of their deſires; that their knowledge and actions are more perfect than thoſe of men.

Maimonides ſays, that among wiſe men there is no controverſy about the *ſtars*: they all agree, that they have a great influence on the generation and corruption of ſublunary bodies. Some impute the direction of affairs rather to the angels, than the *ſtars*; but others maintain, that it is the *ſtars* which pour out their influences on the earth: every herb, according to them, has its particular *ſtar*, from whence it receives its virtue; which virtue is even extended to the body of man, and to the principal actions of his life. However, this does not take away the liberty of man; the planets lay him under no neceſſity: their effects are chiefly confined to the body; as health, complexion, and what depends thereon.

The ſacred books ſometimes ſeem to aſcribe knowledge to the *ſtars*: we are told, that the *ſtars* praiſed the Lord at the beginning of the world. Job xxxviii. 7. The ſun, the moon, and the ſtars are excited to praiſe the Lord. The moon is ſaid to withdraw her light, to obey the voice of *Joſhua*: that the ſun ſtopt its courſe, at the command of this general of God's people: that the ſun riſes as a bridegroom, who comes out of his nuptial chamber. Pſalm xix. 5. *Job* ſays, that the Lord *commandeth the ſun, and it riſeth not; and ſealeth up the ſtars.*

But all theſe expreſſions, which are merely popular, are not to be underſtood literally; for then we muſt ſay, that the earth, the trees, the waters, are animated, ſince we find in Scripture expreſſions that would inſinuate as much. All the creatures glorify God, bleſs the Lord, and obey him, each in its way. If we allow any thing more to the ſun, the moon, or the ſtars, it is becauſe they are creatures of greater perfection, and in which the glory and magnificence of God ſhine forth more eminently and conſpicuouſly.

The *ſtar* foretold by *Balaam*, Numb. xxiv. 17. *There ſhall come a ſtar out of* Jacob, *and a ſceptre ſhall riſe out of* Iſrael, *and ſhall ſmite the corners of* Moab, *and deſtroy all the children of* Sheth. According to the modern *Jews*, this *ſtar* ſignifies king *David*, who conquered the *Moabites*, and reduced them under his obedience. But the ancient *Jews*, as the paraphraſts *Onkelos* and *Jonathan*, explain it of the *Meſſiah*, which is certainly the literal and natural ſenſe of this paſſage. Some have thought that in this place *Balaam* foretold the appearance of that real *ſtar*, which ſhone at the time of our Saviour's birth, and which guided the *Magi* into *Judea*, to ſee the perſon whoſe birth was declared by that *ſtar*. But this *ſtar* did not come out of *Jacob*; and what is ſaid there cannot be applied to this *ſtar*, which plainly points at a ruler, a conqueror, a great prince, in a word, the *Meſſiah*. The *Jews* were ſo well convinced of this, at the time of *Jeſus Chriſt*, and ſome time afterwards, that the famous impoſtor *Bar-chaliba* cauſed himſelf to be called *Bar-cocheba*, the ſon of the *ſtar*, pretending to be the *Meſſiah*; and involved the *Jews* of *Paleſtine* in a revolt, which compleated the ruin of that unfortunate nation.

STATER, a piece of money of the value of one ſhekel. Mat. xvii. 27. Our Saviour ſent *Peter* to fiſh in the lake of *Tiberias*: this apoſtle caught there, with his angle-rod, a fiſh which had a *Stater* in its mouth. This ſerved to pay for *Chriſt* and himſelf, what they owed to the temple, which was half a ſhekel a-piece. In 1 Sam. ix. 8. a quarter of a ſhekel, is tranſlated by *quarta pars Stateris*; and in *Jeremy*, St. *Jerom* tranſlates *ſhekel* by *Stater*. See *Ezek.* iv. 10. & v. 1.

STATUE *of Salt*. The ſcripture tells us, that *Lot*'s wife was changed into a *ſtatue of ſalt*. See LOT'S WIFE.

STATUE *of Nebuchadnezzar*; or rather the *ſtatue* that *Nebuchadnezzar* ſaw in his dream, Dan. ii. 31, &c. which was very large and terrible to behold: its head was of gold, its breaſt and its arms of ſilver, the belly and thighs of braſs, the legs of iron, and the feet partly of iron and partly of clay. *Daniel*'s explication was,—that the empire of *Nebuchadnezzar*, *i. e.* of the *Chaldeans*, was repreſented by the head of gold; the empire of the *Perſians*, founded by *Cyrus*, was repreſented by the breaſt and arms of ſilver; the empire of the *Grecians*, founded by *Alexander the Great*, was

was hinted at by the belly and thighs of braſs: the empire of the *Romans* was denoted by the legs of iron; or rather, this empire being divided into two, is that of the *Seleucidæ* in *Syria*, and of the *Lagidæ* in *Egypt*. The attempts of the kings of *Egypt* and *Syria*, to unite their intereſts by intermarriages, not ſucceeding, are repreſented by the feet, being partly of iron, and partly of clay. The little ſtone that comes from the mountain, and which overturns the *ſtatue*, is the empire of the *Romans*, under which appeared the *Meſſiah*, whoſe kingdom ſaw the fall of the *Roman Coloſſus*.

The ſame *Nebuchadnezzar* cauſed a golden *ſtatue* to be ſet up, of ſixty cubits high, and ſix cubits thick. *Vide* the hiſtory in *Daniel*, and FRAGMENT, No. CL. page 113.

It is enquired, what this *ſtatue* was, and what it repreſented? Some think it was a *ſtatue* of *Nebuchadnezzar* himſelf; others that of his father, whom he had a mind to deify: but, to us it ſeems moſt probable, that it was a *ſtatue* of the god *Bel*, to whom he deſigned a particular worſhip, at the time of the playing of the inſtruments: and, in effect, he did not complain of the *Jews* for refuſing to worſhip him, or his father, but his gods.

STEPHANAS, Στεφανᾶς, *crown*, or *crowned*; from the *Greek*, ϛεφανή, *a crown*.

STEPHANAS, the name of a principal *chriſtian* of *Corinth*, whom St. *Paul* baptized, with all his family, probably about A.D. 52. 1 Cor. i. 16. *Stephanas* devoted himſelf to the ſervice of the church; and A. D. 56 he came to St. *Paul* at *Epheſus*, 1 Cor. xvi. 15, 17. and, according to *Chryſoſtom*, in 1 Cor. *homil.* 44. brought him letters from the church of *Corinth*, to conſult him concerning marriage, continence, and, perhaps, other ſubjects, which St. *Paul* treats of in his firſt epiſtle to the *Corinthians*, which the apoſtle wrote from *Epheſus* A.D. 56. and ſent by *Stephanas*, *Fortunatus*, and *Achaicus*. We know no other particulars of *Stephanas*.

STEPHANUS, Στεφανος.

STEPHEN; in *Greek*, *Stephanos*, which ſignifies *a crown*. *Stephen* the firſt martyr, was probably of the number of thoſe *Helleniſtical Jews* that believed in *Jeſus Chriſt*. *Epiphanius*, *de Chriſto*, cap. iv. p. 50. thinks he was of the number of the ſeventy two diſciples of *Jeſus Chriſt*; but this is not certain. *Jeſus Chriſt* appointed his ſeventy-two diſciples to teach and preach; but it ſeems that *Stephen*, and the ſix other firſt deacons, had not that particular deſignation, when they were choſen to ſerve tables: which which was in the year 35. St. *Stephen* is always put at their head; and it is believed he had ſtudied at the feet of *Gamaliel*. As he was full of the Holy Ghoſt, and of zeal, Acts vi. 5, 6, &c. he performed many wonderful works and miracles: and ſome of the ſynagogue of the freed-men, of the *Cyrenians*, of the *Alexandrians*, and others, diſputing with him, could not withſtand his wiſdom and ſpirit.

Then they ſuborned falſe witneſſes, to teſtify, that they heard him blaſpheme againſt *Moſes*, and againſt God; and they drew him before the *Sanhedrim*. *Stephen* appeared in the midſt of this aſſembly, with a countenance like that of an angel; and the high-prieſt aſking him, what he had to anſwer? in his defence, he ſhewed—he had not ſaid any thing, either againſt *Moſes*, or the temple,—but that the *Jews* had always oppoſed themſelves to God and his prophets; he upbraided them with the hardneſs of their hearts, with their putting the prophets to death, and, laſtly, with ſlaying *Jeſus Chriſt* himſelf.

At theſe words they were enraged and gnaſhed their teeth againſt him. But *Stephen* lifting up his eyes to heaven, ſaid; I ſee the heavens open, and the ſon of man ſtanding at the right hand of God. Then the *Jews* cried out, ſtopped their ears, and falling on him, they drew him out of the city, and ſtoned him. The witneſſes laid down their cloaths at the feet of a young man called *Saul*, then one of the moſt eager perſecutors of the *chriſtians*, but afterwards one of the moſt zealous preachers of chriſtianity. *Stephen* called upon the Lord, and ſaid; Lord. impute not this ſin to them. After which he fell aſleep in the Lord, and ſome pious perſons took care to bury him, and accompanied his funeral with great mourning. Acts viii. 2.

This is what ſcripture informs us of St. *Stephen* and his martyrdom. We are told many particulars of his burial, and afterwards of the diſcovery of his body, in a work printed at the end of the ſeventh tome of St. *Auſtin*, under the name of *Lucian* the prieſt. The devotion paid to him is very antient in the church.

STIGMATA. Certain marks and inciſions made by the heathen in their fleſh, in honour of ſome falſe deity. Theſe marks were imprinted, either by a hot iron, or with a needle, with which they made ſeveral punctures, which they afterwards filled with a fine powder, either black, blue, or ſome other colour, which incorporated with the fleſh, and remained indelible.

The greater part of the *Arabian* women have their arms and cheeks marked with theſe *Stigmata*. *Lucian*, in his book of the *Syrian* goddeſs ſays, that the *Aſſyrians* wore theſe printed cha-

racters ſome on their hands, others on their necks. *Moſes* warns the *Iſraelites* from making any figure, or any mark upon their bodies: *Ye ſhall not make any cuttings in your fleſh for the dead, nor print any marks upon you.* Levit. xix. 28.

Ptolemy Philopater gave orders, that the *Jews* who had forſaken their religion, and had embraced that of the pagans, ſhould be ſtigmatized with the mark of an ivy-leaf, which tree is dedicated to *Bacchus*. 3 Macc. Ἀπογραφομένους χαράττεσθαι καὶ διὰ πυρὸς εἰς τὸ σῶμα παρασήμῳ Διονύσου κισσοφύλλῳ. St. *John* Rev. xiii. 16, 17. alludes to this cuſtom, when he ſays, the beaſt printed his character on her people in their right hand, and on their fore-head; and forbad all to buy or to ſell, but thoſe who bore this mark. St. *Paul* declares, Gal. vi. 17. that he bore in his body the marks of the Lord *Jeſus; i. e.* the ſcars of ſtripes received for his ſake, and in his ſervice, and that he looked on them as ſo many *Stigmata*, or honourable marks of his conſecration to his ſervice. *Vide* FRAGMENT, No. CVII. p. 12.

Philo the *Jew* ſays, *de Monarch.* lib. 14. that there were men, who printed characters on their fleſh with hot irons, to devote themſelves more ſolemnly and avowedly to the worſhip of their idols, and to prove with greater evidence their engagement. *Procopius*, in Iſa. xliv. takes notice of an antient cuſtom among *chriſtians*, who made marks on their arms and wriſts, repreſenting the croſs, or the monogram of *Jeſus Chriſt:* a cuſtom which ſtill continues among the oriental *chriſtians*, and thoſe who make a pilgrimage to *Jeruſalem*. *Prudentius* deſcribes the manner in which the pagans made their *Stigmata*, in honour to their gods:

Quid cum ſacrandus accipit ſphragitidas?
Acus minutas ingerunt fornacibus,
His Membra pergunt urere; utque igniverint
Quamcumque partem corporis fervens nota
Stigmavit, hanc ſic conſecratam prædicant.

PRUDENT. HYMN. x.

STOICKS, Στωικοὶ, thus called by the *Greeks*, becauſe they aſſembled and converſed together under a porch, or *portico*, in *Greek* ϛοὰ, *Stoa*.

STOICKS, heathen philoſophers, who took their name from the *Greek* word *ſtoa*, ſignifying a porch, or portico, becauſe *Zeno*, the head of the *Stoicks*, kept his ſchool in a porch of the city of *Athens*. *Diogenes Laertius* in his life of *Zeno*, and others have treated of theſe philoſophers. *Joſephus* ſays, that the *phariſees* approach very near to the ſentiments of the *Stoicks*. They affected the ſame ſtiffneſs, patience, apathy, auſterity, and inſenſibility. The ſect of the *Stoicks* was conſiderable at *Athens* when St. *Paul* came thither, ſince he had conferences with them. Acts xvii. 18. The *Stoicks* placed the ſupreme happineſs of man in living agreeably to nature and reaſon. They ſeem to have looked on God as the ſoul of the world.

STONES. We have ſpoken of the ſeveral precious ſtones, or gems, mentioned in ſcripture. Neither the *Jews* nor even the antient *Greek* interpreters, ſeem to have had correct knowledge of the proper ſignification of the original terms. *Vide Louis de Dieu* on Exod. xxviii. 17, &c. and *Braunius*, *de Veſtitu Sacerdotum Hebræorum*, lib. ii. cap. 8, 9, &c. alſo *Francis de la Rue*, *de Gemmis*.

For the names of the precious ſtones which were in the High-prieſt's breaſt-plate. Exod. xxviii. 17, &c. The reader may ſee their articles.

On the two ſhoulders of the high-prieſt were two *ſtones*, called in *Hebrew*, *Shohem*, Vulgate *Onyx*, LXX. *Emeralds*. Exodus xxviii. 9. We think this to be the true ſignification of the *Hebrew* word *Shohem*.

St. *John*, Rev. xxi. 19, 20, 21, &c. ſpeaks of the *New Jeruſalem*, the ſpouſe of the lamb, whoſe foundations were precious *ſtones*.—As—1, *Jaſper*; 2, *Sapphire*; 3, *Chalcedony*; 4, *Emerald*; 5, *Sardonyx*; 6, *Sardius*; 7, *Chryſolite*; 8, *Beryl*; 9, *Topaz*; 10, *Chryſopraſus*; 11, *Jacinth*; 12, *Amethyſt*.

To theſe precious *ſtones* may be added the *ſtone* of שיש, *ſhiſh*, *ſis*, or שש *ſes*, or *ſais*, mentioned 1 Chron. xxix. 2. and Eſth. i. 6. which is commonly tranſlated fine white marble.

The *ſtone Gazith*, 1 Chron. xxii. 2, אבן גזית. I take this to be common marble, ſawed, and poliſhed.

The *ſtone* of *Phuc*. אבן פוך. 1 *Chron.* xxix. 2. *Iſa.* liv. 11. *Phuc*, in *Hebrew*, ſignifies antimony, or *Stibium*. We may ſee by *Iſaiah*, that the *ſtone* of *Phuc* was uſed for pavements. The *ſtone* of *Stibium*, or antimony, is a mineral of a black colour, full of ſhining veins, like poliſhed iron, and which has an intermediate nature, between metal and *ſtone*. [Something like *black lead ore.*]

The corner ſtone, or the head ſtone of the corner. Is that which is put at the angle of a building, whether at the foundation, or on the top of the wall. *Jeſus Chriſt* was that *corner ſtone* which though rejected by the *Jews*, is the *corner ſtone* of the church, Pſalm cxviii. 22. and the *ſtone* that binds and unites the ſynagogue and the *Gentiles* in the union of the ſame faith. Acts iv. 11. Iſaiah xxviii. 16. Eph. ii. 20. 1 Pet. ii. 6. Matth. xxi. 42. Mark xii. 10. Luke xx. 17.

The ſtone of Zoheleth, 1 Kings i. 9. as the rabbins ſay, was a *ſtone* that ſerved for exerciſe to young people

people, who tried their ſtrength, either in lifting it, caſting it, or rolling it; upon which they are not entirely agreed. See Zech. xii. 3. *A ſtone of proof.*

The *Hebrews* ſometimes give the name of *ſtone*, or rock, to kings, to princes, or to God himſelf. *Joſeph* in *Egypt* became *the ſtone of Iſrael.* Gen. xlix. 24. They alſo give the name of *ſtones* to their weights uſed in commerce. Levit. xix. 36. *Juſt weights ſhall ye have:* Heb. *Juſt ſtones. Thou ſhalt not have in thy bag divers weights, a great and a ſmall.* Deut. xxv. 13. Heb. *a ſtone and a ſtone. The ſtone of the king*, is the king's weight. 2 Sam. xiv. 26. See alſo Prov. xvi. 11. xx. 10, 23. Mic. vi. 11. *A ſtone of fraud*, is a deceitful weight.

They call a great ſhower of hail, *hail-ſtones.* Joſh. x. 11. See Iſai. xxx. 30. Ezek. xiii. 12, 13. xxxviii. 22.

Jacob's ſtone, is that he uſed for his pillow, when he went to *Meſopotamia*, and upon which he poured oil, by a kind of conſecration, becauſe it was to ſtand as an altar to the Lord after his return. Gen. xxviii. 18. And, in effect, he did come hither to pay his vows, and to offer his ſacrifices, after he returned out of that country. Gen. xxxv. 14. From *Jacob's* anointing of this ſtone, ſay ſome, the Pagans took up the practice of pouring oil on certain ſtones which they worſhipped. *Clemens Alexandrinus, Strom.* lib. vii. aſſures us, that they paid a religious worſhip to theſe kind of *ſtones. Arnobius, cont. Gen.* lib. 1. acknowledges, that he himſelf had fallen into this kind of idolatry, before he embraced *Chriſtianity: Si quando conſpexeram lubricatum lapidem, & ex olivi unguine lubricatum, tanquam ineſſet vis præſens, adulabar, affabar.*

The ancient *Phenicians*, called by the name of *Bethulæq*, ſuch *ſtones* as were conſecrated to divine worſhip. *Euſebius, præpar.* lib. i. cap. 10. *Sanchoniathon* aſcribes the invention of them to the god *Cœlus*; he ſays, they are living and animated *ſtones.* They were long ſeen about Mount *Libanus. Aſclepiades, apud Photium, Cod.* 242. takes notice of them near *Heliopolis*, in *Syria.* They aſcribed oracles to them, and the preſence of ſome deity, or of ſome genius that animated them. Some of theſe *Bethulæa* were conſecrated to *Saturn*, others to the ſun, or to other deities. *Heſychius* ſays, that the poets call the *ſtone* which *Saturn* devoured inſtead of his ſon *Jupiter*, by the name of *Bethula.* I doubt not but that the word *Bethula* or *Bethulæa*, is derived from *Bethel*, where *Jacob* anointed a *ſtone* in honour of the true God.

The *Mahometans* think, that *Jacob's ſtone* was conveyed to the temple of *Jeruſalem*, and is ſtill preſerved in a moſque there, in the place where they think the temple formerly ſtood. They call this *ſtone Alſakra*, or the *ſtone of unction.* The cadi *Gemaleddin*, ſon of *Vallel*, writes, that paſſing through *Jeruſalem*, in his way to *Egypt*, he ſaw *Chriſtian* prieſts carrying glaſs phials full of wine over the *Sakra*, near which the *Muſſulmen* had built their temple, which, for this reaſon, they call *the Temple of the Stone.* This wine that the *Chriſtian* prieſts ſet upon the *ſtone*, was, without doubt, deſigned for the celebration of maſs there.

Shower of ſtones. Joſhua x. 11. ſpeaks of its raining *ſtones* upon the *Canaanites. And it came to paſs as they fled from before* Iſrael, *and were in the going down to* Beth-horon, *that the Lord caſt down great ſtones from heaven upon them unto* Azekah, *and they died. They were more that died with hail-ſtones, than they whom the children of* Iſrael *ſlew with the ſword.* Some pretend, that this was ordinary hail, but larger and more violent than uſual: Others maintain, that *Joſhua* is to be underſtood literally, of a ſhower of *ſtones.* The text ſeems to be expreſs for this ſentiment, and the thing is not impoſſible. We have ſeveral inſtances of ſhowers of *ſtones.*

When the Scripture ſpeaks of theſe events, it ſpeaks of them as of a prodigy. But a common ſhower of hail has nothing of a miracle in it. *Maſius, Bonfrere, Grotius*, explain it literally of a ſhower of *ſtones. Moſes*, Deut. xxviii. 24. ſpeaks of a ſhower of duſt and ſand, with which he threatens *Iſrael.* The *Romans*, who looked on ſhowers of *ſtones* as very diſaſtrous, in their annals have noticed many inſtances of them. Under the reign of *Tullus Hoſtilius*, when it was known to the people of *Rome*, that a ſhower of *ſtones* had fallen on the mountain of *Alba*, at firſt it ſeemed incredible. They ſent out proper perſons to inquire into this prodigy, and it was found that *ſtones* had fallen after the ſame manner as a ſtorm of hail driven by the wind. *Tit. Liv.* lib. i. *decad.* 1. p. 12. *Idem.* lib. xxv. xxx. xxxiv. xxxv. *& alibi paſſim.* Some time after the battle of *Cannæ*, there was ſeen upon the ſame mountain of *Alba*, a ſhower of *ſtones*, which continued for two days together. In 1538, near a village in *Italy*, called *Tripergola*, after ſome ſhocks of an earthquake, there was ſeen a ſhower of *ſtones* and duſt, which darkened the air for two days, after which they obſerved that a mountain had roſe up in the midſt of the *Lucrine* lake. *Montfaucon, Diar. Italic.* cap. 21. [It is probable the ſtones mentioned

mentioned by *Livy*, came from an eruption of mount *Veſuvius*, being brought by a tempeſt: but from whence could thoſe come that fell on the *Canaanites?* The inſtances of enormous *hail-ſtones* are amply ſufficient. Exod. ix. 25. Rev. xvi. 21.]

This is not to affirm that there was no miracle here, as there was none in thoſe ſhowers of *ſtones* mentioned by *Livy*; but the miracle conſiſts much leſs in the thing itſelf, than in the circumſtances of time and place.

Stone of offence. What we meet in our way, which makes us ſtumble or fall. Iſai. viii. 14. St. *Peter* and St. *Paul* have ſaid that *Jeſus Chriſt* was a *ſtumbling-ſtone* to the *Jews* who believed not on him. Rom. ix. 33, 34. 1 Pet. ii. 8.

Moſes ſays, that God would give to the *Hebrews* a country, whoſe rocks and *ſtones* ſhould ſupply them with plenty of honey and oil. Deut. xxxii. 13. *He made him to ſuck honey out of the rock, and oil out of the flinty rock.* And the *Pſalmiſt* ſays, Pſa. lxxxi. 16. ſpeaking of the miracle by which *Moſes* drew water out of the rock; *With honey out of the rock ſhould I have ſatisfied thee.* In *Paleſtine* the bees often ſtore up their honey in holes of the rocks. To this the Scripture alludes in this place. *Job* ſays, Job xxix. 6. in the ſame ſenſe, that in his proſperity, *the rock poured me out rivers of oil*, becauſe olive-trees generally grew on the mountains.

Many people bordering on *Paleſtine*, dwelt in the rocks and hollow *ſtones* in the mountains. The people inhabiting on the *Perſian* gulph, lived in the ſame manner. For this reaſon they were called in *Greek*, *Troglodytes*, *i. e.* people who dwell in caves and mountain-groves. Thoſe that inhabited the deſart about *Tekoah*, lodged in caverns dug in the earth, ſays *Jerom.* The *Idumeans* had their ordinary abodes in the clefts of the rocks. Jer. xlviii. 28. *O ye that dwell in* Moab, *leave the cities and dwell in the rock, and be like the dove that maketh her neſt in the ſides of the hole's mouth.* Hither the *Moabites* uſed to retreat in times of calamity. The *Kenites*, who dwelt to the ſouth of the *Dead-ſea*, lodged after the ſame manner: *And he looked on the* Kenites, *and took up his parable and ſaid; Strong is thy dwelling-place, and thou putteſt thy neſt in a rock.* Numb. xxiv. 21.

In Iſai. li. 1. God ſays to the *Jews*, *Look unto the rock whence ye are hewn, and to the hole of the pit whence ye are digged*; *i. e.* to *Abraham* and the patriarchs, your anceſtors. And Matt. iii. 9. *John the Baptiſt* tells the Phariſees; *Think not to ſay within yourſelves, We have* Abraham *to our father*; *for I ſay unto you, that God is able of theſe* ſtones *to raiſe up children unto* Abraham. He can convert the moſt hardened hearts, and call thoſe at the greateſt diſtance. It is believed, that when he ſpoke this, the Baptiſt pointed to the *ſtones* in the deſart, but underſtood the people that were yet infidels and gentiles.

The knives of *ſtone* uſed by the *Jews* in circumciſion, were not enjoined by the law; but the uſe was founded, either on cuſtom, convenience, or experience of this kind of inſtrument, being leſs dangerous than thoſe of metal. *Zipporah* uſed a *ſtone* to circumciſe her ſons. Exod. iv. 25. *Joſhua* did the ſame, when he cauſed ſuch of the *Iſraelites* to be circumciſed at *Gilgal*, as had not received circumciſion during their journey in the wilderneſs; Joſh. v. 2. This expreſſion ſhews, that knives were not then in common uſe. The *Egyptians* uſed theſe knives of *ſtone* to open dead bodies that were to be embalmed, *Herodot.* lib. ii. cap. 2. *Pliny*, lib. xxxv. cap. 12. aſſures us, that the prieſts of the mother of the gods had ſharp *ſtones*, with which they cut themſelves, which they thought they could not do with any thing elſe without danger. *Catullus* obſerves that *Atys* demaſculated himſelf after the ſame manner. *Catul. carm. de Berecynt & Athy.*

Devolvit acuto ſibi pondera ſilice.

They uſed *ſtone* knives to make inciſions in the tree from whence the balm diſtilled: alſo, formerly inſtead of pen-knives, to cut the canes for writing with. *Scaliger* ſays, that he had ſeen at *Lyons* two of theſe *ſtone* knives. The *Africans* of *Morocco*, and ſome *Americans*, at this day, have them in common uſe, of which they make knives, lancets, and razors. *Julian.* lib. vi. *Epigram. apud Bonfrer.* 1 *Joſ.* v. The oriental *Jews* commonly uſed them for the circumciſion of their children, being not unlike flints for guns: But the weſtern *Jews* uſe a razor. *D. Joh. de Palafox*, cap. 12.

Moſes forbids the *Hebrews* to ſet up in their country any *ſtone* that is exalted or remarkable. Levit. xxvi. 1. אבן משכית LXX. Λίθον σκόπου. The *Hebrew* may be tranſlated by a *ſtone* for ſight, a land-mark, that ſtands on an eminence, or in ſome great road, that it might be ſeen at a diſtance. *Strabo* lib. xvii. mentions theſe *ſtones*, on the highways in *Egypt*. They are raiſed high, are poliſhed, round, almoſt ſpherical; made of a kind of a black and hard *ſtone*, of which mortars are made in that country. Theſe *ſtones* or columns are placed on a larger *ſtone*, or baſe, and ſometimes have another leſſer *ſtone* over them, as a capital. Some ſtand alone

alone and ſeparate; the greateſt are almoſt twelve feet in length, and generally they are about half as thick; thus ſays *Strabo*. There are alſo ſeveral remarkable and eminent *ſtones* upon *Libanus*, as the ſame author teſtifies. The *Syrians* and *Egyptians* had ſuch a reſpect for theſe *ſtones*, that they almoſt adored them. They anointed them with oil, as may be ſeen from *Apuleius*, they kiſſed them, and ſaluted them. It is likely, this is what *Moſes* forbad the *Hebrews*.

Solomon ſays, *Proverbs* xvi. 8. *As he that bindeth a ſtone in a ſling, ſo is he that giveth honour to a fool.* Or, as the Vulgate, He that heaps honours on a fool, does like one who throws a *ſtone* on thoſe heaps, that are raiſed to the honour of *Mercury*. Statues of *Mercury* were generally ſet up in croſs-ways, and heaps of *ſtones* were caſt at the feet of theſe ſtatues, out of ſuperſtitious views; pretty much like what is done in *Italy*, &c. where perſons throw *ſtones* at the feet of certain croſſes ſet up in the high ways. They pretend, that ſo many *ſtones* caſt there, are teſtimonies of ſalutation paid to it. It is certain that the Pagans uſed to make heaps of *ſtones* at the feet of the ſtatue of *Mercury*, and to his honour; and it can hardly be doubted, but that the author of the Vulgate had this cuſtom in view.

But the *Hebrew* text imports; *Juſt as a little ſtone*, (literally a fragment of a *ſtone*) *thrown upon an heap of ſtones; ſo is honour conferred upon a fool.* This little *ſtone* does not augnent the heap, nor is ſo much as ſeen upon it; ſo honour heaped upon a fool, does not render him more worthy of conſideration. Others tranſlate it, to tie a *ſtone* in a piece of purple, is to give honour to a fool. As nothing can be ſo ill placed as a *ſtone* in a piece of fine cloth; ſo are honours ill placed upon a fool. Laſtly, the *Hebrew* may be rendered thus; To give honours to a fool, is the ſame thing as to put a piece of tried ſilver in a ſling. The Septuagint tranſlate it; He that gives glory to a fool, is like him that ties a *ſtone* in a ſling; for this is to loſe labour, when the *ſtone* is faſtened to the ſling.

HEAPS of *ſtones*, raiſed in witneſs of any memorable event, and to preſerve the remembrance of ſome matter of great importance, are the moſt ancient monuments among the *Hebrews*. In early ages, theſe monuments were inſtead of inſcriptions, pyramids, medals, or hiſtories. *Jacob* and *Laban* raiſed ſuch a monument on mount *Gilead*, in memory of their covenant. Gen. xxxi. 46. *Joſhua* erected one at *Gilgal*, made of *ſtones*, taken out of the *Jordan*, to preſerve the memorial of his miraculous paſſage over this river. Joſh. iv. 5, 6, 7. The *Iſraelites* that dwelt beyond *Jordan*, alſo raiſed one on the banks of the river, as a teſtimony that they conſtituted but one nation with their brethren on the other ſide. Joſh. xxii. 10. *Vide* FRAGMENT, No. CXLVI. page 167.

Sometimes they heaped ſuch a collection of *ſtones* on the burying place of odious perſons, as *Achan* and *Abſalom*. Joſh. vii. 26. 2 Sam. xviii. 17.

Rough and unformed *ſtones* were conſidered as purer, and fitter for ſacred uſes, than thoſe that were hewn. *Moſes* directed, Exod. xx. 25. an altar to be raiſed to the Lord of rough *ſtones*; *If thou wilt make me an altar of ſtone, thou ſhalt not build it of hewn ſtone; for if thou lift up thy tool upon it, thou haſt polluted it.* God ordered that an altar of rude *ſtones* ſhould be built to him upon mount *Ebal*, Deut. xxvii. 5. that it ſhould be covered with mortar, and that the words of the covenant ſhould be written upon it. This was performed by *Joſhua*. Joſh. viii. 31, 32. The altar of the temple at *Jeruſalem*, which was built after the return from the captivity, was alſo of rude *ſtones*; Ezra v. 8. as likewiſe that repaired by *Judas Maccabeus*, after the profanation of the former by *Antiochus Epiphanes*. 1 Macc. iv. 46, 47.

In Deut. viii. 9. *Moſes* ſpeaking of *Paleſtine*, ſays, that the *ſtones* of that country are *iron-ſtones*; which ſignifies that the *ſtones* of this country might ſerve to make knives, hatchets, and other inſtruments, which are commonly made of iron; or that theſe *ſtones* have the hardneſs and ſolidity of iron; or, that the mountains of this country will abundantly ſupply them with mines of iron, or *iron-ſtone*.

A heart of ſtone, may be underſtood ſeveral ways. *Job* xli. 24, ſpeaking of the *Behemoth*, ſays, his heart is as hard as *ſtone*, as impenetrable as an anvil: which is as much as to ſay, that he is of a very extraordinary ſtrength, boldneſs, and courage. It is ſaid, 1 Sam. xxv, 37. that the heart of *Nabal* became as a *ſtone*, when he was told of the danger he had incurred by his imprudence. His heart became immoveable like a *ſtone*, it was contracted or convulſed, and this convulſion was the occaſion of his death. *Ezekiel* ſays, xi. 19. xxxvi. 26. that the Lord will take away from his people their heart of *ſtone*, and give them a heart of fleſh; that he will convert them, and inſpire them with milder and more gracious feelings. Pretty near in the ſame ſenſe, *John the Baptiſt* ſaid, Matt. iii. 9. that God was able to raiſe up to *Abraham* children from the *ſtones* of the deſart.

A ſtone is ſometimes put for an idol of *ſtone; Wo unto him that ſaith to the wood, Awake, and to the dumb ſtone, Ariſe, it ſhall teach.* Hab. ii. 19. The *Aſſyrians* threw into the fire the gods of the nations; for they were no gods, they were only wood and *ſtone.* Iſai. xxxvii. 9. And Jer. ii. 27. ſays, *Saying to a ſtock, Thou art my father, and to a ſtone, Thou haſt brought me forth.*

To be reduced to an heap of *ſtones*, is ſaid of a city or houſe which is entirely ruined and demoliſhed; *I will make* Samaria *as an heap of the field, and as plantings of a vineyard.* Mic. i. 6. *Iſaiah* ſays, xvii. 1. that *Damaſcus* ſhall ceaſe to be a city, and ſhall be reduced to an heap of *ſtones.* Thus alſo our Saviour, ſpeaking of the deſtruction of *Jeruſalem*, ſays, that one *ſtone* ſhall not remain upon another. Matt. xxiv. 2.

Daniel, ſpeaking of the kingdom of the *Meſſiah*, compares it to a ſmall *ſtone* looſened from the mountain, that falls upon the feet of the *Coloſſus* which *Nebuchadnezzar* ſaw in his dream, and which afterwards filled the whole earth. Dan. ii. 34.

The author of *Eccleſiaſticus* ſays, xxii. 1, 2, that the ſlothful man ſhall be ſtoned with *ſtones* of dirt, and *ſtones* of filth or dung. That is, beſides the puniſhment of being ſtoned, he ſhall ſuffer the ſhame of contempt. He ſhall be daubed with dirt, and be looked upon as defiled with dung. The *Engliſh* tranſlation thus reads this paſſage; *A ſlothful man is compared to a filthy ſtone, and every one will hiſs him out to his diſgrace. A ſlothful man is compared to the filth of a dunghill; every man that takes it up will ſhake his hand.*

Ezekiel, xxviii. 14, 16. compares the king of *Tyre* to the cherubim in the temple, in the midſt of the *ſtones* of fire, or of burning *ſtones.* The cherubim were of gold, the pavement of the ſanctuary was of *ſtones* and marble, precious and ſhining. Thus the king of *Tyre* was cloathed with magnificent garments, gold and precious *ſtones* ſurrounded him on all ſides, his apartments were paved with precious marble, &c.

STONING. *To ſtone, to put to death by caſting ſtones.* Lapidation was a puniſhment much in uſe among the *Hebrews*, and the rabbins reckon up many crimes that were ſubject to it. Theſe are, in general, all that the law condemns to death, without expreſſing the particular kind of death.

The rabbins tell us, that when a man was condemned to death, he was led out of the city, an officer going before him with a pike in his hand, at the top of which was a linen cloth, to render it diſtinguiſhable from afar, and that thoſe who might have any thing to offer in favour of the criminal, might propoſe it. If no one offered, he was conducted to the place of execution, and was exhorted to acknowledge and confeſs his fault; becauſe thoſe who confeſs their ſins, have a part in the life to come. After this he was ſtoned. But lapidation, ſay the rabbins, *apud Selden. de Synedriis*, lib. i. cap. 5. lib. ii. cap. 13. was performed after two manners. The firſt was when *ſtones* were thrown upon the guilty perſon till he died; the witneſſes throwing the firſt ſtones at him. The ſecond manner was, when the criminal was brought to a ſteep place, whoſe heighth was at leaſt that of two men, from whence one of the two witneſſes threw him headlong, and the other rolled a large ſtone upon his body. If he did not die by his fall from the rock, they diſpatched him by throwing ſtones upon him. [Some ſuppoſe a reference to theſe two manners of ſtoning in the goſpel, Matt. xxi. 44.] We ſee more than one inſtance in Scripture of the firſt manner of *ſtoning;* but we have no example of the ſecond; for that of *Jezebel*, who was thrown out of a window, proves nothing. 2 Kings ix. 33.

What we have ſaid, that they generally ſtoned criminals out of the city, is true only of regular executions. For in ſome caſes the *Jews* ſtoned thoſe whom they thought deſerved it, wherever they found them. For example, when by a tranſport of zeal, they ſtoned to death a blaſphemer, an adulterer, or an idolater. Thus, when they brought to *Jeſus* a woman ſurpriſed in adultery, John viii. 7. he ſaid to her accuſers, Let him who is without fault caſt the firſt ſtone at her. And, when the *Jews* pretending he blaſphemed, took up ſtones to ſtone him, even in the temple: John viii. 59, alſo, John x. 31. on ſuch occaſions they did not ſtay for the uſual formalities; but followed the firſt tranſports of their paſſion. This they called, *the judgment of zeal.*

We are told, that after a man had been *ſtoned*, they faſtened his body to a ſtake, by tying his hands together, and ſo left him till ſun-ſet; then they untied him, and buried him in the *Vale of Carcaſſes*, with the ſtake to which he had been faſtened. This they ſay, was done only to blaſphemers and idolaters; but it would be very difficult to prove this practice by Scripture.

STORAX. *Jacob* ſent a preſent of *Storax* to the governor of *Egypt*, whom he did not then know to be his ſon *Joſeph.* Gen. xliii. 11. The *Hebrew* is נכאות *nechoth.* LXX Θυμίαμα, *perfumes*, Aquila

Aquila ϛοραϰα, *Storax*. St. *Jerom* has followed *Aquila*. *Storax* is a plant, which in magnitude and form is ſomewhat like a quince-tree. It yields a liquor alſo called *Storax*. Its bloſſom is white, and its fruit hangs by long ſtalks, covered with a thin ſkin, round and ſharp at the bottom, of the bigneſs of a large nut, wherein are little kernels, from whence the grain is taken. The *Storax* is a fat thick liquor, like balm, which has a diſagreeable ſmell. Some do not diſtinguiſh *ſtorax* from *ſtacte*, which ſee.

It is not certain that the *Hebrew* word *Nechoth*, ſignifies *ſtorax*. *Jerom* in Gen. xxxvii. 25. 2 Kings xx. 13. and Iſa. xxxix. 2. renders it by *aromata*; and in Gen. xliii. 11. by *ſtorax*. The LXX. always uſe *aromata*. Others think it to be *wax*, *roſin*, *ſtacte*, *balm*, or in general, ſomething very valuable.

STORK, *Ciconia*, a bird well known. The *Hebrews* call it *chaſeda*, or *chaſida*, חסד חסידה *Miſericordia*, which ſignifies *pity* or *mercy*; probably, becauſe of the tenderneſs it ſhews to its parents, which it never forſakes; but feeds, and defends, even to death. The *ſtork* is a bird of paſſage, *Jer.* viii. 7. *The ſtork in the Heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming.* *Jerom* and the Septuagint ſometimes render the *Hebrew* word *Chaſidah* by *Herodius*, the heron, and ſometimes by pelican, or kite; but interpreters are pretty well agreed, that it ſignifies a *ſtork*. *Moſes* places it among unclean birds. Lev. xi. 19. Deut. xiv. 18. The *Pſalmiſt* ſays, civ. 17. *As for the ſtork, the fir-trees are her houſe.* In our parts of the world, ſhe rather makes her neſt on ſome high tower, or the top of a houſe; but in *Paleſtine*, where the coverings of their houſes are flat, ſhe builds in high trees. Profane authors ſpeak much of the piety of the *ſtork*, and its gratitude to its parents. St. *Ambroſe* ſays, in *Hexaemer.* lib. v. cap. 16. that for this reaſon the *Romans* called it *avis pia*; and *Publius*, *apud Petron.* (*Vide Bochart. de animal. ſacr.* tom. ii. lib. ii. cap. 29.) calls it *pietatis cultrix*:

Ciconia etiam grata, peregrina, hoſpita,
Pietatis-cultrix, gracili-pes, crotaliſtria.

The *ſtork* has beak and legs long and red; it feeds on ſerpents, frogs, and inſects: Its plumage would be wholly white, but that the extremity of its wings, and ſome ſmall part of its head and thighs are black: It ſits for the ſpace of thirty days, and lays but four eggs. Formerly they would not eat the *ſtork*, but at preſent it is much eſteemed, for the delicacy of its fleſh. They go to ſouthern countries in *Auguſt*, and return at *Spring*. *Bellonius* ſays, that when they go away, that *ſtork* which comes laſt to the place of rendezvous is killed on the ſpot. *Vide* MISCELLANIES, *Plate* IV. No. 1.

Beſides the common *ſtork* which we have now deſcribed, there is a black one, which the *Egyptians* call *Ibis*; which is not a bird of paſſage, but continues always in that country. *Vide* FRAGMENTS, No. CXXVIII. and *Plate.*

STRANGE *Worſhip*. The *Hebrews* thus called all kinds of idolatry, ſuperſtition, all imitation of the worſhip of *ſtrange* nations and idolaters, all ſacrilege, all religious worſhip that was performed, even to the true God, in a place, and at a time, or even in a manner, different from what he had appointed: All this is called *ſtrange worſhip*, becauſe it was not conformable to that of the patriarchs and the fathers of their nation.

[STRANGE *Wives*; foreign women married by *Iſraelitiſh* men. STRANGE *Women*, foreign women reſident in *Iſrael*. Their characters being none of the beſt, many bad things are compared to them.]

I. STRATO; *The tower of Strato.* See CÆSAREA of PALESTINE. This famous city was built by *Herod the Great*. It is ſaid, *Strato* was a *Grecian*, who gave his name to this place; and tower.

II. STRATO; *the tower of Strato*; See the Articles of ANTIGONUS and ARISTOBULUS.

STUDIES *of the Hebrews*. The chief ſtudy of the *Hebrews*, was always the law of the Lord. We ſee this recommended throughout the Old Teſtament. Exod. xiii. 9. Deut. vi. 7.

But their *ſtudy* was not confined to their laws, and ceremonies, preſcribed by *Moſes:* They *ſtudied* their hiſtories, and even their genealogies; ſo that the children of the *Jews*, according to the report of St. *Jerom*, knew at their fingers-ends all the genealogies found in the Chronicles. From their tendereſt infancy, as *Joſephus* tells us, lib. i. *cont. App.* they were accuſtomed to *ſtudy* the laws of God, to learn them by heart, to practiſe them; and they were ſo addicted to them, that they were ready to die for them.

After they had the writings of the prophets, they applied themſelves very earneſtly to know the ſenſe of the prophecies, and to ſtudy the hidden meaning of them. This we ſee by *Daniel*, who applied himſelf with great care to unfold the meaning of his own revelations, and of thoſe of the prophet *Jeremiah*, who fixed the time for the compleating the captivity of the people of God. Dan. vii. 28. ix. 2, 3, 22, 23, 24. *Vide* alſo 1 Pet. i. 11. *Jeſus*, the ſon of *Sirach*, is deſcribed to us as a man of true learning, who, after he had with great diligence ſtudied the law, the prophets, and the other books of

his nation, applied himſelf to write ſomething that might be of uſe to poſterity. And here is the deſcription that the ſon of *Sirach* himſelf gives us of a truly learned man, according to the *Hebrews*. "The wiſe man who addicts himſelf to *ſtudy*, and who meditates on the law of the Lord, will ſearch out the wiſdom of all the antients, and will make the prophets his *ſtudy*. He will lay up in his heart the diſcourſes of famous men, and at the ſame time he will penetrate into the myſtery of parables. He will enter into the ſervice of great men, and will appear before the governors of provinces. He will travel into the territory of foreign nations, to prove good and evil among men.—And if it ſhall pleaſe the ſovereign Lord, he will be filled with the ſpirit of underſtanding: and will diſpenſe the words of wiſdom like rain, &c."

In our Saviour's time it appears, that the main *ſtudy* of the *Jewiſh* doctors was the traditions. *Jeſus Chriſt* upbraids them frequently with having forſaken the law of God, and its true meaning, to aſcribe meanings and explications to it, contrary to the ſenſe of the law, and the intention of the law giver. St *Paul*, who had been bred up in theſe principles, ſhews alſo the abſurdity of them in his epiſtles, always calling back the laws to their original, and to their true ſenſe. But all this was not able to cure the ſpirit of the *Jews* upon this article; at this day they are more bigotted to their traditions than ever, and they make them the greateſt part of their *ſtudy*. See SCHOOLS, SYNAGOGUES, TRADITIONS.

STYLE, *to write with*. The ancients often uſed *ſtyles i. e.* a kind of bodkins, to write with on tablets done over with wax. Theſe *ſtyles* were of iron, braſs, or bone, ſharp at one end, and flat at the other, or pointed at one end, and the other formed like a little ſpoon, or *ſpatula*. The ſharp end was uſed for writing of letters, the other expunged them. The writer could put out, or correct, what he diſliked, and yet no eraſure appear, and he could write anew as often as he pleaſed on the ſame place. On this was founded that advice of *Horace*, of turning the *ſtyle*, and blotting out often,

Sæpe ſtylum vertas iterum quæ digna legi ſint Scripturus.

The Scripture alludes to the ſame cuſtom; 2 Kings xxi. 13. I will blot out *Jeruſalem* as men blot out writing from their writing-tablets. I will turn the tablets, and draw the *ſtyle* over the wax, till nothing appear, not the leaſt trace.

Iſaiah viii. 1. received orders from the Lord, to write in a great roll of parchment, with the *ſtyle* of a man, what ſhould be dictated to him. It is aſked, What is meant by this *ſtyle* of a man? It could not be one of theſe *ſtyles* of metal: They were not uſed for writing on parchment or vellum, but on wood, ivory, or wax. It is therefore probable, that the *ſtyle* of a man, in this place, ſignifies a manner of writing, which is eaſy, ſimple, natural, and intelligible. For generally the prophets expreſſed themſelves in a parabolical, enigmatical, and obſcure *ſtyle*. Here God intended that *Iſaiah* ſhould not ſpeak, or write, after the manner of the prophets, but as other men uſed to do.

Jeremiah ſays, viii. 8. that the *ſtyle* of the doctors of the law, is truly a *ſtyle* of error, and which writes nothing but lies. Literally; *The pen of the ſcribes is in vain.* They have promiſed you peace, but behold war. Jer. xvii. 1. בעט ברזל בצפורן שמיר. he ſays, *The ſin of Judah is written with a pen of iron and with the point of a diamond. It is graven upon the table of their heart*; or, engraven on their heart, as on writing tablets. Inſtead of the point of a diamond, the *Hebrew* ſays, a graver of *Shamir*. See SHAMIR.

SUAH, סוה, *that tears up by the roots*; from סחה *ſachah*, or from נסח *naſach*: otherwiſe, *to deſpiſe*.

SUCCOTH, סכות, *tents, tabernacles*; from סך.

I. SUCCOTH, or *Sochoth*, the firſt encampment of the *Iſraelites*, after they left *Egypt*, Exod. xii. 37. *Succoth* ſignifies *tents*; perhaps the *Miſchenoth*, or *Cities of Tents*: Exod. i. 11. Our tranſlation renders *Miſchenoth* treaſure cities.

II. SUCCOTH, a city beyond *Jordan*, between the brook *Jabok* and this river. *Jacob* at his return from *Meſopotamia*, paſſing over the brook *Jabok*, ſet up his tents at *Succoth*, where afterwards they built a city. Gen. xxxiii. 17. *Joſhua* aſſigned it to the tribe of *Gad*. Joſh. xiii. 27. *Solomon* caſt his large brazen veſſels, for the ſervice of the temple, between *Succoth* and *Zarthan*. 1 Kings vii. 46. St. *Jerom* ſays, *quæſt. Hebr. in Gen.* xxxiii. *Succoth* was within the diſtrict of *Scythopolis*. The *Jews* tell us the name of *Darala* was afterwards given to *Succoth*: סכות דרעלה *Succoth Darala*. *Gideon* tore the fleſh of the principal men of *Succoth* with thorns and briars, becauſe they returned him an haughty anſwer, when purſuing the *Midianites*, Judges viii. 5, A. M. 2759, *ante* A. D. 1245.

III. SUCCOTH. Booths. *Vide* FRAGMENT, No. CCVI. page 27.

SUCCOTH-BENOTH, סכות־בנות, *the tabernacles of young women*, or *the tents of proſtitutes*; from סך *ſoc, a tent, a tabernacle*, and בת *bath, a daughter*.

SUCCOTH-BENOTH. 2 Kings xvii. 30. The *Babylonians*

Babylonians who were brought into the country of *Samaria* by *Shalmaneſer*, or by *Eſar-haddon*, king of *Aſſyria*, continued the worſhip of their falſe Gods, and made there *Succoth-benoth*, *i. e. the tents of the young women*, or places of proſtitution, where all young women, once in their lives, proſtituted themſelves, in honour of the goddeſs *Milytta*. *Vide Selden. de Diis Syr. Syntagm.* 2. cap. 7. *Grot. ad* 2 *Reg.* xvii. 20. *Herodotus* ſays, lib. i. cap. 199. this was thus practiſed at *Babylon:* all the young women of the country are obliged, once in their lives, to proſtitute themſelves to a ſtranger, in honour of *Milytta*, or *Venus*. The rich preſent themſelves before the temple in covered chariots, attended by a great number of domeſtics. They go only out of ceremony, and do not abandon themſelves to ſtrangers, as others do. But the common ſort ſtand before the temple, having crowns on their head, and being ſeparated from one another by ſmall cords, which, however, do not hinder ſtrangers from going in, and chooſing which they like beſt. They throw money in their laps, ſaying, I invoke the goddeſs *Milytta* for you. The woman muſt not refuſe this money, be it ever ſo little, becauſe it is appointed to uſes which they call ſacred; nor muſt they reject ſuch perſons as offer themſelves. Theſe lead them away, and after they have accompanied them, they may return to their own houſes. Probably, the *Babylonians* brought with them this abominable cuſtom into the country of *Samaria*. The Rabbins inſiſt, that *Succoth-benoth* ſignifies *a hen and chickens*. *Euſebius* and St. *Jerom*, *in locis*, ſeem to think, it is a city which theſe people built in *Samaria*. *Vide* FRAGMENT, No. CCXIII. page 49.

SUD, Σὰδὶ, from סוד *ſod*, *ſecret*.

SUD, or *Sodi*, a river of *Babylonia*, *Baruch*, lib. iv. We know no river by this name in that country: it might be ſome arm of the *Euphrates*. *Sodi*, in *Hebrew*, ſignifies *pride*.

SUDARIUM. This *Latin* word, according to ſeveral good interpreters, ſignifies a bandage of cloth, wrapped about the head. *Theophylact. Œcumen. Druſ. Hamm. Sanct. Lud. de Dieu*, *in Act.* xix. 2. *Sudarium* comes from *ſudor*, becauſe this linen was chiefly uſed to receive and dry up the ſweat. We generally tranſlate *ſudarium* by handkerchief, or napkin; but its proper ſignification, and uſe, was to wipe off the ſweat of the head and face.

The wicked ſervant in the goſpel, Luke xix. 20. returned his maſter's money which he had hid in a napkin; *in ſudario*; inſtead of putting it out to uſe. And, Acts xix. 12. we read, that they brought their *ſudaria* of linen, which St. *Paul* had uſed in wiping himſelf, and which reſtored the ſick to health.

The word *ſudarium* is chiefly uſed in eccleſiaſtical phraſe, to ſignify the ſhroud in which the body of our Saviour was wrapped in his ſepulchre.

But ſhrouds are not *ſudaria* properly ſo called: for, John, Καὶ ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο, expreſsly mentions the *ſudarium* upon the head of *Lazarus*, brother to *Mary* and *Martha*, and upon the head of *Jeſus Chriſt*, as they lay in their tombs; xi. 44. xx. 7. Beſides which they were wrapped in bandages, or ſhrouds, &c. after the manner of their country.

SULPHUR. They diſtinguiſh two ſorts of *ſulphur*; the yellow *ſulphur*, or common ſort, which is hard, ſhining, friable, eaſily melted, and inflammable. The mines of *ſulphur* which are at the foot of Mount *Veſuvius*, and of other burning mountains, or volcanos, maintain the inflammation of the earth in the bowels of theſe mountains. The other kind of *ſulphur* is called, *ſulphur vivum*, it is grey, fat, bituminous, inflammable, and ſerves to make yellow *ſulphur*.

The Scripture ſpeaks of *ſulphur* in ſeveral places. The *Hebrews* call it גפרית *gofrith*, a name which reſembles the *Hebrew* word גפר *gopher*, uſed to ſignify the wood uſed by *Noah* to build his ark. *Moſes* ſays, that the Lord rained fire and brimſtone upon *Sodom* and *Gomorrah*; Gen. xix. 24. *i. e.* he deſtroyed thoſe cities by ſulphureous and fiery exhalations. And Deut. xxix. 23. he ſays, that God conſumed them by *ſulphur* and the burning of ſalt. The *Hebrews* gave the name of ſalt to nitre, bitumen, and ſulphur, which are inflammable ſubſtances. *Vide* SODOM: and LOT.

Job, or rather *Bildad*, one of his friends, Job xviii. 15. ſays, by way of imprecation on the wicked, that *brimſtone ſhall be ſcattered upon his habitation*. That lightning or thunder ſhall fall on his houſe, and there leave the ſcent of *ſulphur*. Or, that the wicked ſhall be drove out of his houſe, and thoſe who take poſſeſſion of it, ſhould puriſy it by *ſulphur*. This was a common fumigation for expelling bad air, and for purifying infected habitations. The *Pſalmiſt* allots to the wicked their portion of fire, *ſulphur*, and tempeſtuous winds; in a word, thunders and ſtorms: Pſalm xi. 6. *Iſaiah*, xxx. 33. deſcribing the burning of the Valley of *Tophet*, defiled by idolatry, ſays, that a great pile is provided for it, and that the breath of the Lord ſhould inflame it as a torrent of *ſulphur*.

The ſame prophet, Iſa. xxxiv. 9. to give a lively idea of that vengeance which God ſhould take on the wicked nations, ſays, that in his preſence, rivers ſhould be turned into pitch, the

earth into *ſulphur*, and burning pitch; that they ſhould continually burn night and day, and their ſmoke ſhould aſcend to heaven inceſſantly. What ſtrength of imagery is here! *Ezekiel* threatens the army of *Gog* with the ſevereſt effects of God's wrath, the plague, blood, violent rains, thunder, fire, *ſulphur*. Ezekiel xxxviii. 22. We have ſeen a ſhower of *ſulphur* upon *Sodom*, and we often find it in the *Revelations*..

SUN, *Sol*. Gen. i. 16. שמש *ſhemeſh*. *Gr.* Ἡλιος, *helios*. This great luminary God created at the beginning, to preſide over day; as he created the moon to preſide over night. We think it was the *ſun* which the *Phenicians* worſhipped under the name of *Baal*, the *Moabites* under the name of *Chemoſh*, the *Ammonites* under that of *Moloch*, the *Iſraelites* under that of *Baal*, and the king of the hoſt of heaven. They united with his worſhip that of the moon. They worſhipped on high-places, in groves, on the roofs of their houſes. *Moſes* cautioned the *Iſraelites* againſt this worſhip: Deut. iv. 19. *Take ye therefore good heed unto yourſelves, —— leſt thou lift up thine eyes unto heaven, and when thou ſeeſt the ſun, the moon, and the ſtars, even all the hoſt of heaven, thou ſhouldſt be driven to worſhip and ſerve them*, Deut. xvii. 3, he condemns to death thoſe perverted to worſhip ſtrange gods, the ſun, or the moon. *Joſiah*, king of *Judah*, took from the temple of the Lord, the horſes, and burned the chariots, which the kings his predeceſſors had conſecrated to the *ſun*. 2 Kings xxiii. 11. *Job* ſays, xxxi. 26, 27, 28. that he looked on it as a very great crime, and as renouncing the God that is above, to kiſs his hand in token of adoration, when he beheld the *ſun* in all its beauty and ſplendour. *Ezekiel* ſaw in the ſpirit, in the temple of the Lord, five and twenty men of *Judah*, who turned their backs on the ſanctuary, and had their faces toward the eaſt, worſhipping the *ſun* at his riſing. Ezek. viii. 16.

The *ſun* furniſhes matter to the greater part of the noble ſimilitudes, uſed by the ſacred authors. To repreſent great calamity, they ſay the *ſun* was obſcured, and the moon withdrew her light, &c. &c. See Iſai. xiii. 10. xxiv. 23. Jerem. xv. 9. Ezek. xxxii. 7. Joel ii. 31. Amos viii. 9.

The Scripture acquaints us with three very extraordinary and miraculous accidents that happened to the *ſun*. The firſt, was, when it ſtood ſtill at the command of *Joſhua*. Joſh. x. 12, 13. *Vide* FRAGMENT, No. CLIV. page 136. The ſecond, when it returned back in the time of king *Hezekiah*. 2 Kings xx. 11. *Vide* FRAGMENT, No. II. alſo Nos. . And the third, when it was involved in darkneſs, though the moon was then at full, during the time of our Saviour's crucifixion. Matth. xxvii. 45.

To expreſs a long continuance of any thing glorious and illuſtrious, in Scripture ſtyle it is ſaid, it ſhall continue as long as the *ſun*. So the reign of the *Meſſiah*, Pſalm lxxii. 17. And Pſalm lxxxix. 36. that his throne is as durable as the *ſun*. That under his happy dominion, the light of the moon ſhall be equal to that of the *ſun*, and that of the *ſun* ſhall be ſeven times more than ordinary. Iſai. xxx. 26. *Jeſus Chriſt* is called the *ſun* of righteouſneſs; Mal. iv. 2.

The compaſs of the whole earth is deſcribed by the expreſſion, from the riſing of the *ſun*, to the going down of the ſame: or rather, from eaſt to weſt. Pſalm l. 1. cvii. 3. cxiii. 3, &c. To be hung on a gibbet in the eye of the *ſun*; to be expoſed in the fields to the birds of the air, to the heat of the *ſun*, expreſſes the utmoſt degree of ignominy. I have beheld all that is done under the *ſun*, *i e.* in the world. *A woman cloathed with the ſun, and the moon under her feet*, is the church perſonified. Rev. xii. 1.

SUPERSTITION, and *Superſtitious*. Theſe words occur only in the New Teſtament. *Feſtus*, governor of *Judea*, ſpeaking to king *Agrippa*, told him, that *Paul* had diſputed with the other *Jews*, concerning matters *of their own ſuperſtition*. Acts xxv. 19. He ſpoke like a true pagan, equally ignorant of the *Chriſtian* religion, and that of the *Jews*. St. *Paul*, writing to the *Coloſſians*, Coloſ. ii. 23. recommended to them, not to regard thoſe falſe teachers, who would perſuade them to a compliance with human wiſdom, in an affected humility and *ſuperſtition*. Laſtly, the ſame apoſtle, ſpeaking to the *Athenians*, ſays to them; *I perceive that in all things ye are too ſuperſtitious*. Acts xvii. 22.

The *Latin* word *ſuperſtitio*, may inſinuate, either, 1. that a *ſuperſtitious* perſon adds ſomething to the ordinary worſhip, *quod ſuperſtat & ſuperfluit*, which is redundant and unneceſſary; ſo that *ſuperſtitio* may ſtand for a ſuperfluous worſhip: or, 2. that a *ſuperſtitious* man looks on God and religion as an inſupportable yoke; *horribili ſuper aſpectu mortalibus inſtans*, as *Lucretius* ſays, lib. i. The *Greeks* call it *deiſidaimonia*, Δεισιδαιμονία, *inanis terror deorum*, terror of the gods [*demons.*] A *ſuperſtitious* man looks on God as a ſevere and rigid maſter, and obeys with fear and trembling. *Varro* ſaid, the pious man honoured and loved God, but the *ſuperſtitious* man dreaded him, even to terror. And *Maximus Tyrius* tells us, that a man truly pious looks on God as a friend full of goodneſs, whereas the *ſuperſtitious* man ſerves him with ſentiments of a baſe and mean flattery. [I cannot, however help thinking,

ing, that the *Greek* word *deiſidaimonia* is of a more equivocal import, than our author has ſtated above: as I think *Feſtus*, a governor newly arrived in his province, would never have paid ſo ill a compliment to *Agrippa*, a king, of the ſame religion as the *Jews*, as to call *his* religion *ſuperſtitious*: and when *Paul* at *Athens* tells the Areopagus, *ye are too ſuperſtitious*, I am perſuaded he uſes a word capable of a good, as well as of a bad ſenſe; as it would have been highly offenſive to good manners, as well as entirely unneceſſary, to calumniate the religion of his judges, before whom he was pleading: whereas if we take this word in the ſenſe of worſhip, or reverence, *Feſtus* may ſay, "*Paul* and the *Jews* differ in reſpect to ſome objects of *ſpiritual reverence*;"—and *Paul* may ſay, "I perceive ye are greatly attached to *ſpiritual reverences*,"—both without offence to his hearers, and as a very graceful introduction to his following diſcourſe; which propoſed to inform them on the proper object of religious reverence and worſhip.]

SUPH, סוף, *Jam Suph*, *Sea of Ruſhes*, the *Red-ſea*.

SUR, סור, Πύλη τῶν ὁδῶν, *that withdraws*, or *departs*; from סור *ſur*.

SUR. The gate of *Sur* was in the temple of the Lord. 2 Kings xi. 6. שער סור *Porta Sur*, called the gate of the foundation, 2 Chron. xxiii. 5. שער היכוד *Porta hajeſod*, i. e. *porta fundamenti*.

SUSAN, שושן. See *Shuſhan*.

SUSANCHITES, שושנכיא, *Vulgate*, *Saſanechei*, *lily*, or *roſe*, or *joy of the lame*, or *of thoſe that ſtrike*; from שושן *ſhoſhan*, *a lily*, or *roſe*, or נכה *naca*, *lame*, or *that beats* or *ſtrikes*. This word is a foreigner from the holy language.

SUSANCHITES, *Suſanchæi*. A people that came from beyond the *Euphrates* to inhabit the country of *Samaria*, Neh. iv. 9. It is very probable their former dwelling was in *Suſiana*, or the city and country of *Suſes*, or *Shuſhan*.

SUSANNA, Σωτάννα, *lily*, or *roſe*, or *joy*, from שושן *ſhoſhan*.

I. SUSANNA, daughter of *Chelcias*, and wife of *Joacim*, of *Judah*. Hiſt. of *Suſanna*. This hiſtory happened about A. M. 3401, *ante* A. D. 603. She dwelt at *Babylon*, being carried thither in captivity with her huſband, probably at the ſame time as *Daniel*; *i. e.* A.M. 3398, *ante* A.D. 606. *Suſanna* was a woman of extraordinary beauty, and of equal piety. The captive *Jews* at *Babylon*, aſſembled at *Joacim*'s houſe, for the determination of their affairs; and every year they appointed two judges, for the deciſion of difficulties. Every day about noon *Suſanna* walked in her huſband's garden. The Judges mentioned above, who were at *Joacim*'s houſe, ſeeing her go into the garden, conceived a violent paſſion for her. Having met in the ſame place, to watch for an opportunity of ſeeing *Suſanna*, they diſcovered their inclinations to each other, and agreed on a method of ſurprizing her alone in the garden. In which having ſucceeded, they ran to *Suſanna*, and threatened, if ſhe would not conſent to gratify them, they would accuſe her of meeting a young man in the garden. *Suſanna* fetched a deep ſigh, and told them; I ſee nothing but danger on both ſides. But it is better to fall into your hands and be innocent, than to ſin againſt the Lord. She then began to cry out as loud as ſhe could, and the old men at the ſame time, cried out againſt her. The people flocked thither, and the two judges told them, they had ſurpriſed *Suſanna* with her gallant.

The day following, the people being aſſembled at *Joacim*'s as uſual, the two judges ſent to fetch *Suſanna*, who came, accompanied by her father, mother, children, and family. Then the two judges ſtood up, and putting their hands upon her head, they ſwore, that they had ſeen her in the garden with a young man, and that they had ſurpriſed them in the very act. *Suſanna* was condemned to death. She addreſſed herſelf to God, and called him to witneſs her innocence.

The Lord heard her prayers; and as ſhe was going to execution, a young man, named *Daniel*, called out, I am innocent of the blood of this woman. On this they all ſtopped, and *Daniel* upbraided their credulity. Return, ſays he, and try her over again, for they have borne falſe witneſs againſt her. When the people were come back to *Joacim*'s houſe, *Daniel* ſaid; ſeparate the elders from each other, and let me examine them. *Daniel* aſked the firſt; under what tree did you ſee them confer together? he anſwered, under a maſtic-tree. *Daniel* ſaid to him; the angel of the Lord will quickly ſaw you in two. Then the other elder came, to whom he put the ſame queſtion. He anſwered, under an holm-tree. *Daniel* told him, the angel of the Lord was ready to cut him in two in the middle. Then all the people ſhouted for joy, and made the two elders ſuffer the ſame penalty as they were going to inflict upon *Suſanna*; *i. e.* they ſtoned them.

This hiſtory is not extant in the *Hebrew* of *Daniel*, but only in the (apochryphal) *Greek*. Many have diſputed its canonicalneſs. *Julius Africanus* wrote againſt the truth of this hiſtory; but *Origen* wrote a defence of it. *Vide Origen. Epiſt. ad Jul. Afric. & Tract.* 31 *in Matth.* And even *Jerom*, who in ſome places is not favourable to it, and cenſures it as a mere fable, in other places ſays, that not only the *Greeks* and *Latins*,

Latins, but alſo the *Syrians* and *Egyptians*, received it as ſcripture. *Apolog. Ruſin.* lib. 2. & *Præfat in Daniel.* [There is an argument drawn from the play upon words in reference to the names of the two trees. Suſan. 54. Ὑπὸ χίνου ——ηδη γὰρ Ἀγγελῳ τῦ Θεῦ χίσει σε μέσον. 58. Ὑπὸ πρίνου——τὴν ῥομφαίαν ἔχων πρίσει σε μεσον. Theſe alluſions, which can only have place in the *Greek* tongue, have made it ſuſpected, that this hiſtory was never written in *Hebrew*. But it is not impoſſible, but that the antient *Greek* tranſlator, finding theſe alluſions in the *Hebrew*, may have imitated them in *Greek* by ſubſtituting one tree for another. *N.B.* This mode of reaſoning renders the whole copy uncertain; and it is unwiſe to admit as canonical ſcripture, a work liable to ſuch exceptions.]

Several interpreters have thought, that the two judges, convicted by *Daniel*, were *Ahab* and *Zedekiah*, falſe prophets of *Babylon*, whom *Nebuchadnezzar king of* Babylon *roaſted in the fire, becauſe they committed villainy in* Iſrael, *and have committed adultery with their neighbours' wives.* Jer. xxix. 21. 22. But the hiſtory ſtates that *Suſanna*'s accuſers were condemned and put to death, 1. by the people, 2. very probably, by ſtoning, as *Suſanna* was to have been.

II. SUSANNA, an holy woman who attended on *Jeſus Chriſt* with ſome others, who adminiſtered to him of their ſubſtance, and to his diſciples alſo, Luke viii. 2, 3. This was commonly practiſed by pious women among the *Jews*, and no one took offence at it. *Hieron. ad Matth.* xxvii. *Beda*, *Strabo*, &c. We know nothing more of this *Suſanna*; for all that has been ſaid of her arrival at *Marſeilles*, with *Lazarus*, *Martha*, and *Mary*, is very apocryphal.

SUSI, סוסי, *horſe*, or *ſwallow*; from סוס *ſus*: otherwiſe, *moth*; from סס *ſas*.

SUSI, father of *Gaddi*, of *Manaſſeh*, Num. xiii. 11.

SWALLOW. Mention is made of this bird in Iſaiah xxxviii. 14. *Like a crane or a ſwallow, ſo did I chatter.* And *Jeremiah* viii. 7. *the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming.* It is related in *Tobit*, ii. 11. that the dung falling from a *ſwallow*'s neſt into the eyes of this holy man, occaſioned the loſs of his ſight. The *Hebrew* word סיס *Sis*, tranſlated a *ſwallow*, according to ſome interpreters, ſignifies a crane; *Pagn. Munſter. Buxtorf. Mercer. Rab. Salom. & Kimchi.* and that which is joined with it in *Iſaiah* and *Jeremiah*, עגור *hagur*, according to them ſignifies a *ſwallow*. The *Chaldee* and *Symmachus* tranſlate this paſſage of *Iſaiah*, *I cried as the ſwallow which is taken.* And *Aquila*, like the ſwallow (*ſus* סוס) Agur.

The Septuagint, the *Vulgate*, and *Bochart*, think that *ſis* ſignifies a *ſwallow*. But the Septuagint, the Vulgate, and *Symmachus* took *hagur* for a verb. *Bochart* thinks it ſignifies a crane. It is plain from *Jeremiah*, that theſe two words ſignify different birds. The reaſons in proof that *ſis* ſignifies a *ſwallow*, are, 1 The antient *Greek* interpreters took it in this ſenſe. 2 The name *ſis* anſwers to the cry of the *ſwallow*; and the goddeſs *Iſis*, they ſay, was changed into this bird. 3. The *ſwallow* is a plaintive bird, and a bird of paſſage, which perfectly ſuits the meaning of *Iſaiah* and *Jeremiah*. In *Tobit*, it is univerſally agreed to ſignify a *ſwallow*.

This bird is black, with ſpots of a dirty black under her belly; in flight is very ſwift: appears in ſummer and is gone in winter. It is thought it paſſes into hotter climates. It is called *Chelidon* in *Greek*, whence comes the name of the herb *Chelidone*, in *Engliſh*, *celandine*, or *ſwallow-wort*, becauſe it is pretended, that with this herb the *ſwallow* opens the eyes of her young ones, though they ſhould even be made blind.

She is ſaid to breed twice a year; once in each climate. Their chief food is inſects. They commonly make their neſts in chimneys, and every year return to the ſame place. Their neſts are made of clay or dirt, with little bits of ſtraw or chaff. *Bellon* ſays, that its eye ſight is ſo quick, that it perceives a fly at the diſtance of a thouſand paces. There are alſo *ſea-ſwallows*. I do not find that *Moſes* declares the *ſwallow*, clean or unclean.

SWINE, an animal well known; the uſe of which was forbid the *Hebrews*. Lev. xi. 7. Deut. xiv. 8. They had the fleſh of this animal in ſuch deteſtation, that they would not ſo much as pronounce its name, but inſtead of it, that beaſt, that thing. *Porphyry* affirms, *de abſtin. animal.* that the *Hebrews* and *Phenicians* abſtained from pork, becauſe there was none in their country. It had been much more congruous to have ſaid, there was none, or but little, becauſe they bred no hogs, by reaſon of their abhorrence: for we know from the goſpel, that there were herds of *ſwine* in our Saviour's time. Matth. viii. 30, 31. Mark v. 11. Luke viii. 32, 33. xv. 15. Some antient authors thought, *Plut. Arch. Sympoſ.* lib. 4. that the *Jews* forbore eating the fleſh of this animal, only becauſe they paid divine honours to it;

Judæus licet & porcinum numen adoret,
Et Cilli ſummas advocet auriculas.
PETRON. SATIRIC. FRAGMENT.

But this calumny is ſo notorious, as not to deſerve confutation. Profane authors rallied them on this abſtinence, ſaying, that the *Jews* would as ſoon kill a man as a hog;

Nec diſtare putant humanâ carne ſuillam.
JUVENAL. SATIR. 15.

Auguſtus ſaid once (*apud Macrob.*) that it were better to be *Herod*'s hog than his ſon; becauſe this prince had put to death ſeveral of his ſons. *Vide* HEROD. Beſide the *Jews*, the *Egyptians* had ſuch an horror for this animal, that if any one had touched it, though by chance, he plunged himſelf into the river, cloaths and all. They did not allow ſwineherds to enter their temples, nor would have any correſpondence with them. *Herodot.* lib. 2. cap. 47. The *Arabian Scenites* eat no pork; and *Solinus* aſſures us, that if hogs were but carried into their country, they would preſently die. When *Adrian* rebuilt *Jeruſalem*, he ſet up the image of a hog in *bas relief* on the gates of the city, to keep the *Jews* away from it, and to expreſs the greater contempt for that people. *Vide* FRAGMENTS, No. CCIII.

Our Saviour Mat. vii. 6. forbids his diſciples to caſt their pearls before *ſwine*, leſt, ſays he, they ſhould tread them under foot, and turn againſt you and tear you, *q. d.* We muſt not raſhly diſcourſe on divine matters, and on certain truths before an audience ill prepared to receive them. This will only provoke them, and expoſe truth to inſult. The ſame is enjoined in *Eccleſiaſticus*, xxxii. 6. do not ſpeak, but when you find a hearer diſpoſed to receive your doctrine. On this maxim is founded the practice of the antient fathers of the church, not to ſpeak of the myſteries of chriſtianity before pagans: but only to ſuch as are well diſpoſed to revere them. The prodigal ſon, Luke xv. 15, when in diſtreſs, was glad to feed *ſwine!*

It is ſaid Prov. xi. 22. *as a jewel of gold in a ſwine's ſnout, ſo is a fair woman which is without diſcretion.* The *Jewiſh* and *Arabian* women wore rings in their noſtrils to adorn themſelves. But nothing can be more ridiculous than to put a gold ring, or a jewel, in a *ſwine*'s ſnout.

St. *Peter* compares ſinners that frequently relapſe into ſin, to a *ſwine* that as ſoon as he is waſhed, goes again to wallow in the mire. It is a kind of proverb, the hog loves dirt.

SWORD. In the ſtile of the *Hebrews*, the *ſword* is often uſed for war. The Lord ſhall *ſend the ſword* into the land; *i. e.* war. The *mouth of the ſword*, is, the edge of the *ſword*. *A man that draws the ſword*, is, a ſoldier by profeſſion. The *ſword* of the mouth, Job v. 15. is, pernicious diſcourſe, accuſations, ſlander, calumny. *Their tongue is a two-edged ſword*; Pſalm lvii. 4. the tongue of the wicked is extremely dangerous. *If he turn not, he will whet his ſword:* he will ſend war, or wounds. To lift the *ſword* upon ſtones, Ex. xx. 25. is to cut them with a chiſſel, or other iron inſtrument. *By thy ſword ſhalt thou live*, Gen xxvii. 40. thou ſhalt ſupport thyſelf by war and rapine. *Nation ſhall not lift up ſword againſt nation*, Iſa. ii. 4. ſhall not war, ſmite, wound, or kill. *They that take the ſword ſhall periſh with the ſword*; Mat. xxvi. 52. they that take up the *ſword* by their own authority, and would do themſelves juſtice, deſerve to be put to death by the *ſword* of authority. Or this is a kind of proverb: thoſe who take the *ſword* to ſmite another, generally ſuffer by it themſelves. *The word of God is quick and powerful, and ſharper than any two-edged ſword:* Heb. iv. 12. it penetrates even to the bottom of the ſoul, and into the heart and mind. St. *Paul* exhorts the *Epheſians*, vi. 17. to arm themſelves with the word of God, as with a ſpiritual *ſword;* to defend themſelves againſt ſpiritual enemies.

SYCOMORE, a tree called the *Egyptian* fig-tree; its name is compoſed of *Sycos*, a fig-tree, and *Moros*, a mulberry-tree. It is like the mulberry-tree in its leaves, and the fig tree in its fruit. This fruit grows ſticking to the trunk of the tree. It does not grow ripe till rubbed with iron combs, *Plin.* lib. 13. cap. 7. *Hieronym. in Amos. Theophraſt. hiſt.* lib. 4. cap. 2. *Dioſcorid.* lib. 1. after which rubbing it ripens in four days. *Amos* expreſſes this when he ſays, *I was no prophet, neither was I a prophet's ſon; but I was an herdman, and a gatherer of ſycomore fruit*, or wild figs. *Pliny* and other naturaliſts obſerve, that theſe figs do not ripen except they are rubbed; *Scalpendo tantum ferreis unguibus, aliter non matureſcit. Jerom* on *Amos* ſays, that without this management the figs cannot be eaten, becauſe of their intolerable bitterneſs; *Sycomori agreſtes afferunt ficus, quæ ſi non vellicentur amariſſimas cariculas faciunt.*

To make this tree fruitful, they made chinks and cleſts in the bark, through which a kind of milky liquor diſtils. This cauſes a little bough to be formed, ſometimes having ſix or ſeven figs upon it. Theſe figs are ſweet, but not good for the ſtomach; they weaken it, and create a nauſea, but at the ſame time moiſten and refreſh.

Many of theſe *Sycomores* grow in *Egypt:* ſome ſo large that three men can hardly graſp them. *Vide* FRAGMENT, No. LXVII. p. 120. Alſo No. and Plate.

SYENE, סונה, *buſh*; from סנה *ſenah:* or *enmity*, according to the *ſyriac.*

SYENE, a city on the ſouthern frontiers of *Egypt* toward *Ethiopia*, between *Thebes* and the cataracts of the *Nile*. *Ezekiel*, xxix. 10. xxx. 6. places it at the extremity of *Egypt*, oppoſite to the land of *Cuſh*. But the *Hebrew* might alſo be tranſlated, *from* Migdol *to* Syene, *and to* [even at]

at] *the frontiers of* Cuſh. The land of *Cuſh* was *Ethiopia* proper, which is beyond, and ſouth of *Syene*, the utmoſt city of *Egypt*. *Migdol* ſignifies a tower; *Ezekiel* alſo puts *Migdol* and *Syene* as the two extremities of *Egypt*.

The city of *Syene* itſelf, was well known to the antients, who ſpeak of it as the fartheſt city of *Egypt* towards *Ethiopia*. *Strab. Ptolom. Herodot. Plin. Stephan. alii. Pliny* ſays it is in a peninſula on the eaſtern ſhore of the *Nile;* that it is a mile round, and that it had a *Roman* garriſon. *Strabo* lib. 17. ſays, that there were three *Roman* cohorts, to hinder the irruptions of the *Ethiopians*. He adds, that in this city there was a well, wherein the ſun ſhone direct to the bottom; and that here the ſun made no ſhadow at noon, when in the ſummer ſolſtice. *Pliny* alſo ſpeaks of it; lib. 1. cap. 73. *Solſtitii die medio nullam umbram jaci.* And *Lucan*;

------Umbras nuſquam flectente Syene.
LUCAN. lib. 2. v. 587.

SYENE is ſmall but well peopled. The mountains of *Alaki*, and of *Giannadel*, where are the cataracts of the *Nile*, incloſe its territory. The firſt of theſe mountains is to the eaſt, the other to the weſt. They reckon five ſmall days journeys from this city to that of *Cous* which is more northerly, in long. 61 deg. 30 min. lat. 24 deg. 10 min. They are both in the ſecond climate. *D'Herbelot. Bibl. Orient.*

SYLVANUS, *that loves the woods*; from *Sylva*, *a foreſt*. See SILAS.

SYMBOL, from the *Greek Symbolon*, a mark or pledge, which is agreed upon as a diſtinguiſhing ſign. *E. gr.* Perſons united by the bands of friendſhip or of hoſpitality, when they viſited one another, they carried their *ſymbols* or pledges, to ſhew they were of ſuch a family, ſuch a ſociety, ſuch a place, or ſuch a religion. *Symbolum* alſo ſignifies what each contributed to a feaſt or entertainment, made at a common charge, whether each gave money, or brought wine, or proviſions: [ſomewhat analogous to our idea of "*clubbing*" for payment.] We find the word *ſymbolum* in this ſenſe *Prov.* xxiii. 20. 21. LXX.

In eccleſiaſtical language, that is called *ſymbol* which forms the matter of the ſacraments, that which is a ſubject of the ſenſes, and oppoſed to what is repreſented by it. In the Euchariſt, bread and wine are the *ſymbols* of the body and blood of *Jeſus Chriſt:* and in baptiſm, water is the *ſymbol* of this ſacrament, and of inward purification, *&c.* See *Suicer, Theſ. Eccle.*

SYMMACHUS, a famous tranſlator of the Old Teſtament, out of *Hebrew* into *Greek*. He was a *Samaritan* by birth, and lived at the end of the ſecond century, under the emperor *Severus*. *Epiphanius, de ponder & menſur*, ſays, that he was in good repute in his own country, and held a conſiderable rank among the learned men of *Samaria*. But having an ambition of becoming their head and maſter, and being diſguſted at their refuſal of this dignity, he left *Samaria*, and ſettled among the *Jews*. He even ſubmitted to the reception of a ſecond circumciſion from them; for the animoſity between the *Jews* and *Samaritans* was carried ſo far, that they obliged proſelytes to be re-circumciſed.

After this, *Symmachus* embraced *chriſtianity*, among the ſect of the *Ebionites*. *Euſeb. hiſt. Eccleſ.* lib. vi. cap. 17. & *Demoſt. Evang.* lib. vii. cap. 1. In defence of theſe heretics againſt the catholics, he undertook a new tranſlation of the books of the old teſtament into *Greek:* wherein he gives to the text the moſt favourable turn he can, conformably to their notions; who acknowledged *Jeſus Chriſt* as the *Meſſiah*, but not as God; or the ſon of God. They likewiſe denied a future judgment; and maintained other errors.

The method of *Symmachus* in his tranſlation, is very different from that of *Aquila*, or of *Theodotion*. *Aquila* endeavours, in a cloſe and ſervile manner, to give the literal ſenſe, and ſignification, of every word of the text, not much regarding the coherence of the diſcourſe; ſo that his tranſlation was rather a dictionary for the literal ſignification of the terms, than a tranſlation expreſſing the ſenſe of the text. *Symmachus*, on the contrary, endeavoured to expreſs what he thought to be the general meaning of the text rather than the power of every word. *Theodotion* keeps the medium between *Aquila* and *Symmachus*; his verſion does not appear to be a paraphraſe, like that of *Symmachus*; nor a dictionary, like that of *Aquila*. He endeavours to give the ſenſe of the *Hebrew* text in *Greek* words anſwering to the *Hebrew*, ſo far as the different genius's of the two languages would allow.

We have now only ſome fragments of the verſions of theſe antient tranſlators, which have been gathered together by the great pains of *Montfaucon*, in two volumes, *folio*, intitled, *The Hexapla of Origen.*

The ancient fathers have ſpoken of certain heretics, called *Symmachians*; whom ſome think to have been the diſciples and followers of this *Symmachus*, the tranſlator.

SYMPHONY. This word is taken for the agreement of ſeveral voices, for a concert of ſeveral inſtruments, or for a particular ſort of inſtrument. St. *Luke* xv. 25. Vulgate. takes it in the

the firſt ſenſe, when he ſays, that the brother of the prodigal ſon, returning out of the field, heard in his father's houſe a concert of inſtruments, or voices: *Audivit ſymphoniam & chorum. Daniel* iii. 5, 7, 10, 15. takes it in the ſecond ſenſe, for an inſtrument of muſic, which was a viol, or ſome inſtrument approaching thereto. [How this *Greek* word might get into *Daniel*, which has been made an objection againſt the authenticity of this book, *Vide* DULCIMER, alſo FRAGMENT, No.]

SYNAGOGUE. This *Greek* word ſignifies either an aſſembly, or the place wherein an aſſembly meets. In the firſt ſenſe it is commonly underſtood of the church of the *Jews*, compared, or oppoſed, to that of the *Chriſtians*. St. *John*, Rev. ii. 9. iii. 9. ſpeaking of heretics calls them the *ſynagogue of Satan*.

The Vulgate, gives the name of princes of the *ſynagogue*, or of the aſſembly, *principes ſynagogæ*, to thoſe leading *Jews* who had the precedence among the people in the deſart. Exod. xxxiv. 31. Numb. iv. 34. xvi. 2. &c. We find alſo, *Synagoga Deorum*, *Synagoga potentium*, *Synagoga peccatorum*, *Synagoga populi*, *Synagoga ſuperborum*, for the aſſembly of the judges, of great men, of ſinners, of the people. Mention is made, 1 Macc. ii. 42. of the *ſynagogue* of the *Aſſideans*, who probably were a kind of ſect, or order of the *Jews*, which made a profeſſion of the ſtricteſt piety.

Synagogue commonly ſignifies a building where the *Jews* aſſembled, to pray, to read, and to hear the reading of holy books, and other inſtructions. It is often mentioned in the Goſpels, and the *Acts*, becauſe *Jeſus Chriſt*, and his apoſtles, generally frequented and preached in the *ſynagogues*. The origin of theſe *ſynagogues* is not very well known, and many learned men have thought them a late inſtitution. Yet we ſee ſome hints of them in the time of *Eliſha*. Devout perſons in the time of this prophet aſſembled to him on the ſabbath-day, to hear the law read to them. 2 Kings iv. 23. *Judith* paſſed the night in prayer, in a place of prayer at *Bethulia*. Judith vi. 21. Her hiſtory is commonly placed under *Manaſſeh*. The *Pſalmiſt* deſcribing the havoc made by the army of *Nebuchadnezzar* in *Jeruſalem*, ſays, *They have burned up all the ſynagogues of God in the land*. Pſalm lxxiv. 8. מועדי אל. The captive *Jews* beyond the *Euphrates* aſſembled to *Ezekiel*, to hear the word of the Lord. Ezek. xxxiii. 31. *Mordecai* made all the *Jews* of *Shuſhan* reſort to the place of prayer, to recommend to God the undertaking of queen *Eſther*. Eſth. iv. 16. The author of the third book of *Maccabees*, who lived under *Ptolemy Philopater*, king of *Egypt*, long before the perſecution of *Antiochus Epiphanes*, ſays, that the *Jews* of *Egypt* being delivered from the danger that threatened them, ſet up a place of prayer near *Alexandria*. 3 Mac. *c. ult.* See PROSEUCHA.

At the time of the *Maccabees*, *ſynagogues* became ſo frequent in *Iſrael*, that they were in almoſt every place in the country. *Maimonides* ſays, in *Tephilla*, cap. 11. ſect. 1. that wherever any *Iſraelites* were, they built a *ſynagogue*. It is affirmed, that in the city of *Jeruſalem* alone, were nearly five hundred. Every trading fraternity had one of their own, and even ſtrangers built ſome for their own nation. Hence, in the *Acts of the Apoſtles*, vi. 9. we find the *ſynagogues* of the *Alexandrians*, of the *Aſiatics*, of the *Cilicians*, of the freed-men, of thoſe of *Cyrene*, erected for ſuch inhabitants of theſe cities, or nations, as ſhould be at *Jeruſalem*.

A *Synagogue* was a public edifice, within, or without, the city, and generally in an elevated place. The *Jews* would have them more eminent than the other buildings, or private houſes; Generally they were covered, and thereby diſtinguiſhed from the *Proſeuchas*, which were commonly in the fields, and open. In the midſt of the *ſynagogue* was a deſk or pulpit, on which the book, or roll, of the law was read very ſolemnly. There likewiſe he ſtood who intended to harangue the people. At the higheſt part of the *ſynagogue*, towards the eaſt, and over againſt the door, which is always weſt, as far as can well be, is the cheſt or preſs, wherein the book, or roll, of the law is kept, wrapped up in fine embroidered cloth. The women are diſtinct from the men, and ſeated in a gallery incloſed with lattices; ſo that they may ſee and hear, but not be ſeen.

Every *ſynagogue* has its chief, or perhaps ſeveral chiefs and officers, according to the circumſtances of places. One is called *chazan*, who appoints and chants the prayers. Another who keeps the keys, and is a kind of church-warden, they call *ſciamas*, or ſervant. *Leo* of *Modena*, Ceremonies of the *Jews*, part i. cap. 10. The prince of the *ſynagogue* in the goſpel, called *Archiſynagogus*, angel of the *ſynagogue*, [ruler of the *ſynagogue*, Eng. Tr.] or ſage, in *Hebrew*, *Chacham*, preſides in the aſſemblies, and in judicial affairs which are ſometimes here decided, againſt thoſe who have given any ſcandal, and tranſgreſſed the law in any important matter; They inflict upon the guilty perſon thirty-nine ſtrokes with a whip. The ſame preſidents in-

vite thoſe to ſpeak in the *ſynagogue*, whom they think capable of it, and offer that honour to ſtrangers, if there be any who ſeem to have the gift of ſpeaking. Thus our Saviour often ſpoke in the aſſemblies; and St. *Paul*, being at *Antioch* of *Piſidia*, was invited by the princes of the *ſynagogue*, to addreſs them for their edification. Luke iv. 16. Matth. iv. 23. ix. 35. & *paſſim*. Acts xiii. 13, 14, 15.

The word *Synagoga*, as ſignifying a place of aſſembly, is uſed alſo to expreſs a *Chriſtian* church. For example, St. *James* ſays, ii. 2. *If there come unto your aſſembly* (or *ſynagogue*) *a man with a gold ring*, &c. And St. *Paul* ſays, Heb. x. 25. *Not forſaking the aſſembling of yourſelves together, as the manner of ſome is*, where the *Greek* reads *ſynagogue*.

The *Synagogue* of the freed-men, *Synagoga Libertinorum*, Acts vi. 9. was, according to many interpreters, that of thoſe *Jews*, who having been led captive by *Pompey* and by *Soſius*, *Joſeph. Antiq.* lib. xiv. cap. 7, 8, and *de Bello.* lib. i. cap. 5. and *Antiq.* lib. xiv. cap. 28. had afterwards recovered their liberty, and were retired to *Jeruſalem*, when *Tiberius* drove away the *Jews* out of *Italy*. *Tacit. Annal.* lib. ii. *Sueton.* in *Tiberio*, cap. 36. and *Joſeph Antiq.* lib. xvi. cap. 5. Others will have it, that St. *Luke* wrote *Lybiſtinorum*, and not *Libertinorum*; and that the *Lybiſtini* were people of *Libya*, in *Africa*, near *Egypt*. *Libertini* is not a *Greek* word, and *Lybiſtini* would better ſuit with the tenor of St. Luke's diſcourſe; but the manuſcripts are not favourable to this conjecture.

The *Jewiſh* authors give this general rule for the conſtruction of *ſynagogues*. Wherever there are ten *Batelnim*, a *ſynagogue* ought to be built. *Magilla* cap. 1. § 3. *Maimon. in Tephill. Vide & Lightfoot, Harm.* cap. 17. and in Matth. iv. 23. The ſignification of the word *Batelnim* has been controverted. *Buxtorf* thinks them to be perſons receiving a ſtipend for duly aſſiſting at divine ſervice, that there may be always ten perſons, at leaſt, to aſſemble together. *Lightfoot* imagines them to have been miniſters and officers of the *ſynagogue*. But the moſt probable opinion is, that they were perſons of a mature age, free, and competent to aſſiſt conſtantly at the ſervice, at leaſt, two days a week, beſide the ſabbath. So that always on theſe days there were preſent that number of aſſiſtants, without which the ſervice would not be performed. The three days of aſſembling were *Monday*, *Friday*, and *Saturday*, not including days of faſting, or ſolemn feſtivals.

The great ſynagogue. The *Hebrews*, *David Ganz*, *Chronic. Buxtorf. Tiberius*, cap. 10. give this name to a company of ſix-ſcore perſons, at the head of whom was *Ezra*, or *Eſdras*, at their return from the *Babyloniſh* captivity. This company was chiefly eſtabliſhed for two reaſons: *Firſt*, To take care of reſtoring the obſervation of the law, according to the ancient and approved practice, before the captivity. *Secondly*, To collect all the ſacred books into a body, and to compoſe thereof the canon of the holy Scriptures; and to give an exact and correct edition of them. They pretend, that after *Eſdras*, *Daniel* and his three companions *Shadrach*, *Meſhech*, and *Abednego*, held the firſt places; that *Simon the Juſt* was at the lower end of the aſſembly, and that all theſe were cotemporary.

But this diſpoſition cannot be ſupported by chronology; for *Simon the Juſt* lived long after *Daniel* and *Eſdras*. What appears to be moſt certain in this affair, is, that *Eſdras* began the reformation now mentioned; that it was continued by others of the wiſer and more enlightened *Jews*, and was at laſt compleated, eſpecially as to the canon of Scripture, under *Simon the Juſt*, who was made high-prieſt A. M. 3702, *ante* A. D. 302; and who died A. M. 3711.

SYNTYCHE, Συντύχη, *that ſpeaks or diſcourſes*: from the *Greek* συντυγχάνω, *to converſe*.

SYNTYCHE, mentioned by St. *Paul*, Phil. iv. 2. was a woman illuſtrious for virtue and good works, and who was, as it were, at the head of the church at *Philippi*, with another woman called *Euodias*. *Chryſoſt. Theodoret. Eſt. Zanch. Menoc.* &c. in *Philipp.* iv. It is thought St. *Paul* ſpeaks of them when he ſays, *Help thoſe women which laboured with me in the Goſpel.* But ſome difficulties had happened between them, and therefore the apoſtle exhorts them *to be of the ſame mind in the Lord.* We know no particulars of their lives, *Syntyche* is ſet down *July* 22, and the martyrologies inſinuate, that her body reſts at *Philippi*, in *Macedonia*.

SYRACUSE, Συρακῶσαί, *that draws violently*, from the *Greek*, σύρω, and ἀκωσα.

SYRACUSE, a famous city in *Sicily*, on the eaſtern coaſt of the iſland.

SYRIA, ארם, συρία, *Syria*, or *Meſopotamia*, *ſublime*, or *that deceives*; from רמה *ramah*.

SYRIA, in *Hebrew*, Gen. x. 22, ארם, *Aram*, from the name of the patriarch who peopled the chief provinces of it. *Vide* ARAM. The *Arameans*, or *Syrians*, poſſeſſed *Meſopotamia*, *Chaldea*, and part of *Armenia*. *Syria*, properly ſo called, comprehended between *Euphrates* eaſt, the *Mediterranean* weſt, *Cilicia* north, *Phenicia*, *Judea*, *and Arabia deſerta*, ſouth. The *Hebrews* were

were originally *Arameans*, ſince they came into *Meſopotamia*, and therefore it is ſaid, that *Jacob* was a poor *Aramean*. Deut. xxvi. 5. It is certain, however, that he was not deſcended from *Aram*, but from *Arphaxad*, another ſon of *Shem*. *Amos* ix. 7. ſeems to ſay, that the Lord brought the *Aſſyrians*, or *Aram*, from *Kir*, as he had brought the *Philiſtines* from *Caphtor*. *i. e.* that *Aram*, or his poſterity, came to dwell in *Syria*, when they quitted the neighbourhood of the river *Cyrus*, in *Armenia*.

Syria of the two Rivers, or *Meſopotamia* of *Syria*, (Vulgate) or *Aram Naharaim*. (*Hebrew*) is comprehended between the two rivers *Tigris* and *Euphrates*.

Syria of Damaſcus, that of which *Damaſcus* was the capital, extended eaſtward along mount *Libanus*. Its limits varied according as the princes that reigned at *Damaſcus* were more or leſs powerful.

Syria of Zobah, or *Soba*, or *Sobal*, as it is called by the Septuagint, was probably *Cœle-Syria*, or *Syria* the hollow. Its capital was *Zobah*, a city unknown, unleſs it be the *Hoba* or *Hobal*, north of *Damaſcus*. Gen. xiv. 15. See HOBAL or ABILA.

Syria of Maachah, or of *Beth-maacah*, or of *Machati*, was alſo towards *Libanus*. 2 Sam. x. 6, 8. 1 Kings xiii. 20. 2 Kings xv. 29. It extended beyond *Jordan*, and was given to *Manaſſeh*. Deut. iii. 14. Joſh. xiii. 4. See MAACHAH.

Syria of Rohob, or *Rehob*, was that part of *Syria* of which *Rehob* was the capital. But *Rohob* was near the northern frontier of the *Land of Promiſe*, Numb. xiii. 21. on the way, or paſs, that leads to *Emath*, or *Hamath*. It was given to the tribe of *Aſher*, and is contiguous to *Aphek*, which was in *Libanus*. Joſh. xix. 28, 30. and xxi. 31. *Laiſh*, otherwiſe called *Dan*, ſituate at the fountains of *Jordan*, was in the country of *Rohob*. Judg. i. 31. *Hadadezer*, king of *Syria* of *Zobah*, was ſon of *Rehob* or *Rohob*, or perhaps a native of the city of this name. 2 Sam. viii. 3, 12. The *Ammonites* called to their aſſiſtance againſt *David*, the *Syrians* of *Rehob*, of *Zoba*, of *Maachah*, and of *Iſh-tob*. 2 Sam. x. 6, 8.

Syria of Tob, or of *Iſhtob*, or of the land of *Tob*, or of the *Tubieni*, as they are called in the *Maccabees*, was in the neighbourhood of *Libanus*, the northern extremity of *Paleſtine*. Jud. xi. 3, 5. 1 Macc. v. 13. 2 Macc. xii. 17. See TOB. When *Jephthah* was baniſhed by his brethren from *Gilead*, he withdrew into the land of *Tob*.

Syria of Emath, or *Hamath*, that of which the city *Hamath*, on the *Orontes*, was the capital. See HAMATH.

Syria, without any other appellation, ſtands for the kingdom of *Syria*, of which *Antioch* became the capital after the reign of the *Seleucidæ*.

Cœlo-Syria, or *Cœle-Syria*, or the lower *Syria*, occurs in ſeveral places of the *Maccabees*. 1 Macc. x. 69. 2 Macc. iii. 5, 8. iv. 4. viii. 8. Κοιλη Συρία. *Cœle-Syria*. Strabo lib. xvi. Ιδίως ἡ πῶ Λιβάνῳ καὶ Ανλιλιβάνῳ ἀφωρισμένη. The word *Cœle-Syria*, in the *Greek*, ſignifies *Syria cava*, or *Syria* the hollow, or deep. It may be conſidered, ſays *Strabo*, either in a proper and reſtrained ſenſe, as comprehending only the tract of land between *Libanus* and *Antilibanus*; or in a larger ſignification, and then it will comprehend all the country in obedience to the kings of *Syria*, from *Seleucia* to *Arabia* and *Egypt*.

Syria of Paleſtine, *Syria Paleſtina*, is read in ſome authors, *Herodot.* lib. iii. cap. 5. lib. ii. cap. 104. *Ammian. Marcel. Hiſt.* lib. xiv. and *Joſephus*, *Antiq.* lib. x. cap. 7. *de Bello*, lib. v. cap. 14. himſelf ſometimes comprehends *Paleſtine* under *Syria*, becauſe this province was long under the government of the kings of *Syria*, who appointed governors here.

Syria at firſt was governed by its own kings, each of which reigned in his own city, and territories. *David* ſubdued them about A. M. 2960, *ante* A. D. 1044. 2 Sam. viii. 16. On occaſion of his war againſt the *Ammonites*, to whom the *Syrians* gave aſſiſtance. 2 Sam. x. 6, 8, 13, 18, 19. They continued in ſubjection till after the reign of *Solomon*, when they ſhook off the yoke, and could not be reduced again, till the time of *Jeroboam* II. king of *Iſrael*, A. M. 3179. *Rezin*, king of *Syria*, and *Pekah*, king of *Iſrael*, having declared war againſt *Ahab*, king of *Judah*; this prince found himſelf under a neceſſity of calling to his aſſiſtance *Tiglath-pileſer*, king of *Aſſyria*, who put *Rezin* to death, took *Damaſcus*, and tranſported the *Syrians* out of their country to beyond the *Euphrates*. From that time *Syria* continued in ſubjection to the kings of *Aſſyria*. Afterwards it came under the dominion of the *Chaldeans*; then under that of the *Perſians*; laſtly, it was reduced by *Alexander* the Great, and was ſubject to all the revolutions that happened to the great empires of the eaſt.

After the death of *Alexander*, A. M. 3681, *ante* A. D. 323; his empire was divided among his principal officers, who at firſt aſſumed the title of governors; afterwards that of kings.

3682 *Seleucus* I. named *Nicator*, or *Nicanor*, head of the family of kings called *Seleucidæ*, took the diadem, and the name of king of *Syria*, A. M. 3682, and reigned forty-two years. He died A. M. 3724, *ante* A. D. 280.

3724 *Antiochus* I. ſurnamed *Soter*, reigned nineteen years.
3743 *Antiochus* II. ſurnamed *Theos*, fifteen years.
3759 *Seleucus* II. ſurnamed *Callinicus* or *Pogon*, *i. e.* bearded; reigned twenty years..
3778 *Seleucus* III. ſurnamed *Keraunus*, or *Thunder*, reigned three years.
3781 *Antiochus* III. ſurnamed *Magnus*, reigned thirty-ſix years.
3816 *Seleucus* IV. ſurnamed *Philopater*, reigned twelve years.
3828 *Antiochus* IV. ſurnamed *Epiphanes*, ſon of *Antiochus* the Great, and brother of *Seleucus* IV. reigned eleven years.
3840 *Antiochus* V. ſurnamed *Eupator*, two years.
3842 *Demetrius* I. ſurnamed *Soter*, ſon of *Seleucus* IV. reigned twelve years.
3854 *Demetrius* II. ſurnamed *Nicator*, reigned ten years, with much perplexity. He had for competitors *Alexander Balas*, or *Belles*, and *Antiochus Theos*, ſon of *Balas*. *Demetrius Nicator* died A. M. 3864, and *Alexander Balas* A. M. 3859, and *Antiochus Theos* his ſon, having begun to reign under the regency of *Tryphon* A. M. 3860, was put to death in 3861, and the kingdom was uſurped by *Tryphon*, who was alſo put to death in 3866.
3864 *Antiochus* VI. ſurnamed *Pius*, or *Soter*, or *Sidetes*, *i. e* the fiſher or hunter, brother to *Demetrius Nicanor*, reigned about ten years, when he was put to death by the *Parthians*.
3873 *Demetrius* III. ſurnamed *Nicanor*, aſcending the throne, had for competitor *Alexander Zebina*. *Demetrius* was overcome, and ſlain in 3878, as was *Zebina* 3882.
3878 *Seleucus* V. ſon of *Demetrius Nicanor*, reigned one year in great uneaſineſs.
3882 *Antiochus* VII. ſurnamed *Gryphus*, or *Philometer*, diſpoſſeſſed *Zebina* in 3882, and reigned eight years in peace. Then *Antiochus*, ſurnamed *Cyzicenus*, his brother, roſe againſt him, and overcame him in 3892. They divided the kingdom. *Antiochus Gryphus* died in 8910, having reigned in all about twenty-nine years; and *Antiochus Cyzicenus*, his brother, was overcome and put to death the ſame year, by *Seleucus*, the ſon of *Gryphus*.
3910 *Seleucus* VI. ſon of *Gryphus* reigned but one year. He was conquered and deprived of his kingdom A. M. 3911, by *Antiochus Euſebes*, ſon of his uncle *Antiochus Cyzicenus*, and was put to death the ſame year, at *Mopſueſta* in *Cilicia*.
3911 *Antiochus* VIII. ſurnamed *Euſebes*, reigned in trouble two years. His competitors were *Antiochus* and *Philippus*, brothers to his uncle *Seleucus*, and *Demetrius Eucærus*, ſon of *Antiochus Gryphus*, who overcame him, and forced him to take refuge among the *Parthians*, A.M. 3912.
3912 Thus was *Syria* divided between *Philip* and *Demetrius Eucærus*, of which the latter reigned at *Damaſcus*. But the *Syrians* finding the kingdom almoſt ruined by theſe civil wars, ſome would have called in king
3921 *Mithridates*, others *Ptolemy Lathurus*, king of *Egypt:* at laſt they agreed on *Tigranes*, king of *Armenia*, who governed *Syria* eighteen years, from A.D. 3921 to 3939.
3932 to 3939 *Antiochus* XI. ſurnamed *Aſiaticus*, and his brother, ſons of *Antiochus Euſebes*, who ſtill had poſſeſſion of that part of *Syria* which *Tigranes* had not ſeized, went to *Rome* A.M. 3932, to ſolicit the kingdom of *Egypt* of the ſenate, which they pretended to claim in right of their mother *Cleopatra*, ſurnamed *Selene*. But *Tigranes* having put *Selene* to death in 3934, *Antiochus Aſiaticus* loſt all hopes of obtaining *Egypt*, and returned into *Syria* in 3935, where he reigned four years, till *Pompey* having reduced *Syria* into a *Roman* province, A.M. 3939, this monarchy became extinct, having ſubſiſted two hundred and fifty-ſeven years.

SYRIA-ZOBAH, ארם־צובה, *Syria* of *Zobah*, *Heb. Aram-Sobah. Lifted up, and fighting.*

SYROPHŒNISSA, Συροφοινίσσα, who is a *Syrophenician, red*, or *purple, drawn to*; from the *Greek* σύρω, *I draw*, and φοίνιξ, *red, palm-tree*, or *of purple;* or perhaps *Syro* may come from *Zur*, *Tyre*, and *Phœnix* from בנ ענק *bene Anak*, *ſons of Anak*, or *the Anakim*, giants of the land of *Canaan*.

SYRO-PHENICIA, is *Phenicia* properly ſo called, of which *Sidon*, or *Zidon* was the capital; which having by right of conqueſt been united to the kingdom of *Syria*, added its old name *Phenicia* to that of *Syria*; the *Canaanitiſh* woman is called a *Syro-phenician*, *Mark* vii. 26. becauſe ſhe was of *Phenicia*, which was then conſidered as making part of *Syria*. St. *Matthew*, who wrote in *Hebrew* or *Syriac*, calls her a *Canaanitiſh* woman, Matt. xv. 22. 24. becauſe this country was really peopled by the *Canaanites*, *Sidon* being the eldeſt ſon of *Canaan*. Gen. x. 15.

SYRTIS, Σύρτις, *that draws*, or *attraction*; from the *Greek* σύρω, *I draw*.

T.

TAANACH, תענך, θααναὰχ, *thenach*, *Vulgate*, Joſh. xvii. 11. *Who humbles thee*, or *anſwers thee*, or *afflicts thee*; from ענה *hanah*, and the pronoun ך *ac*, *thou*, *thee*.

TAANATH-SHILOH, תאנת־שלח, θηναθασελὼ, *that ruins, or breaks the fig-trees or figs*; from נתש *nataſh*, *to ruin*, *to tear up*, *to demoliſh*, and תאן *taan*, *a fig-tree*: otherwiſe, *fig-tree of error and lying*; from the ſame *taan*, and שלח *ſhalah* or *ſhal*, *miſtake*: otherwiſe, *figs of abundance*; or *of peace*; from שלו *ſhalo*, *peace*, &c.

TABATHA, a town or village five miles from *Gaza*, ſouth. *Nicephorus Caliſtus* places *Tabatha*, or *Thabaſa*, fifteen miles from *Gaza*.

TABBAOTH, טבעות, otherwiſe *Tabboth*, *rings*, *jewels*; from טבעת *tabahath*: otherwiſe, *plunged*, or *ſunk*; from טבע *tabaha*: *good time*; from טוב *tob*, *good*, *and* עת *heth*, *time*.

TABBATH, טבת, ταβὰθ, *good*, or *goodneſs*; from טוב *tob*, *good*.

TABBATH. When the *Midianites* in the time of *Gideon*, turned their arms on themſelves, they fled to *Beth-ſhittah*, to the eminence of *Abel-meholah*, to *Tabbath*. Judges vii. 22. Where this *Tabbath* was is unknown, unleſs it be *Thebes*, three miles from *Scythopolis*.

TABEAL, טבאל, *good God*; from טוב *tob*, *good*, and אל *el*, *God*.

TABEAL, or *Tabeel*. The two kings *Rezin* and *Pekah*, having declared war againſt king *Ahab*, reſolved to place on the throne of *Judah* the ſon of *Tabeal*, Iſaiah vii. 6. We have no knowledge of this man, [except he be *Tab-Rimmon*.]

TABEEL, טבאל, *Vulgate*, *Thabeel*, from the ſame.

TABEEL. One who oppoſed the re-eſtabliſhment of the temple, Ezra iv. 7.

TABERAH, *burning*.

TABERAH, or *Tabeera*, an encampment of *Iſrael* in the Deſart, Numb. xi. 3. Deut. ix. 22. They named it *Burning*, becauſe a fire from the tabernacle of the Lord burned a great part of the camp.

TABERNACLE; in *Latin*, *tabernaculum*; in *Greek* Σκήνη, *ſcene*; in *Hebrew* אהל, *ohel*; which properly ſignifies a tent. The patriarchs lived in tents, or tabernacles. In the camp of *Iſrael* under *Moſes*, were two tabernacles; the firſt, *tabernaculum conventûs*, the tent of the congregation, was that wherein the people aſſembled for diſpatch of their ordinary ſecular affairs. The other was, *tabernaculum teſtimonii*, the tent of teſtimony, or, the tabernacle of the Lord, or ſimply, the tabernacle. Here the *Iſraelites*, while in the wilderneſs, performed religious exerciſes, offered ſacrifices, worſhip, &c.

This tabernacle, was an oblong ſquare, thirty cubits in length; ten in breadth; ten in height. It was divided into two parts. The firſt was called the *ſanctum*, or holy place; twenty cubits long, and ten wide. Herein were placed the table of ſhew-bread, the golden candleſtick, and the golden altar of incenſe. The ſecond part was the ſanctuary, or *ſanctum ſanctorum*, whoſe length was ten cubits, and breadth the ſame. Herein was the ark of the covenant. The ſanctuary was divided from the *ſanctum* by a curtain, or veil, of very rich cloth, which hung on four pillars of *ſhittim* wood, covered with plates of gold. The *ſanctum* was alſo cloſed in front by a veil, hung on five pillars of *ſhittim* wood, overlaid with plates of gold, their baſes being of braſs.

On the *weſt*, *north*, and *ſouth* ſides, the tabernacle was incloſed by boards, or planks, of *ſhittim*-wood, overlaid with plates of gold, having baſes of braſs. Theſe boards were eight in number on the *weſt* ſide, but twenty on the *north* and *ſouth* ſides. They were all ten cubits high, and in breadth each was a cubit and half. They were let into each other, by two tenons above, and below. And as the whole of the tabernacle was moveable, and might be taken down, theſe boards were carried by two baſes, wherein were two mortice-holes, by which they were joined together. To ſupport them, each had five golden rings, at proper diſtances; through which were paſſed five poles of *ſhittim*-wood, covered with plates of gold, which ſupported the whole.

The tabernacle had no window. It was covered by ſeveral curtains; the firſt, on the inſide, was of the colour of hyacinth, ſtriped with purple, ſcarlet, and crimſon. Over this were others of goats hair, which hindered the rain from penetrating, and preſerved the rich curtains. There were none of theſe curtains in front, but only on the ſides, and behind; ſo that at the entrance of the tabernacle the firſt rich curtain afore-mentioned, might be ſeen, which incloſed the whole front. Over theſe veils of goats hair were two others; one of ſheep-ſkins dyed red, the other of ſheep ſkins dyed azure-blue.

Around the tabernacle was a large oblong court, in length an hundred cubits, in breadth fifty. This ſpace was encompaſſed by pillars overlaid with plates of ſilver, with capitals of ſilver, but their baſes of braſs. There were ten pillars to the *weſt*, ſix to the *eaſt*, twenty to the *north*, and twenty to the *ſouth*. On theſe pillars hung curtains made of twined linen-thread, or net-work, which ſurrounded the tabernacle; except at the entrance of the court, which was cloſed by another curtain of richer materials, having embroidered work of hyacinth, purple, and ſcarlet. This entrance was twenty cubits wide; the curtain was of the ſame length, and was ſuſtained by four pillars overlaid with plates of ſilver, whoſe capitals and baſes were of braſs.

In this court, and oppoſite to the entrance of the tabernacle, or *Sanctum*, ſtood the altar of burnt-offerings, on which were burned all the ſacrifices. Here was alſo water for the uſes of the prieſts. The laity brought their victims as far as the altar: there they were killed, ſkinned, and offered to the Lord, according to their ſeveral rites and ceremonies.

The entrance of the tabernacle looked *eaſt*; the ſanctuary *weſt*; and the two ſides *north* and *ſouth*. This tent was, as it were, the dwelling of the God of *Iſrael*, who was conſidered as reſiding in the midſt of the camp. Round about it were encamped the tribes: *Judah*, *Zebulun* and *Iſſachar*, to the *eaſt*; *Ephraim*, *Benjamin* and *Manaſſeh*, to the *weſt*; *Dan*, *Aſher* and *Napthali*, to the *north*; *Reuben*, *Simeon* and *Gad*, to the *ſouth*. The tribe of *Levi*, being entirely employed in ſacred ſervice, were placed all round the tabernacle; *Moſes* and *Aaron* were to the *eaſt*, the family of *Gerſhom*, *weſt*, that of *Merari*, *north*, and that of *Kohath*, *ſouth*.

The prieſts entered the *ſanctum* every morning to offer incenſe; and to put out the lamps; and every evening they went in to light them again. Every morning and evening they offered a lamb for a burnt ſacrifice on the brazen altar.

The tabernacle of the covenant was erected and conſecrated at the foot of mount *Sinai*, the firſt day of the firſt month of the ſecond year after the coming out of *Egypt*, A.M. 2514, *ante* A.D. 1490.

Spencer has endeavoured to prove, *de legib. Hebr. Ritual. Diſſert.* 1. lib. 3. that this tabernacle, the ark, the cherubim, &c. were imitations of the worſhip of the *Egyptians*, and other idolatrous people, to their gods; and that the Lord appointed them to his people out of pure condeſcenſion; deſigning to ſtop their ſtrong inclination for idolatry, by ſanctifying theſe cuſtoms and correcting them; by cutting off all ſuch practices as were impious, ſuperſtitious, or idolatrous, with which the pagans had polluted them.

He undertakes to prove this opinion by a compariſon between theſe and the portative temples of the heathen, and of the tents in which they encloſed what was moſt ſacred and venerable in their religion. It is certain the *Gentiles* carried their gods with them in their journies, and in proceſſions on the ſhoulders of their prieſts. *Apuleius*, *Metam.* lib. xi. deſcribes the pomp, or proceſſion of the goddeſs *Iſis*. *Virgil* ſpeaks of the *Trojan* deities carried by *Æneas* in his travels:

Errantesque deos, agitataque numina Trojæ.

He founds his opinion on that famous paſſage of *Amos* v. 25, 26. Acts. vii. 42. *Have ye offered unto me ſacrifices and offerings in the wilderneſs forty years, O houſe of Iſrael? But ye have born the tabernacle of your Moloch, and Chiun your images, the ſtar of your god, which ye made to yourſelves.* Here, ſays he, is the tabernacle of *Moloch* and of *Remphan*, which the *Iſraelites* carried with them in the deſart, even under the very noſe of *Moſes*. Therefore to obviate their violent prepoſſeſſion toward viſible gods and their worſhip, *Moſes* himſelf gives them a tabernacle, an ark, with ſacrifices and rites, but purged from idolatry and ſuperſtition. *Vide* FRAGMENTS, No. CCXIII. page 52.

TABERNACLE *of Moloch*. See MOLOCH, and SUCCOTH-BENOTH, and FRAGMENTS,

TABERNACLE, in the ſenſe of a houſe or dwelling. The old teſtament is full of theſe kinds of expreſſions: *Iſrael* dwelt in peace in their tabernacles: *Iſrael* return to your tabernacles: every one returned to his own tabernacle. And theſe are to be underſtood literally, in ſome caſes. As when mention is made of the patriarchs, in the land of *Canaan* before their going into *Egypt*: their dwellings were only in tents; they built no houſes

houſes, and inhabited no cities. The ſame of an army in the field, which abode in tents, or tabernacles. But in a multitude of places, by tent, or tabernacle, a houſe is to be underſtood. The *Hebrews* having long dwelt under tents before they went down into *Egypt*, and afterwards in their pilgrimages in the wilderneſs, brought this kind of ſpeaking into uſe. *Vide* FRAGMENTS, No. CCVI. page 26.

This name is alſo given to the temple of *Solomon*, though that was built of very ſolid materials; and perhaps becauſe its conſtruction had great reſemblance to the tabernacle of *Moſes*. So, *David* ſays Pſalm cxxxii. 3, 7. he would not allow himſelf any reſt, till he had built a tabernacle to the Lord. Pſalm lxxiv. complains, that the *Chaldeans* or *Syrians* had defiled the tabernacle of the Lord.

Tabernacle is ſometimes put for heaven, for the dwelling place of the bleſſed. Pſalm xv. 1. Pſalm lxi. 4. *I will abide in thy tabernacle for ever.* And Pſalm lxxxiv. 1. *How amiable are thy tabernacles, O Lord of Hoſts!* Theſe paſſages may be alſo literally explained of the temple of *Jeruſalem:* but it appears from the new teſtament, that the *Jews* often underſtood heaven by ſuch forms of ſpeech. Our Saviour adviſes us to make friends of the *Mammon* of unrighteouſneſs that they may receive us into everlaſting tabernacles. Luke xvi. 9. And St. *Paul* ſays to the *Hebrews* viii. 2. *Jeſus Chriſt* was *a miniſter of the ſanctuary and of the true tabernacle, which the Lord pitched and not man.* And Heb. ix. 11. *But* Chriſt *being come an high-prieſt of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to ſay, not of this building.* See Rev. xiii. 6. xxi. 3. St. *Paul* alſo ſpeaks of his own body, as of a tent or tabernacle; 2 Cor. v. 4. *For we that are in this tabernacle do groan, being burthened.* And St. *Peter* 2 Pet. i. 13. 14.; *I think it meet, as long as I am in this tabernacle, to ſtir you up, by putting you in remembrance, knowing that ſhortly I muſt put off this my tabernacle.* [RESIDENCE.]

The tabernacle of *David* that God was to raiſe, Amos ix. 11. Acts xv. 16. is the church of *Chriſt*, which is the houſe of *Jeſus Chriſt*, the offspring of *David*, and heir of the promiſes made to that patriarch.

The feaſt of TABERNACLES; called John vii. 2. Σκηνοπηγία. *Scenopegia, i. e.* the feaſt wherein they ſet up tents or tabernacles. *Vide* alſo 1 Macc. x. 21. 2 Macc. i. 8. 18. In *Hebrew* חג הסכות *Chag haſſuchoth, the feaſt of tents*, Lev. xxiii. 42, 43, 44. becauſe it was kept under green tents, or arbours, in memory of their dwelling in tents in the paſſage through the wilderneſs. It was one of the three great ſolemnities of the *Hebrews:* wherein all the males were obliged to appear before the Lord. It was celebrated after harveſt, on the fifteenth of *Tizri*; which was the firſt month of the civil year, and anſwers to *September*. Herein they returned thanks to God for the fruits of the earth then gathered in. Exod. xxiii. 16. The feaſt continued eight days; but the firſt day and the laſt were the moſt ſolemn, Levit. xxiii. 34, 35, &c. It was not allowed to do any labour on this feaſt; and particular ſacrifices were offered in it.

The firſt day of the feaſt they cut down branches of the handſomeſt trees, with their fruit; branches of palm-trees, or ſuch as were fulleſt of leaves, and boughs of the willow-trees that grew by water-courſes. The neateſt of theſe branches they carried in ceremony to the ſynagogue, where they performed what they called *Lulab, i. e.* holding in their right hand a branch of a palm-tree, three branches of myrtle, and two of willow, tyed together; and having in their left hand, a branch of a citron with its fruit; they brought them together waving them towards the four quarters of the world, and ſinging certain ſongs. Theſe branches were alſo called *Hoſanna*, becauſe they cried *Hoſanna!* not unlike what the *Jews* did at our Saviour's entry into *Jeruſalem*. Matt. xxi. 8, 9. On the eighth day they performed this ceremony oftener, and with greater ſolemnity, than on the other days of the feaſt: wherefore they called this day *Hoſanna Rabbah*; or, the great *Hoſanna*. *Vide* FRAGMENTS, No.

The *Jews* acquaint us, that every *Iſraelite*, on the feaſt-day, in the morning, was obliged to bring theſe branches of trees, on penalty of faſting all that day. Then they made a proceſſion round the altar of burnt offerings, ſhaking their branches, and ſinging. At preſent, they carry theſe branches into the ſynagogue, and provide themſelves with oranges and citrons, in countries where they do not grow. They make it a part of their ceremony to take a turn round the deſk in the middle of the ſynagogue, once a day at leaſt; and they eat nothing till they have done this.

The Pſalm cxviii. *O give thanks unto the Lord, for he is good——Let Iſrael now ſay*, &c. ſeems to have been ſung at the feaſt of tabernacles. The *Pſalmiſt* makes a plain alluſion to it, ver. 25, 26, 27, &c. *Save now, I beſeech thee, O Lord, O Lord I beſeech thee ſend now proſperity. Bleſſed he be that cometh in the name of the Lord, &c.*

the *Hebrew* ſays, *ana Jehovah*, &c. which words the *Jews* ſing even to this day, when they make a proceſſion about their deſk, at the feaſt of Tabernacles; and which were ſung at our Saviour's triumphal entry into *Jeruſalem*.

Probably on occaſion of theſe ceremonies, *Plutarch* ſays, *Sympoſ. Prob.* 5. the *Hebrews* kept this feaſt in honour of *Bacchus*. They enter, ſays he, into their temple, carrying vine-branches and wands in their hands; but what they do there, I know not. He calls theſe feaſts *Cladophoria*, and *Thyrſophoria*; and, as in the feaſt of *Bacchus*, the heathen carried green branches wrapt about their wands, which the *Greeks* call *Thyrſos*, he concluded from thence that probably the *Jews* by the ſame ceremony would do honour to *Bacchus* in this ſolemnity. *Joſephus*, ſpeaking of this feaſt, uſes the *Greek* word *Eireſione*, which ſignifies a poſy, or bundle, compoſed of a branch of olive wrapt about with wool, upon which were hung various fruits; which a child, whoſe father and mother were ſtill living, uſed to lay at the door of *Apollo*'s temple, (for ſo the *Greeks* underſtand *Eireſione.)* But *Joſephus* explains himſelf, by ſaying, that among the *Hebrews* it was a wreath, or poſy, of myrtle, willow, and ſprigs of the palm-tree, on which citrons were hung. It is obſervable, that though *Moſes* does not expreſsly mention myrtle, yet *Nehemiah* viii. 15. *Joſephus*, the *Rabbins*, and the *Syriac*, notice it as neceſſary in this ceremony; and the *Jews* underſtand of this tree what *Moſes* ſays, Levit. xxiii. 40. *And ye ſhall take you, on the firſt day, the boughs of goodly trees, branches of palm-trees, and the boughs of thick trees, and willows of the brook; and ye ſhall rejoice before the Lord your God ſeven days.*

The firſt day of the feaſt, beſides the ordinary ſacrifices, they offered as a burnt offering thirteen calves, two rams, and fourteen lambs; with offerings of flour and libations of wine. They offered alſo a goat for a ſin-offering. Numb. xxix. 12, 13, 14, &c.

The ſecond day they offered twelve calves, two rams, and fourteen lambs, for a burnt-offering, with their offerings of flour, oil, and wine. They offered alſo a goat for a ſin offering; and this beſide the ordinary morning and evening ſacrifices, which were never interrupted, nor thoſe offered by the *Iſraelites* from private devotion, or for expiation of ſin. Theſe we now mention were offered in the name of the whole people of *Iſrael*. On the third, fourth, fifth, ſixth and ſeventh days of the feaſt were offered the ſame ſacrifices as on the ſecond day; with this difference, that every day they diminiſhed from the former by one calf; ſo that on the third day they offered eleven, on the fourth ten, on the fifth nine, on the ſixth eight, and on the ſeventh but ſeven. But the eighth day, which was kept with the greateſt ſolemnity, they offered but one calf, one ram, and ſeven lambs for a burnt offering; and one goat for a ſin-offering; with the other accuſtomed offerings, and libations.

We are aſſured, that on the eighth day of the feaſt the *Jews* preſented at the temple the firſt fruits of their later crop, *i. e.* of ſuch things as were the ſloweſt in coming to maturity; that they drew water out of the fountain of *Siloam*, which was brought into the temple, and, being firſt mingled with wine, was poured out by the prieſts at the foot of the altar of burnt offerings. [I ſuppoſe that ſometimes, "*blood and water*," might flow together.] The people in the mean time ſung theſe words of the prophet *Iſaiah* xii. 3. *Therefore with joy ſhall ye draw water out of the wells of ſalvation.* It is ſaid this ceremony was inſtituted by *Haggai* and *Zechariah*, at the return from the captivity; and ſome ſuppoſe that *Jeſus Chriſt* alluded to it, John vii. 37, 38. when he cried in the temple, on the laſt day of the feaſt of tabernacles, *If any man thirſt, let him come unto me and drink. He that believeth on me, as the ſcripture hath ſaid, out of his belly ſhall flow rivers of living water.* Meaning, according to St. *John*'s obſervation, the Holy Ghoſt, given to thoſe who believed on him. Some commentators think, that at this feaſt were rehearſed the *Pſalms* viii, lxxxi, and lxxxviii, entitled *pro torcularibus*, for the preſſes. But *Leo* of *Modena* ſays, they rehearſed thoſe *Pſalms* whoſe titles are *Hallelujah*, or praiſe God, *i. e.* cxi. cxii. cxiii. cxvi. cxvii. cxviii. *Ceremonies of the* Jews. p. 2. cap. 7. *Vide* FRAGMENT, No. 318, p. 23.

The ſame author tells us, that the modern *Jews* not having the opportunity of going to the temple, nor of performing the ceremonies preſcribed by *Moſes*, make each for himſelf, in ſome open place, a bower, or arbour, of branches of trees, hung around, and adorned as much as they can. Here they eat and drink, and ſome even lie; at leaſt, they paſs as much time here as they uſed to paſs in their houſes, and this during the whole eight days of the feſtival. Sickneſs or old age is diſpenſed with from this ceremony; and when it rains very hard they retire to their houſes; for theſe bowers are not made to keep out the weather. Munſter. *in* Levit. xxiii. *Leo* of *Modena* adds, that though *Moſes* appointed but eight days for this feaſt, yet cuſtom and the devotion of the people have added a ninth. On the

the ſeventh day of the feaſt, which they call *Hoſanna Rabba*, they quit their myrtle and palm branches, and take only thoſe of willow, with which they make ſeven turns round the deſk in their ſynagogue, ſinging the xxixth *Pſalm*; *Give unto the Lord, O ye mighty*, &c. The ninth and laſt day, which is an inſtitution of the *Rabbins*, is called *the joy of the law*, becauſe on this they compleat the reading of the pentateuch.

TABITHA, טביתה, ταβιθὰ, or *Dorcas*; *wild goat*, or *kid*. The *Syriac* word *Tabitha*, ſignifies *clear-ſighted*.

TABITHA. A chriſtian widow who lived at *Joppa*, who abounded in alms-deeds, and other good works. She fell ſick A.D. 34, of which ſickneſs ſhe died; after ſhe had been waſhed, as cuſtomary, ſhe was laid out on a table in an upper chamber, in order to be put into her coffin; and it being known that St. *Peter* was at *Lydda*, which was not far from *Joppa*, he was deſired to come over. He ſoon came, and was conducted to the chamber were the corpſe lay: the widows preſented themſelves to him, weeping, and ſhewed the cloaths that *Tabitha* had made for them. *Peter* cauſed all to go out, betook himſelf to prayer; and turning to the body ſaid, *Tabitha*, ariſe: ſhe immediately opened her eyes, and ſeeing *Peter*, ſhe ſat up. Then he called the ſaints and widows, and preſented *Tabitha* to them. Acts ix. 36.

TABLES *of the law*, given to *Moſes* on mount *Sinai*; they were written by the finger of God, and contained the ten commandments, *Exod.* xx. Many queſtions have been ſtarted, about theſe tables, their matter, their form, their number, who wrote them, and what they contained. Some oriental authors, ſays *D'Herbelot Bibl. Orient.* p. 649. make them ten in number, others ſeven; but the *Hebrews* reckon only two. Some ſuppoſe them to have been of wood, others of precious ſtone. And theſe are divided, ſome ſuppoſing them to have been of ruby, or carbuncle; but the greater part are for carbuncle. Thoſe who make them of wood, ſuppoſe it to have been a wood called *Sedr*, or *Sedras*, which is a kind of *Lotum*, with which the *Muſſulmen* ſuppoſe their paradiſe to be planted.

Moſes obſerves, that theſe tables were written on both ſides. Many think they were tranſparent, ſo that they might be read through; on one ſide towards the right, and on the other ſide towards the left. Others, that the lawgiver makes this obſervation, becauſe generally, in writing tables, they only wrote on one ſide. Others thus tranſlate, *they were written on the two parts that were contiguous to each other:* becauſe, being ſhut upon one another, the two faces on which was the writing touched one another, ſo that no writing was ſeen on the outſide. Some think the ten commandments were wrote on each of the two tables; others, that the ten were divided; five on one table, and five on the other. Some make the tables to have been of ten or twelve cubits in length.

Moſes ſays that the tables were written by the finger of God. Theſe words are diverſly explained: ſome underſtand them literally, that they were written by the operation of God himſelf; others underſtand it by the miniſtry of an angel; others of the ſpirit of God, which is ſometimes called the finger of God. See Exod. viii. 19. Luke xi. 20. Others explain it by an order of God to *Moſes* to write them: this opinion may be maintained from Exod. xxxiv. 27, 28. where, ſpeaking of the ſecond tables which God gave to *Moſes*, God ordered him to write the words of the covenant which he had made with *Iſrael*; and a little after, *Moſes* relates that he had wrote the words of the covenant upon tables. In the ſame chapter it is ſaid, that he hewed two other tables like the former which he had broke. From hence St. *Auſtin* and St. *Cyprian* have concluded, that the ſecond tables were not written by the hand of God, though the firſt were. But *Moſes* in *Deuteronomy* x. 4. repeating what had been ſaid of the ſecond tables that God gave him, takes expreſs notice that God himſelf wrote them: *as he had written the former*. Whence it follows, that neither was writ by the finger of God, or that both were ſo written. But it is ſufficient, that God inſpired *Moſes*, and by his ſpirit enabled him to write them, in order to give authority to his words; and it is needleſs to have recourſe to a new miracle.

TABLE *of Shew-bread*. See FRAGMENTS, No.

TABLE *of the Lord*. This was the altar of burnt-offerings: the Lord was conſidered in his temple, as a monarch in his palace: he was ſerved with bread, wine, ſalt, &c. as food: lamps were lighted up for him, perfumes were burnt for him. The name of *table* more particularly belongs to the altar of Shew-bread, becauſe on that was ſerved bread, wine, and ſalt. *Malachi* i. 7, 12. complains that the table of the Lord was contemned; becauſe they offered on the altar of burnt offerings ſuch vile animals as had not the qualities required. In the new teſtament, the table of the Lord is that on which was offered the ſacramental ſigns of the body and blood of *Jeſus Chriſt:* Ye cannot partake of the table of the Lord and the table of devils. 1 Cor. x. 21. *Jeſus Chriſt*, Luke xxii. 30. repreſents his kingdom

kingdom, as a feaſt, where the elect ſit at table; *That ye may eat and drink at my table, in my kingdom, and ſit on thrones judging the twelve tribes of* Iſrael.

TABOR, תבור, *choice*, or *purity*; from ברר *barar*: according the *Syriac*, *bruiſing*, *contrition*. טבור *Tabor*, with a ט *teth*, ſignifies *the navel*.

I. TABOR, or *Thabor*; a mountain of *Galilee*, called by the *Greeks*, *Ithaburius*, or *Athaburius*. *Euſebius* ſays in Θαβὼρ, it was on the frontiers of *Zebulun*, in the middle of *Galilee*, ten miles from *Diocæſarea*, eaſt; it was alſo in the confines of *Iſſachar* and *Napthali*. *Joſhua* xix. 22. puts it on the borders of *Iſſachar*. *Tabor*, in *Hebrew* ſignifies an eminence, and the navel; becauſe this mountain riſes up in the midſt of a wide champaign country, called the valley of *Jezreel*, or the great plain. *Joſephus* ſays, *de bello* lib. iv. cap. 2 *ſeu.* 5. *in Gr.* that the height of *Tabor* is thirty *Stadia*, and that there is a plain on the top of it, of twenty-ſix *Stadia* in circumference, ſurrounded with walls, and inacceſſible on the north ſide. *Polybius* ſays, lib. v. cap. 70. there was a city on the top of it; and *Joſephus* inſinuates the ſame, when he ſays, that he cauſed the top of mount *Ithabirius* to be incloſed with walls in forty days, the inhabitants of which had none but rain-water. He adds, that *Tabor* is ſituated between the great plain and *Scythopolis*; which cannot be underſtood of the great plain of *Jezreel*, in the midſt of which *Tabor* ſtood, but of another great plain, at the foot of mount *Carmel*, which ſtretches out ſouth, eaſt, and north of this mountain. See *M. Reland. Palæſtin.* lib. 1. cap. 55.

Tabor ſtands entirely alone, in the midſt of a great plain in which it riſes up like a ſugar-loaf: *Eſt autem Thabor mons in Galilæa, ſitus in campeſtribus, rotundus atque ſublimis, & ex omni parte finitus æqualitur*, ſays St. *Jerom in Oſee* v. This is confirmed by travellers, who add, that it makes a very beautiful proſpect, being covered with verdure and green trees; and that on its top is a large plain, where was formerly a city, and where a great monaſtery has been built ſince. This mountain at preſent is entirely forſaken. The city of *Tabor* is mentioned 1 Chron. vi. 77. *Sanutus, ſecret. fidel. cruc.* p. 252. ſpeaks of a river whoſe ſpring was at the foot of *Tabor*, eaſt, and which ran into the *Jordan*, at the end of the lake of *Genezareth*. *Tabor* was oppoſite to mount *Hermon*, which was on the other ſide of the valley of *Jezreel*, ſouth. *Hermon* was deſart and barren, but *Tabor* was inhabited, and covered with trees and verdure: the *Pſalmiſt* puts theſe two mountains in oppoſition; *the north and the ſouth thou haſt created them*; *Tabor and Hermon ſhall rejoice in thy name.* Pſalm. lxxxix. 12.

Deborah and *Barak* aſſembled their army on *Tabor* and gave battle to *Siſera*, at the foot of this mountain A.M. 2719, *ante* A.D. 1285. Judg. iv. 6, &c.

Hoſea v. 1. reproaches the princes of *Iſrael*, and the prieſts of the golden calves, *becauſe ye have been a ſnare on* Mizpah, *and a net ſpread upon* Tabor. Theſe ſnares and nets, were probably idols, or ſuperſtitious altars, ſet up at *Mizpah* beyond *Jordan*, and on *Tabor* in *Galilee*.

When *Joſephus* the hiſtorian was governor of *Galilee*, he had the top of *Tabor* ſtrongly fortified, thinking to make it impregnable. But *Veſpaſian* ſent *Placidus*, one of his officers, who by ſtratagem drew down the *Jews* from the mountain into the open country, where he cut them to pieces. *Joſeph. de bello* lib. 4. cap. 6. A.D. 67.

It has been believed for ſeveral ages that our Saviour was transfigured on mount *Tabor*. Matt. xvii. 1. Luke ix. 28, &c. *Euſebius* expreſsly ſays ſo on Pſalm lxxxix. 12. and St. *Jerom* in the epitaph of St. *Paula*, and in his ſeventeenth letter to *Marcella*. *John Damaſcenus, homil. de Transfig.* affirms it alſo; and for a long time it was looked on as indiſputable. Yet *Maldonatus*, *Lightfoot*, *Reland*, and others, have doubted it. The old itinerary of *Bourdeaux* will have it, that our Saviour was transfigured on the mount of *Olives*. The ancient fathers who have ſpoken of the transfiguration have not named *Tabor* for it. The evangeliſts do not name it, and the journey they inſinuate our Saviour to have made for this purpoſe, does not ſeem favourable to the opinion that it took place on mount *Tabor*.

II. TABOR, a city on the ſummit of mount *Tabor*: aſſigned to the *Levites* of the family of *Merari*, 1 Chron. vi. 77. *Polybius* and *Joſephus* notice it.

III. TABOR. The plain of *Tabor*, or the oak of *Tabor*, 1 Sam. x. 3. cannot be near *Tabor* of *Galilee*, but muſt be between *Bethlehem* and *Bethel*. It might be tranſlated, the oak of the hill, or eminence. We find elſewhere the word *Tabor* in an appellative ſenſe, to ſignify an eminence or high place. See *Judg.* ix. 36. *Heb.*

Cheſloth-Tabor, or *Cheſulloth Tabor*. *Joſh.* xix. 12, 18. called *Chaſalus*, in *Euſebius* and St. *Jerom*, was at the foot of mount *Tabor*, ten miles from *Diocæſarea*, eaſt.

TABRIMON, טברמן. *good pome-granate*; from טוב *tob*, *good*, and רמן *rimmon*, *a pome-granate*: otherwiſe, *goodneſs raiſed*; from the ſame טיב *tob*, and

and רמם *ramam, elevated:* otherwiſe, *the navel, or middle, prepared, reckoned, given*; from טבור, *tabur, a navel*, and מנה *manah, to prepare*, &c.

TABRIMON, or *Tabremon*, father of *Ben-hadad*, king of *Syria*, 1 Kings xv. 18.

TADMOR, תדמור. See *Palmyra*.

TADMOR, or *Thadamor*, a city built by *Solomon*.

TAHAN, תחן, *who prays*, or *is merciful*, or *gracious*; from חנן *chanan:* otherwiſe, *to encamp*; from חנה *chanah*.

I. TAHAN, or *Thehen*, ſon of *Ephraim*, head of a family. Numb. xxvi. 35.

II. TAHAN, or *Thaan*, ſon of *Telah*, and father of *Laadan*, of *Ephraim*. 1 Chron. vii. 25.

TAHATH, תחת, *under*; from תחת *tacath:* otherwiſe *terror, dread;* from חתת *cathath:* or *deſcent*, according to the *Syriac*.

I. TAHATH, or *Thahat*, an encampment of *Iſrael* in the deſart. From *Makeloth* they went to *Tahath*, and from thence to *Tarah*, Numb. xxxiii. 26, 27.

II. TAHATH, ſon of *Kohath*, and father of *Uriel*. 1 Chron. vi. 24.

III. TAHATH, ſon of *Bered*, and grandſon of *Ephraim*. 1 Chron. vii. 20.

TAHAPANES, תחפנחס, or *Taphnis*, ſecret *temptation, hidden flight, covered ſtandard*, from חפף *chaphaph, covered, hidden*, and נס *nes, temptation, flight, ſtandard*. This word is *Egyptian*.

TAHAPANES, *Tahpanhes*, or *Taphnis*, a city of *Egypt*. *Jeremiah* ſpeaks of it, and we are told he was buried there. Jer. ii. 16. xliii. 7, 8, 9. xliv. 1. xlvi. 14. It is thought to be the ſame as *Daphnæ Peluſiæ*, ſixteen miles from *Peluſium*, ſouth, according to the itinerary of *Antoninus*. *Jeremiah*, and the *Iſraelites* with him retired to *Taphnis*; where the Lord revealed to *Jeremiah* that *Nebuchadnezzar* ſhould take this city, and ſhould ſet up his throne in the very place where the prophet had hid ſtones. Jer. xliii. 7, 8, 9. This was then a royal city. *Herodotus* ſays, lib. ii. cap. 30. that in the time of *Pſammiticus*, king of *Egypt*, there was a garriſon at *Daphnæ Peluſiæ*, againſt the incurſions of the barbarians.

TAHPENES, תחפניס, τεχεφενὴς, *ſtandard, flight, temptation, ſecret*; from נוס *nus, flight*, or נסה *naſah, to tempt*, or נסס *naſas, ſtandard*, and חפף *chaphaph, hidden, covered*.

TAPHENES, or *Taphne*. *Pharaoh* king of *Egypt* took ſuch affection to *Hadad*, ſon of the king of *Idumea*, who had ſought refuge with him, that he gave him to wife the ſiſter of his queen *Tahpenes*. 1 Kings xi. 19, 20.

TALED, a ſort of habit worn by the *Jews* chiefly when they repeat their prayers in the ſynagogue: inſtead of that ſquare garment they wore heretofore, to which *Moſes* had appointed that they ſhould faſten borders of blue to the four quarters, and fringes, or ribbands, along the borders. Numb. xv. 38. Deut. xxii. 12. But at preſent, that they may not be expoſed to deriſion, for the too great ſingularity of their dreſs, they content themſelves with wearing a ſquare piece of cloth underneath their waiſtcoats, with four tufts at the four corners; and when they meet in the ſynagogue to prayers, they cover their heads with a ſquare woolen veil, which has four tufts at the four corners. This veil they call *thaled*, or *taled*. *Leo* of *Modena*, *Ceremonies of the Jews*, page 1. chap. 5. 11.

TALENT, *talentum*, in *Hebrew*, ככר, *chickar*. The *Hebrew* talent [of ſilver] was equivalent to 3,000 *ſhekels*, Exod. xxxviii. 24, 25, 26. and conſequently was the weight of 1500 *Roman* ounces, or twenty-five *Roman* pounds; and of *Engliſh* weight, 114 pounds and 15 pennyweights troy. The weight of the *Jewiſh* talent, according to Dr. *Arbuthnot*, was 113 pounds, 10 ounces, one pennyweight, and $10\frac{2}{7}$ grains, of our troy weight. And its value in *(Engliſh)* money was £342. 3*s*. 9*d*. The talent of gold was of the ſame weight, and its value was £54,752. *ſterling*.

The common *attick* talent was of the value of £2,400.

Several authors have pretended that among the *Hebrews* there were two ſorts of talents, a larger, and a ſmaller; the talent of the ſanctuary, and the common talent: The firſt, they ſay, was double to the other. But I cannot find this diſtinction in Scripture.

TALITHA-CUMI, Ταλιθα-κῦμι. *Young woman ariſe*; from the *Hebrew* כומי *cumi, ariſe*, Dan. vii. 5. and the *Syriac talitha, young woman*.

TALITHA-CUMI. Theſe words *Jeſus Chriſt* uſed when he raiſed up the daughter of *Jairus*; they are not pure *Hebrew*, but *Syriac*, and ſignify, *My daughter ariſe*. Mark v. 41. טליתא קומי Τὸ κοράσιον ἔγειραι.

TALMAI, תלמי, θολμὶ, *my furrow*; from תלם *thelem:* otherwiſe, *that ſuſpends the waters*; from תלה *thalah, to hang, or ſuſpend*, and מים *maiim, waters:* or *heap of waters:* from תלל *thalal, a heap*, and *maiim, waters*.

I. TALMAI, or *Tholmai*, ſon of *Anak*, of the race of the giants, deſtroyed by *Iſrael*. Numb. xiii. 33. Joſh. xv. 14.

II. TALMAI, ſon of *Ammihud*, king of *Geſhur*, and father of *Maachah*, wife of *David*, and mother of *Abſalom* and of *Tamar*. 2 Sam. iii. 3

After

After *Abſalom* had ſlain his brother *Amnon*, he took refuge with his grandfather at *Geſhur*. 2 Sam. xiii. 37.

TALMON, טלמון, *preparation*, or *preſent*, or *enumeration of the dew*; from מנה *manah*, and טל *tal*, *dew*: and according to the *Syriac* and *Hebrew*, *preſent, or preparation of the ſhadow*.

TALMON, or *Telmon*, a *Levite*, a porter of the temple. 1 Chron. ix. 17.

TALMUD, תלמוד *doctrine*; from למד *lamad*, *to teach*.

TALMUD, or *Thalmud*. תלמוד *Thalmud*, from למד *to teach*. Thus *Talmud* may be tranſlated by *Doctrinale*. The *Talmud* contains the body of the doctrine, religion, and morality of the *Jews*. They have two works under this name: the firſt, the *Talmud* of *Jeruſalem*, the other, the *Talmud* of *Babylon*. The firſt was compiled by Rabbi *Johanan*, who preſided in the academy of *Paleſtine* fourſcore years, and who finiſhed it, they ſay, in the 230th year after the ruin of the temple; about A. D. 300, for the uſe of the *Jews* in *Judea*. This *Talmud* is ſhorter and more obſcure than that of *Babylon*; but is older.

It is compoſed of two parts, the *Miſhna*, and the *Gemara*. The *Miſhna* is the work of Rabbi *Judah*, ſurnamed the Holy, who compiled it about the year 120 after the deſtruction of the temple: A. D. 190. The *Miſhna* ſignifies the ſecond law, and is a collection of the traditions of the *Jewiſh* doctors, which *Judah* gathered into one body, for fear they ſhould be loſt and forgotten, becauſe of the diſperſion of the *Iſraelites*, and the interruption of their ſchools. About an hundred years afterwards, Rabbi *Johanan* compoſed the *Gemara*, *q. d. completion* or *perfection*, to compleat and finiſh the *Miſhna* of Rabbi *Judah* the Holy. And theſe two works make up the body of the *Talmud* of *Jeruſalem*.

The *Talmud* of *Babylon* is compoſed of the *Miſhna* of *Judah* the Holy, and of the *Gemara* compoſed by Rabbi *Aſa*, who lived at *Babylon* about an hundred years after Rabbi *Johanan*. He kept his ſchool at *Sara* near *Babylon*, where, after he had preſided forty years, he produced his commentary on the *Miſhna*. He did not finiſh it himſelf, but his diſciples, or children, put the laſt hand to it. This collection is called the *Talmud* of *Babylon*, becauſe it was compiled at *Babylon*, and was chiefly in requeſt among the *Jews* beyond the *Euphrates*. The *Jews* prefer this to that of *Jeruſalem*, becauſe it is clearer and more extenſive. It abounds with a multitude of fables and ridiculous ſtories, of which however they muſt entertain no doubt, except they would paſs for heretics. They even prefer the authority of the *Talmud* to that of Scripture, and compare the Bible to water, the *Miſhna* to wine, and the *Gemara* to hypocras. They believe the traditions and explications contained in this book are derived from God himſelf, that *Moſes* revealed them to *Aaron*, to his ſons, and to the elders of *Iſrael*; that theſe communicated them to the prophets, and the prophets to the members of the great ſynagogue; who paſſed them down, till they came to the doctors that reduced them to the form of the *Miſhna* and the *Gemara*. The *Miſhna* is written in *Hebrew*, in a very cloſe and obſcure ſtile; and the *Gemara* is written in a ſtile compoſed of *Hebrew*, *Chaldee*, and ſeveral terms of other languages.

Rabbi *Aſa* being prevented by death from finiſhing his work, his children or diſciples, who continued it, did not finiſh it till a good while after; *i. e.* according to *Serrarius*, *Bartolocci*, *Trigland*, and others, till A. D. 500, or 505. Father *Morinus* proceeds ſo far as to maintain, that the *Miſhna* could not be compoſed before A. D. 500, and that the *Talmud* of *Babylon* was not finiſhed till towards A. D. 700; and the *Talmud* of *Jeruſalem*, he thinks is not earlier than the fifth century. And ſurely if the *Miſhna* itſelf was not before A. D. 500, the *Talmud* of *Jeruſalem* muſt be more modern.

The *Talmud* of *Jeruſalem*, and the *Miſhna*, after the *Chaldee* paraphraſes of *Onkelos*, and of *Jonathan*, are the moſt ancient books of doctrine the *Jews* have, except the ſacred authors. *Lightfoot* has derived a great deal of light from them, for explaining many paſſages of the New Teſtament, by comparing the expreſſions of the *Miſhna* with thoſe of the apoſtles and evangeliſts. *Maimonides* has made an extract, or abridgment, of the *Talmud* of *Babylon*, which in the judgment of the moſt knowing, is preferable to the *Talmud* itſelf: for he omits what he finds there that is fabulous, childiſh, or uſeleſs, and collects only the deciſions of caſes, with which that great work abounds This work he entitled *Jadhachazacah*, or *The Strong Hand*. It is a digeſt of the *Jewiſh* laws, and the moſt compleat that was ever made: not in reſpect of the matter, but the perſpicuity of the ſtile, the method, and regular diſpoſition.

TALMUDISTS, *i. e.* thoſe who teach the traditions of the *Jews* contained in the *Talmud*, have been known by ſeveral names in different times. From the time of the great ſynagogue to the *Miſhna*, they were called *Tannaim*, *q. Traditioners*, from *Tanach*, which in *Chaldee* ſignifies, To give by tradition. After the *Miſhna* to the *Talmud*, they were

were called *Amoraim*, *pronouncing*, *ſpeaking*, *dictating*, becauſe they explained and dictated to their pupils the explications of the *Gemara*. After the *Talmud*, they were named *Openers*. Laſtly, they obtained the name of *Gaoniim*, *excellent*, *ſublime*. At preſent theſe pompous names are diſuſed: They are contented with the appellation of *Rabbi*, or *Chacham*, of which the firſt ſignifies *maſter*, the other *wiſeman*.

About A. D. 1236, a *Jew* of *Rochelle*, being converted to *Chriſtianity*, and named *Thomas*, he went to viſit pope *Gregory* IX. in the ſecond year of his pontificate, A. D. 1238, and made a diſcovery to him of the errors of the *Talmud*. The pope ſent them, in thirty-five articles, to the archbiſhops of *France*, in 1239, with a letter, in which he required them to ſeize the books of the *Jews*, and to burn all which contained any errors. He wrote in the ſame terms to the kings of *France*, *England*, *Arragon*, *Caſtile*, *Leon*, *Navarre*, and *Portugal*. In conſequence of this order, twenty cart-loads of *Hebrew* books were burnt in *France*.

Gregory's ſucceſſor, *Innocent* IV. gave commiſſion to his legate *Ludes de Chateau-roux*, to examine the *Talmud*, and other books of the *Jews*; after he had carefully recognized them, he tolerated them, ſo far as they were not contrary to the *Chriſtian* religion, and reſtored them again: But the legate wrote to the pope, that to tolerate them was the ſame as to approve them; wherefore, *May* 15, 1248, he juridically condemned them.

The two *Talmuds* are in print: That of *Jeruſalem* in one good volume, *in folio*; and that of *Babylon* in twelve volumes, *in folio*, at *Amſterdam*, and alſo at other places.

TAMAR, תמר, *palm*, or *palm-tree*; from תמר *tamar*, *a palm-tree*.

I. TAMAR, or *Thamar*, daughter-in-law to the patriarch *Judah*, wife of *Er* and *Onan*, and mother to *Pharez* and *Zarah*. The book of the *Teſtament of the twelve Patriarchs* ſays, that *Tamar* was of *Meſopotamia*, and daughter of *Aram*, *i. e.* a *Syrian*: that *Bathſhuah*, the wife of *Judah*, could not endure her, becauſe ſhe was of a nation different from her own, and inſpired the ſame hatred of her into her ſon *Er*, who, refuſing to uſe *Tamar* as his wife, was ſlain by an angel of the Lord, on the third day after his marriage. The Rabbins believe that he was ſo very much taken with the beauty of his wife, that he would not have her become a mother, leſt that ſhould impair it. But Scripture ſays, only, that *Er* was very wicked before the Lord, for which the Lord ſlew him. Gen. xxxviii. 7. *Judah* then ſaid to *Onan*, his ſecond ſon, *Go in unto thy brother's wife, and marry her, and raiſe up ſeed unto thy brother*. *Onan* took her, in obedience to his father's command; but knowing that the children born from this marriage would not belong to him, but to his brother, he withheld from *Tamar* the means of becoming a mother: wherefore the Lord ſlew him alſo. *Judah* ſaid then to *Tamar*, *Continue a widow in thy father's houſe, till my ſon Shelah ſhall be of age to marry*; for he was afraid that *Shelah* alſo might die, as his brothers did. *Tamar* therefore lived with her father a conſiderable time, yet did not receive *Shelah* as her huſband. Some years after, when *Judah* went to a ſheep-ſhearing feaſt of his friend *Hirah*, the *Adullamite*, *Tamar* being informed of it, diſguiſed herſelf as an harlot, and ſat in a place where *Judah* would paſs. *Judah* went in unto her, and gave her as pledges, his ring, his bracelets, and his ſtaff.

After ſome months her pregnancy began to ſhew; *Judah* being informed of it, would have had her burned alive: But when ſhe produced the ring, the bracelets, and the ſtaff, and ſaid ſhe was with child by him who owned thoſe pledges, *Judah* acknowledged that ſhe was more juſt than he had been. She had twins, of which one was called *Pharez*, the other *Zarah*. See their articles. This happened about A. M. 2277, *ante* A. D. 1727.

The author of the *Imperfect Work* on St. *Matthew*, ſays, *homil.* 1, that the mother of *Er*, the ſon of *Judah*, being a *Canaanitiſh* woman, could not approve of the marriage of her ſon with *Tamar*, who was an *Aramean*, or *Syrian*; ſhe therefore adviſed her ſon to refrain from his wife. *Er* followed this advice, and God ſtruck him dead. His brother *Onan* then married her, but *Tamar* ſtill continued a virgin. *Judah*, being much troubled at the death of his two ſons, and the diſappointment of his daughter-in-law, the cauſe of which he knew not, continued a long time in tears, and penitence. God being moved at his concern, let him know what had paſſed; and *Judah* made a ſcruple at marrying *Tamar* himſelf, though he was apprized that the marriage of neither of his ſons had been conſummated.

The Teſtament of the twelve Patriarchs, intimates that *Onan* lived a whole year with *Tamar*, without intercourſe with her. *Vide* FRAGMENTS, Nos. LXXXII, p. 140. CXXV. p. 39.

II. TAMAR, daughter of *Maacah*, the wife of *David*, (and by courteſy reckoned among the king's children: 1 Chron. iii. 9. "*David's*

children, beſides the concubine's children, and their ſiſter TAMAR.") and ſiſter of *Abſalom*. Her extraordinary beauty was the occaſion of her brother *Amnon*'s falling deſperately in love with her, diſhonouring her, then hating her, and forcibly expelling her. *Vide* AMNON. *Tamar* ſtrewed aſhes on her head, rent her cloaths, and covering her face with her hands, went homeward weeping. *Abſalom*, her brother by the ſame mother, met her in this diſtreſs, took her to his own houſe, bid her be quiet, and leave revenge to him: And in fact, the reſentment of this injury he kept ſo much in his heart, that he killed *Amnon* ſome time after. See ABSALOM, and AMNON.

III. TAMAR, daughter of *Abſalom*, was of great beauty. 2 Sam. xiv. 27. Some *Greek* and *Latin* copies inſinuate that ſhe married *Rehoboam*, king of *Judah*, and was mother to *Abijam*, the ſucceſſor of *Rehoboam*: but neither the *Hebrew* nor *Vulgate* acknowledge this. We read, 2 Chron. xi. 20. that *Rehoboam* married *Maacah*, the daughter of *Abſalom*; *i. e.* probably, the grand-daughter of *Abſalom* by *Tamar*; for often daughter is put for grand-daughter.

IV. TAMAR, a city of *Judea*, mentioned *Ezekiel* xlvii. 19. xlviii. 28. as a ſouthern limit of this country: It muſt be about the ſouthern point of the Dead-ſea. *Euſebius* ſays, that *Thamara* is one day's journey from *Malis*, or *Maliſha*, going towards *Elia* or *Jeruſalem*. He adds, that the *Romans* kept a garriſon there. *Ptolemy*, and the tables of *Peutinger*, ſet down alſo *Thamar* or *Thamara* in *Judea*.

TAMMUS, *Thamus*, or *Thammus*, a month of the *Jews*, anſwering to *June*, the fourth of the holy year, and the tenth of the civil year. It has but twenty-nine days.

On the ſeventeenth day of this month the *Jews* faſt, in commemoration of the worſhip of the golden calf, and its puniſhment. Exod. xxxii. In this month they keep a memorial of what happened to *Miriam*, the ſiſter of *Moſes*, who was ſtruck with a leproſy for murmuring againſt *Moſes*. Numb. xii. 1—10.

The *Syrians* by this word, expreſs in their calendar the month that anſwers to *July*. The *Arabians*, the *Perſians*, and the *Turks*, uſe it to expreſs the hotteſt part of the ſummer. The *Jewiſh* aſtronomers, at this day, call the ſun's entrance into the ſign *Cancer*, *Tekupha Tammus*, or the revolution of *Thamus*.

TAMMUZ, תמוז, *abſtruſe*, *concealed*.

TAMMUZ, or *Thamus*, a Pagan deity, thought to be the ſame as *Adonis*. It is mentioned in *Ezekiel* viii. 14. מבכות את־התמוז. LXX. Τὸν Θαμμοὺς. Alius, Βδελύγμαΐα, abominationes. Alius, Παροξυσμὸς, irritationes. *Mulieres plangentes Adonidem; Hebrew, plangentes Tammuz*: women weeping for *Tammuz*. *David Kimchi* ſays, that *Tammuz* was an idol of braſs, whoſe eyes the Pagans uſed to fill with lead; then making a fire in the hollow parts of the idol, the lead would melt, and the image ſeem to ſhed tears.

St. *Jerom* has rendered *Tammuz* by *Adonis*: and there is great probability that this is its true ſignification. *Manetho*, *apud Plutarc. de Iſide & Oſiride*. The word *Ammuz*, which is the ſame as *Tammuz*, ſignifies *abſtruſe*, or *concealed*. The conſtruction of the *Hebrew* text of *Ezekiel* gives reaſon to judge, that *Tammuz* is uſed in an appellative ſenſe. But nothing can agree better with *Adonis* than the epithet *ſecret*, or *hidden*, whether we conſider that ſecreſy and obſcurity in which his myſteries were involved, or the condition in which he was repreſented during his feſtival. He was put into a coffin, and lamented over as if dead. *Moſes* in ſome places, Lev. xix. 27, 28. Deut. xiv. 1. See alſo Pſal. cvi. 28. calls him *The Dead*, by way of deriſion. Laſtly, the circumſtance of women bewailing *Tammuz*, has determined the greater part of commentators to explain theſe paſſages of *Ezekiel* by the feaſts of *Adonis*.

It is thought the *Iſraelitiſh* women who bewailed *Tammuz*, Ezek. viii. 14. had for the object of their falſe worſhip the ſame ſun as was adored by the men in *ver.* 15, 16. *And he brought me into the inner court of the Lord's houſe, and behold, at the door of the temple of the Lord, between the porch and the altar, were about five and twenty men, with their backs toward the temple of the Lord, and their faces toward the eaſt, and they worſhipped the ſun toward the eaſt.*

This is not inconſiſtent with the opinion which takes *Tammuz* for *Adonis*, becauſe in the Pagan theology *Adonis* was the ſun alſo. *Vide* FRAGMENTS, Nos. 316, 317. pages 20, 21.

TAMNA, *Thamna*, or *Thamnatha*, a famous city in *Paleſtine*, on the road from *Jeruſalem* to *Diſpolis*. *Euſeb. in* Αινὰν. It was the capital of *Toparchia Thamnitica*, which became famous in the later times of the *Jewiſh* republic.

TANACH, תענך, *that afflicts thee, that humbles thee, that reproves thee*; from ענה *hanah*, *to afflict*, &c. and the pronoun ך *ec*, *thee*, *thou*.

TANACH, or *Thanac*, or *Taanach*; a city of the half tribe of *Manaſſeh*, on this ſide *Jordan*, Joſh. xxi. 25. xii. 21. Judg. i. 27. yielded to the *Levites*. *Euſebius*, St. *Jerom*, and *Procopius*

pius of *Gaza*, ſay, that in their time it was a conſiderable place, three miles from *Legio*.

TANHUMETH, תנחמת, θανεμαὰθ, *conſolation*, or *repentance*; from נחם *nacham*: otherwiſe, *bottle*, or *wall that is given*, or *of a gift*; from חמת *chemeth*, *veſſel*, or *bottle*, or חמה *chomah*, *a wall*, and מתת *mathath*: otherwiſe, *the gift of indignation*, or *of heat*; from חמה *chamah*, *anger*, *wrath*, or חם *cham*, *heat*, and *mathath*: otherwiſe, *the reſt of death*; from נוה *nuah*, *reſt*, and מות *muth*, *death*.

TANIS, צען, *Heb. Zoan*, *motion*. It is not known what *Zoan* ſignifies in the *Egyptian* tongue.

TANIS, a city of *Egypt*, in *Hebrew*, צוען *Zoan*. *Moſes* affirms that *Tanis*, or *Zoan*, is later by ſeven years than the city of *Hebron* in *Canaan*; Numb. xiii. 22. and the *Pſalmiſt* aſſerts, that *Moſes* performed his miracles in the fields of *Tanis*. Pſalm lxxviii. 12, 43. This city was within the *Delta*. *Iſaiah*, xix. 11, 13. xxx. 24. addreſſes the princes of *Tanis*, who were conceited of their wiſdom and prudence. He derides their falſe politics. It appears that in the time of this prophet, *Tanis* was the capital of the *Lower Egypt*. *Ezekiel* xxx. 14. ſpeaks of *Zoan*, but St. *Jerom* has tranſlated it by *Taphnis*, inſtead of *Tanis*, which two cities were very different from each other. *Tanis* was ſituate on that arm of the *Nile* which was neareſt to that of *Damietta*, weſt.

TANNIM, תנים, *great fiſhes*. [REPTILES.]

TANNIM, or *Thannim*, Gen. i. 21. תנינם הגדלים Vulgate, *Cete grandia*. LXX. Κήτη. ſignifies generally great fiſhes, ſea-monſters, dragons. When *Moſes* threw down his rod before *Pharaoh*, it was changed into a dragon; *Heb. Thannim*, Exod. vii. 9. And, *their poiſon is as the venom of the Tannim*. We think that ſometimes it expreſſes the crocodile; So Pſalm lxxiv. 13. *Thou brakeſt the heads of the dragons in the waters*;—of the *Tannim*, or *Thanninim*. The LXX. and even *Jerom*, ſometimes tranſlate *Tannim* by *Syrens*, ſuppoſing this word to ſignify ſea-monſters, whoſe figure partakes of a man and a fiſh. See Job xxx. 29. Iſaiah xxxvi. 13. xliii. 20. in LXX. Iſa. xiii. 22. *Vulgate*. In Lament. iv. 3. *Jerom* renders *Thannim* by *Lamiæ*, witches, or ſorcereſſes; but the general and better interpretation is dragons, or ſea-monſters.

TAPHATH, טפת, *little girl*; from טפף *taphath*, or טף *taph*, *to take ſhort ſteps*, like children: otherwiſe, *diſtillation*, *drop*; from נפש *nepheſh*.

TAPHATH, or *Taphu*, daughter of *Solomon*. She married the ſon of *Abinadab*, governor of the province of *Dor*. 1 Kings iv. 11.

TAPHON, or *Thopo*, a city in *Judea*, fortified by *Bacchides*, 1 Macc. ix. 50. See *Tappuah*.

TAPHSAR, טפסר, βελοσάσεις, *army*, *he that takes away children*. This word is foreign to the *Hebrew* tongue.

TAPHSAR, טפסר. This word is found, Jer. li. 27. which St. *Jerom* has left as it is, without tranſlating it; and in *Nahum* iii. 17. where he has rendered it by *little children*, reading *Tappapim*, inſtead of *Taphſarim*. Our beſt interpreters conſider this word as a name of dignity; perhaps the ſame as *Achaſdrapne*, whence *Satrapa* is formed. Some have thought *Taphſar* to be the name of a province, but without proof. [A *captain*, Eng. Tr.]

TAPPUAH, תפוח, ταπιφθ, *apple*, or *apple-tree*; from תפח *thaphach*: otherwiſe, *breath*, *ſwelling*: otherwiſe, , *that binds and holds in nets*; from פוח *puach*.

I. TAPPUAH, or *Taphua*, a city of *Manaſſeh*, but belonging to *Ephraim*. Joſh. xvii. 8. Probably the *En-tappuah*, of the former verſe. Vulgate, [and *Heb.*] *the fountain of Taphua*.

II. TAPPUAH, a city of *Judah*, Joſh. xv. 34. perhaps the *Beth-tappuah*, of verſe 53: which is alſo attributed to *Judah*, and which *Euſebius* places beyond *Raphia* fourteen miles; toward *Egypt*. *Euſeb. in Beth-taphu*.

TARAH, or *Thare*, an encampment of *Iſrael* in the deſart. They came hither from *Tahath*, and went hence to *Mithcah*, Numb. xxxiii. 27. *Ptolemy* ſpeaks of a city called *Thana*, in *Arabia Petrea*, and *Joſephus* mentions a city called *Tharabaſa*, which the *Jews* took from the *Arabians*. *Joſeph. Antiq.* lib. xiv. cap. 2.

TARALAH, תראלה, *examiner*, or *turtle of the curſe*, or *of ſtrength*, or *of the oak*; from תור *thur*, *examiner*, *turtle*, *and* אלה *alah*, *to curſe*, or *oak*; or from איל *ejal*, *force*.

TARALAH, or *Tharela*, a city of *Benjamin*, Joſh. xviii. 27.

TAREA, תארע, *Vulgate*, *Tharac*. *The houſe or chamber of the companion*, *or of the ſhepherd*, *or of malice*; from תא *tha*, *bed or chamber*, and רעה *rohah*, *companion*, or *ſhepherd*, or from רע *rah*, or רוע *ruah*, *malice*: otherwiſe, *that cries and laments*, or *does amiſs*; from רוע *ruah*.

TAREA, תהרע, *evil*, *anger*; from חרה *charah*, *anger*, and רע *rah*, *evil*: otherwiſe, *anger of the ſhepherd*, *and of the companion*; from רעה *rahah*, *ſhepherd*, or *companion*.

TAREA, or *Tharaa*, or *Tahrea*, ſon of *Micah*, and grandſon of *Jonathan*, ſon of *Saul*. 1 Chr. viii. 35.

TARES, *Zizanium*, *Lolium*; a plant with a longiſh rough leaf, not eaſily diſtinguiſhed from corn,

or other grain, among which it grows. Its ſtem is ſmaller than that of wheat; at the top of this ſtem riſes a long ear with little huſks, which ſurround it at equal diſtances, and which contain three or four grains, covered with down or pluff, which are not eaſily broken. Bread made of corn wherein there are many tares, is very unwholeſome; it intoxicates, loads the ſtomach, and creates heavineſs, drowſineſs, and head-achs. When the plant is grown up, and ready to bloſſom, it is eaſily diſtinguiſhed from corn. Hence our Saviour, in his parable of the good corn and the tares, bids his reapers to wait for the time of harveſt, when it would be eaſy to pluck up the tares, and to caſt them into the fire. Matth. xiii. 26, 27, 28, &c. In the church the tares muſt be mingled with the wheat, the wicked with the righteous, the reprobate with the elect, till the day of judgment. Sometimes paſtors can rake out hereticks, ſchiſmatics, and ſcandalous offenders, by excommunication; but they cannot detect, and expel all kinds of tares.

The word *tares* is often uſed in a figurative ſenſe. To ſow tares in a family, is to raiſe diſcord in it. The enemy has ſown tares, in the field of the church: heretics have ſpread their errors within it: the devil has propagated diviſion among its members.

The ear of this plant is a foot long, divided into ſeveral parts, ranged alternately, ſo that each appears to be a little ear, made up of grains ſmaller than thoſe of wheat, but a little mealy, of a reddiſh colour. Its blade is very different from that of wheat, but it is chiefly diſtinguiſhable when it grows up, and when it begins to bloſſom. In *French* it has obtained the name of *ivroye*, or *ivraye*, as they ſay, becauſe it *enivre*, *i. e.* inebriates thoſe who eat bread made of it, or who drink beer in which any conſiderable quantity of this grain was infuſed. Some botaniſts think that tares are produced from grains of wheat or barley degenerated; whence it is that there are certain years, and certain diſtricts, wherein many tares are gathered, though good corn was ſowed; and, on the contrary, we are aſſured that tares are ſometimes changed into wheat when they happen on good ground. I have ſeen perſons who affirmed, that they had made the experiment of both theſe things.

TARGUM, תרגום, *explanation.*

TARGUM; in the plural, *targumim*; *i. e.* expoſitions, or explications. This name is given to the *Chaldee* paraphraſes of the books of the Old Teſtament. They are called paraphraſes, or expoſitions, becauſe they are rather comments and explications, than literal tranſlations in the *Chaldee* tongue, which after the captivity of *Babylon*, was more known to the *Jews* than *Hebrew* itſelf. So that when the *Hebrew* text was read in the ſynagogue, or in the temple, they generally added an explication in the *Chaldee* tongue, for the advantage of the people. It is probable, that this cuſtom began from the time of *Ezra*, ſince that learned ſcribe reading the law to the people in the temple, explained it, with the other prieſts who were with him, to make it underſtood by the people. Ezra viii. 8, 9. Whether they explained it in the *Hebrew* language, or, which to us appears moſt probable, in the *Chaldee*, or *Syriac*; for theſe two languages had then a very great conformity; and were almoſt the ſame: even at this day they have a very near agreement.

But, though the cuſtom of making theſe expoſitions in the *Chaldee* language be very ancient, yet they had no written paraphraſes, or *targumim* before *Onkelos* and *Jonathan*, who lived about the time of our Saviour. *Jonathan* is placed about thirty years before *Chriſt*, under the reign of *Herod the Great*: *Onkelos* ſomething later. The *targum* of *Onkelos* is the moſt eſteemed, and copies are found in which it is inſerted verſe for verſe with the *Hebrew*. It is ſo ſhort, and ſo ſimple, that it cannot be ſuſpected of being corrupted. See ONKELOS. This paraphraſt wrote only on the books of *Moſes*, and his ſtile approaches nearly to the purity of the *Chaldee*, as found in *Daniel* and *Ezra*. This *targum* is quoted in the *Miſhna*; but was not known either to *Euſebius*, *Jerom*, or *Origen*.

The *targum* of *Jonathan*, ſon of *Uziel*, is on the greater and leſſer prophets. He is much more diffuſe than *Onkelos*, and eſpecially on the leſſer prophets, where he takes great liberties, and runs on in allegories. His ſtile is pure enough, and approaches near to the *Chaldee* of *Onkelos*. It is thought that the *Jewiſh* doctors who lived above ſeven hundred years after him, have made additions to him. They aſcribe to him a paraphraſe on the *Pentateuch* alſo; but this is not his.

The *targum* of *Joſeph the Blind*, [*i. e.* having loſt one eye] is on the *Hagiographa*. This author is much more modern, and leſs eſteemed than the former. He wrote on the *Pſalms*, *Job*, the *Proverbs*, *Canticles*, *Eccleſiaſtes*, *Ruth*, and *Eſther*. His ſtile is a very corrupt *Chaldee*, with a great mixture of foreign words.

The *targum* of *Jeruſalem* is only on the *Pentateuch*; nor is that perfect. There are whole verſes wanting, others tranſpoſed, others mutilated; which

which has made many conclude that this is only a fragment of ſome ancient paraphraſe, now loſt.

Conſult *Walton*, *Proleg.* 12. Father *Morinus*, *Exercitationes Biblicæ*, and Father *Le Long*, *Bibliotheca Sacra*, cap. 2. ſect. 2. There is no *targum* on *Daniel*, *Ezra*, and *Nehemiah*. One has lately been publiſhed on the *Chronicles*. The editions of the *Chaldee* paraphraſes in the *Polyglots* of *Complutum*, *Antwerp*, and *Paris*, and even in the Rabbinical Bibles printed at *Venice*, are imperfect: Thoſe of *Baſil*, and thoſe of the *Engliſh* Polyglot, are more entire.

TARICHEA, a city of *Galilee*, mentioned by *Joſephus in vitâ ſuâ*. page 1010. He ſays it was thirty *ſtadia* from *Tiberias*: he went on ſhip-board there to go to *Tiberias*. *Joſeph. de Bello*, lib. ii. cap. 16. *Pliny* places it ſouth of the lake of *Genneſareth*, and *Tiberias*, weſt.

TARPELITES, טרפליא, *raviſhers*, or *wearied*; from טרף *taraph*: otherwiſe, *ſucceſſion or order of miracles*; from טור *tur*, *rank*, *order*, and פלא *pala*, *miracles*: otherwiſe, *ruinous order*, *or rank*; from מפלה *muphalah*, *ruin*: otherwiſe, according to the *Syriac* and *Hebrew*, *cuſtom*, or *guardian of the miracle*, or *of the ruin*, *or of the leaf of the tree*. This word is a ſtranger to the holy language.

TARPELITES, *Terphalæi*; a people ſent from beyond the *Euphrates* into *Samaria*. Ezr. iv. 9. Some think them to be the *Sapires*, or *Saſpires*, (See SEPHAR) or the *Tripolitans*, *i. e.* people of *Tripolis*.

TARSHISH, תרשיש, *contemplation*, *or examination of the marble*, or *of the joy*; from תור *thur*, *to examine*, &c. and שיש *ſhiſh*, *marble*; or from שוש *ſhuſh*, *joy*: otherwiſe, *precious ſtone*, *the colour of azure*; from תרשיש *Tharſhiſh*, the name of the country, from whence this precious ſtone was fetched.

I. TARSHISH, or *Tharſis*, ſecond ſon of *Javan*, Gen. x. 4. We think he founded *Tarſus* in *Cilicia*, and gave the name of *Tarſis* to the province. *Vide* TARSUS.

II. TARSHISH, a chief noble of *Perſia*. Eſth. i. 14.

TARSHISH, or THARSHISH, תרשיש. See TARSHISH, above.

I. THARSHISH, or *Tharſis*, ſon of *Bilhan*, of *Benjamin*. 1 Chron. vii. 10.

II. THARSHISH. The country of *Tharſhiſh*, whither *Solomon* ſent his fleets. 1 Kings x. 22. 2 Chron. ix. 21. There is a multitude of opinions concerning this country. *Joſephus*, the *Chaldee* and *Arabic* paraphraſts, explain it of *Tarſus*, a city of *Cilicia*: The LXX. *Jerom*, and *Theodoret*, underſtand it of *Carthage*. *Euſebius* derives the *Spaniards* from *Tharſhiſh*: The *Arabian* geographer thinks it was *Tunis* in *Africa*. *Bochart* makes it *Tarteſſus*, an iſland in the Streights of *Gades*. *Le Clerc* underſtands *Thaſſus* an iſland and city in the *Ægean* ſea. *Grotius* thinks the whole ocean was called *Tharſhiſh*, becauſe of the famous city of *Tarteſſus*, now mentioned. *Sanctius* believes the ſea, in general, to be called *Tharſhiſh*, and that ſhips of *Tharſhiſh* are thoſe employed in voyages at ſea, in oppoſition to ſmall veſſels uſed only in rivers. *Vide* FRAGMENTS, Nos. LXX, LXXI, p. 125. CCXVII. p. 77.

The *Seventy* ſometimes tranſlate *Tharſhiſh* by *the ſea*; and Scripture gives alike the name *ſhips of Tharſhiſh* to thoſe fitted out at *Ezion-geber*, on the *Red-ſea*, and which ſailed to the ocean, as to thoſe fitted out at *Joppa*, and in the ports of the *Mediterranean*, (which was uſually called the *Great-ſea*.) We cannot apprehend any other way to explain all the paſſages which mention ſhips of *Tarſhiſh*.

For on one ſide, we ſee that *Tarſhiſh* ſignifies the city of *Tarſus*, and *Cilicia*; on the other ſide we ſee that they fitted out ſhips of *Tharſhiſh*, or ſhips to go to *Tharſhiſh*, in places from whence we cannot ſuppoſe they went to *Tarſus* in *Cilicia*. For example, the book of *Judith*, chap. ii. 12, 13. *Vulgate*. deſcribing the courſe of *Holofernes*, ſays, he went into *Cilicia*, and deſtroyed all the children of *Tharſhiſh*, or *Tharſis*. *Jonah*, chap. i. 3, &c. flying from before the face of the Lord, went on ſhip-board at *Joppa* for *Tharſhiſh*, probably *Tarſus* in *Cilicia*. The prophets *Iſaiah* and *Ezekiel*, among the merchant ſhips that came to traffic at *Tyre*, enumerate thoſe of *Tharſhiſh*. Iſa. xxiii. 1, 14. lx. 19. Ezek. xxvii. 12, 25. xxxviii. 13. *Cilicia* was altogether within reach from *Tyre*; and there is but little probability that they ſhould come from the coaſt of the ocean to trade there. Laſtly, the *Pſalmiſt*, Pſal. lxxii. 10. puts the kings of *Tharſhiſh* with thoſe of the iſles: *The kings of Tharſhiſh*, *and of the iſles*, *ſhall bring preſents*. But by the iſles, or iſlands, are generally meant thoſe of the *Mediterranean*, and the maritime places, whither the *Hebrews* were uſed to go by ſea. [The *Archipelago*, &c.]

From all theſe paſſages it ſeems that the country of *Tharſhiſh* was on the *Mediterranean*, and probably it was *Cilicia*.

Therefore, when we ſee ſhips fitted out on the *Red-ſea*, or at *Ezion-geber*, in order to go to *Tharſhiſh*, we muſt conclude, either that there were two countries called *Tharſhiſh*, one on the ocean, another on the *Mediterranean*, which ſeems by no means probable; or, that ſhips of *Tharſhiſh*, in general, ſignifies ſhips able to bear a long

a long voyage; large ſhips, in oppoſition to ſmall craft intended for a home-trade in navigable rivers; [Or, ſhips built in a particular manner—*Tarſhiſh*-built.]

TARSUS, Ταρσὸς, *winged, feathered;* from the *Greek* τάρσος, *wings, feathers.*

TARSUS, the capital city of *Cilicia*, and probably the *Tharſhiſh* of Scripture. St. *Paul* was a native of *Tarſus* in *Cilicia*. Acts ix. 11. xxi. 39. Some think it obtained the privileges of a *Roman* colony, by its firm adherence to *Julius Cæſar*, which made the inhabitants citizens of *Rome;* whence St. *Paul* was free of *Rome*, by being born in *Tarſus*. Others maintain that *Tarſus*, though a free city, was not a *Roman* colony, in the time of St. *Paul;* and that no trace is found of this on the medals, before the reign of *Caracalla*, or *Heliogabalus*; therefore, the privilege of being a citizen of *Rome* belonged to the apoſtle, not as being a denizen of *Tarſus*, but by ſome perſonal right derived from his father or anceſtors. *Vide* ROMAN, 3.

TARTAK, תרתק, or, *Tertak. Chained, bound, ſhut up*; from נרתק *nirtak.*

TARTAK, or *Thartak*, a falſe deity of the *Avites*. The Rabbins ſay, he had the ſhape of an aſs. By pronouncing it *Sarſac*, שר־שך *Shar-ſhac*, inſtead of *Tartak*, תרתק, one might find under this name the god *Seſac*, or *Sheſac*, ששך, of whom *Jeremiah* ſpeaks, xxv. 26. li. 41. and whoſe feaſts were known among the Pagans, under the name of *Saccæa*, or *Sacea*. *Athen.* lib. iv. cap. 10. *Dio Chry. Orat.* 4 *de Regno.*

TARTAN, תרתן, *that ſearches and examines the gift of the turtle*; from תור *thur, to examine*, or *turtle*, and תנה *thanah, gift, ſtipend:* otherwiſe, *their law*; from תורה *thorah, law*, and the pronoun ן *an, their*. This word is foreign to the *Hebrew tongue.*

TARTAN, *Thartan, Thanathan*, or *Thathanai*, an officer of king *Sennacherib*, ſent with *Rabſhakeh* on a meſſage to king *Hezekiah*. 2 Kings xviii. 17. תרתן *Tartan, Ita* & *Iſa.* xx. 1. תתני *Tathanai*. Ezra v. 3, 6. vi. 6, 13. LXX. Ταναθὰν.

TATNAI, תתני *that gives*, or *the overſeer of the gifts, of the preſents, of the tributes:* an officer of the king of *Perſia;* from נתן *nathan, to give. Vide* TARTAN, *ad. fin.*

TATNAI, or *Thathania*, governor of *Samaria*, and of the provinces on this ſide *Jordan*. He oppoſed the rebuilding of the temple and the walls of *Jeruſalem:* and wrote about it to *Darius*, king of *Perſia*, who gave orders to continue the building, Ezr. v. 6. A. M. 3485, *ante* A. D. 519.

TEBAH, טבח, ταὰδ, *murder, butchery*, or *guarding of the body, a cook*; from טבח *tabach.*

TEBAH, ſon of *Nahor*, and of *Reumah* his concubine, Gen. xxii. 24.

TEBALIAH, טבליהו, *baptiſm of the Lord*, or *baptized by the Lord*; from טבל *tabal, to waſh in water:* otherwiſe, *goodneſs of the Lord*; from טיב *tub, goodneſs*, and the prepoſition ל *l, to*, and יה *jah, the Lord.* 1 Chron. xxvi. 11.

TEBET, טבת, ταβὰθ, the *Babyloniſh* name of the tenth month of the *Hebrews*, that anſwers partly to *December*, and partly to *January*, Eſth. ii. 16. We cannot have its true etymology from the *Hebrew.*

TEBET, or *Thevet*, the fourth month of the civil year of the *Hebrews*, and the tenth of their eccleſiaſtical year. It anſwered to *December*, and has but twenty-nine days. The ſecond day of this month is the laſt of the octave of the dedication of the temple, after it was purified by *Judas Maccabeus*. See 1 Macc. iv. 59. John x. 22.

On the tenth day the *Jews* faſt for three days, as they ſay, becauſe of the tranſlation of the law, from *Hebrew* into *Greek*, by command of *Ptolemy Philadelphus*. See SEPTUAGINT.

TEHAPHNEHES, תחפנחס, thought to be the ſame as *Thanis*, or *Zoan*. *Secret, temptation, hidden flight, covered ſtandard.* See TAPHNES.

TEHINNAH, תחנה, θεευνὰ, *prayer, favour, mercy*; from חנן *chanan.*

TEHINNAH, ſon of *Eſthon*, of the family of *Caleb*. 1 Chron. iv. 12. *Tehinnah* was father of the family of *Nahaſh*. [of *Ir-nahaſh*, Eng. Tr.]

TEKEL, תקל, *weight;* from the *Chaldee* תקל *thekel, to weigh.* Heb. *Shekel.*

TEKEL, or *Thechel, i. e. he was weighed.* One of the words that appeared written on the wall, at the ſacrilegious feaſt of king *Belſhazzar*. God intended to ſhew by it, that this wretched prince had been weighed in the balance, and was found wanting. Dan. v. 25. See *Belſhazzar* and *Daniel. Vide* FRAGMENTS, Nos. CCV. page 24, alſo,

TEKOA, תקועה, θεκωὲ, *trumpet*, or *ſound of the trumpet*; from תקע *thakah:* otherwiſe, *that is confirmed.*

TEKOA, *Thecue*, or *Thecua*, a city of *Judah*, 2 Chron. xi. 6. It is alſo in the *Greek* of *Joſhua*, xv. 60. but not in the *Hebrew*. *Euſebius* and *Jerom* place *Tekoa* twelve miles from *Jeruſalem*, ſouth. In another place *Jerom* ſays, that it was ſix miles from *Bethlehem*, ſouth: See his *Prologue to Amos*. It ſtood on a mountain, and was the fartheſt place that way, toward

ward the *Red-ſea*. *Joſephus* ſays, *Tekoa* was not far from the caſtle of *Herodium*. *Joſeph. de Bello*, lib. v. cap. 7. The wilderneſs of *Tekoa* is mentioned, 2 Chron. xx. 20. which wilderneſs is not far from the *Red-ſea*. 1 Macc. ix. 4.

TEKOITES, תקעי, תקעים, θεκωεὶμ, inhabitants of *Tekoa*, Nehem. iii. 5. *Trumpets*, or *ſtrengthned*. 1 Chron. xi. 28. See TEKOA.

TELAH, תלה, θαλὰ, *humility*, or *verdure*: from לה *lach*.

TELAH, or *Thale*, ſon of *Reſheph*, of *Ephraim*, father to *Tahan*, 1 Chron. vii. 25.

TELASSER, תלאשר. Vulgate. *Thelaſſar*; a name foreign to the holy language: *that faſtens up, or hangs the prince*; from תלה *thalah*, and שרה *ſharah*, *prince*: otherwiſe, *tomb, or heap of the ſong, or of him that ſings*; from תלל *thalal*, *heap*, and שור *ſhur*, *to ſing*: or perhaps, *the riſing* [*heights*] *of* Aſhur, *i. e.* Aſſyria.

TELASSER, or *Thalaſſar*, a province of *Aſia*. *Rabſhakeh* tells *Hezekiah*, Iſa. xxxvii. 12. 2 Kings xix. 12. that the gods of the nations could not deliver from his maſter's power the children of *Eden*, that were at *Telaſſer*, or *Thelaſar*. The exact ſituation of this province is unknown, but it is thought to be towards *Armenia* and *Meſopotamia*, and about the ſources of the *Euphrates* and *Tigris*; becauſe of the children of *Eden*, that inhabited this country.

TELEM, טלם, *their lamb*; from טלה *talah*: otherwiſe, *their dew*; from טל *tal*, *the dew*; and the pronoun מ *am*, *theirs*. In *Chaldee*, *Syriac*, and *Arabic*, this word ſignifies *to miſuſe, or abuſe*.

TELEM, a city of *Judah*, Joſh. xv. 24. Probably *Telaim*, 1 Sam. xv. 4.

TEL-HARSA, תל-חרשא, θελαρησὰ, *heap, or ſuſpenſion of the plough*, or *of deafneſs, of ſilence*; from תלה *thalah*, *to ſuſpend*, or תלל *thalal*, *heap*, and חרש *charaſh*, *to labour*, *to keep ſilence*, *to be deaf*: otherwiſe, *ſuſpenſion of the head*; from the ſame תלה *thalah*, *to hang up*, and חרש *charaſh*, *the head*.

TEL-HARSA, or *Thelharſa*, perhaps the ſame as *Telaſſer*. Thoſe who returned with *Zerubbabel* out of this country, could not prove their genealogies, or ſhew that they were of the race of *Iſrael*. Ezra ii. 59.

TEL-MELAH, תל-מלח, *heap of ſalt*, or *of mariners*; from תלל *thalal*, *a heap*, and the *Chaldee* מלח *melach*, *ſalt*, or מלחים *melachim*, *mariners*: otherwiſe, *ſuſpenſion of the ſalt*, or *of the mariner*; from תלה *thalah*, *to ſuſpend*, &c.

TEL-MELAH, or *Thelma*. Thoſe who returned from *Tel-melah*, with *Zerubbabel*, could not prove themſelves to be of *Iſrael*. The ſituation of *Tel-melah* is unknown. Ezra ii. 59.

TEMA, תימא, θεμὰν, *admiration*; from תמה *thamah*: otherwiſe, *perfection*, or *conſummation*; from תמם *thamam*: otherwiſe, *the ſouth*; from ימין *jamin*. The LXX. read *Theman*, [now TEHAMA.]

TEMA, or *Thema*, ſon of *Iſhmael*. Gen. xxv. 15. It is thought he peopled the city of *Thema*, in *Arabia Deſerta*. *Job* ſpeaks of the caravans of *Tema* and *Sheba*. Job vi. 19. *Ptolemy* places a city called *Themma*, or *Thamma*, in *Arabia Deſerta*, towards the mountains of the *Chaldeans*.

TEMAN, תימן, *the ſouth*, or *Africa*; from ימין *jamin*, *the right-hand*, &c. otherwiſe, *perfect*, *conſummate*; from תמם *thamam*.

TEMAN, or *Theman*, ſon of *Eliphaz*, and grandſon of *Eſau*, Gen. xxxvi. 15. In *ver.* 34. we find a king of *Idumea*, called *Ituſham*, of the country of the *Temani*. *Jeremiah*, xlix. 7—20. and *Amos* i. 12. ſpeak of *Teman*; and *Euſebius* places *Thæman* in *Arabia Petrea*, five miles from *Petra*, and ſays there was a *Roman* garriſon there.

TEMENI, תימני, θεμανεὶ. From *Teman*.

TEMENI, or *Temani*, ſon of *Aſhur* and of *Naarah*. 1 Chron. iv. 6.

TEMPLE, the houſe of God, the ſanctuary, the tabernacle of the Lord, the palace of the Moſt High, &c. Theſe terms are often ſynonymous in Scripture, though, ſtrictly ſpeaking, they import very different things: For, the ſanctuary was but one part of the tabernacle, or temple; and the word temple does not deſcribe the tabernacle, or tabernacle the temple. The *Hebrews*, before *Solomon* could not properly be ſaid to have had a temple, yet they did not ſcruple to uſe the word temple for the tabernacle; as, on the contrary, they ſometimes by the tabernacle of the Lord, expreſs the temple built by *Solomon*.

After the Lord had inſtructed *David* that *Jeruſalem* was the place he had choſen, wherein to fix his dwelling, this pious prince began to think of executing his deſign of preparing a temple for the Lord, that might be ſomething worthy of his divine Majeſty. He opened his mind on this ſubject to the prophet *Nathan*, but the Lord did not think fit that *David* ſhould execute this deſign, however laudable; but that honour was reſerved for *Solomon*, his ſon and ſucceſſor, who was to be a peaceable prince; whereas *David* had ſhed much blood in war. Nevertheleſs, *David* applied himſelf to collect great quantities of gold, ſilver, braſs, iron, and other materials for this undertaking,

Solomon laid the foundations of the temple, A. M. 2992,

2992, *ante* A.D. 1012, and it was finiſhed A.M. 3000, and dedicated in 3001, *ante* A.D. 1003. The place choſen for erecting this magnificent ſtructure, was Mount *Moriah*. Its entrance ſtood toward the eaſt, and the moſt holy, and moſt retired part, was toward the weſt. The firſt book of *Kings*, and the ſecond of *Chronicles*, has chiefly deſcribed the temple, properly ſo called; *i. e.* the ſanctuary, the ſanctum, and the apartments attached to them; alſo the veſſels, the implements, and ornaments of the temple, giving ſcarce any deſcription of the courts, and areas, which however made a principal part of the grandeur of this edifice. *Ezekiel* has ſupplied this defect, by the exact plan he has deſcribed of theſe neceſſary parts. Indeed, it muſt be owned, that the temple, as deſcribed by *Ezekiel*, was never reſtored after the captivity of *Babylon*, according to the model and the menſurations of this prophet. But as the meaſures he ſets down for the ſanctum, and the ſanctuary, are within a ſmall matter the ſame as thoſe of the temple of *Solomon*; and as this prophet, who was himſelf a prieſt, had ſeen the firſt temple, it may be ſuppoſed the deſcription he gives us of the temple of *Jeruſalem*, is that of the temple of *Solomon*.

After the conſecration, or dedication, of the temple, by *Solomon*, A.M. 3001, this edifice ſuffered many revolutions, which it is proper to notice here.

A.M. 3033, *ante* A.D. 971, *Shiſhak*, king of *Egypt*, took *Jeruſalem*, and carried away the treaſures of the temple. 1 Kings xiv. 25, &c. 2 Chron. xii.

A.M. 3146, *Joaſh*, king of *Judah*, collected ſilver to repair the temple; they began the work in earneſt in 3148. 2 Kings xii. 4, 5, *&c.* 2 Chron. xxiv. 7, 8. *&c.*

Ahaz, king of *Judah*, having bought the aſſiſtance of *Tiglath-Pilneſer*, king of *Aſſyria*, againſt the kings of *Iſrael* and *Damaſcus*, who were at war with him, robbed the temple of the Lord of its riches, to give to this foreign king; 2 Chron. xxviii. 21, 22, &c. A.M. 3264, *ante* A.D. 740. not content with that, he profaned this holy place, by ſetting up therein an altar copied from one he had ſeen at *Damaſcus*, and taking away the brazen altar that *Solomon* had made. 2 Kings xvi. 10, 11, 12, &c. He alſo took away the brazen ſea from off the brazen oxen that ſupported it, and the brazen baſons from their pedeſtals, and the king's throne, which was of braſs. Theſe he took away, to prevent their being carried off by the king of *Aſſyria*. Nor did he ſtop here, but carried his wickedneſs ſo far as to ſacrifice to ſtrange gods, and to erect profane altars in all the corners of the ſtreets of *Jeruſalem*. 2 Chron. xxviii. 24, 25. He pillaged the temple, broke the ſacred veſſels, and ſhut up the houſe of God. From A.M. 3264, *ante* A.D. 740, to 3278, *ante* A.D. 726.

Hezekiah, ſon and ſucceſſor of *Ahaz*, opened again and repaired the gates of the temple, which his father had ſhut up, and robbed of their ornaments. 2 Chron. xxix. 3, 4, &c. A.M. 3278, *ante* A.D. 726. He reſtored the worſhip of the Lord, and ſacrifices, and made new ſacred veſſels, in the place of thoſe which *Ahaz* had deſtroyed. But in the 14th year of his reign, *Sennacherib*, king of *Aſſyria*, coming with an army into the land of *Judah*, *Hezekiah* was forced to take the riches of the temple and even the plates of gold that he himſelf had put on the gates of the temple, to give them to the king of *Aſſyria*. But when *Sennacherib* was gone back into his own country, no doubt but *Hezekiah* reſtored all theſe things to their firſt condition.

Manaſſeh, ſon and ſucceſſor of *Hezekiah*, profaned the temple of the Lord, by ſetting up altars and idols, by which he worſhipped the hoſt of heaven, even in the courts of the houſe of the Lord. 2 Kings xxi. 4, 5, 6, 7. 2 Chron. xxxiii. 5 6, 7. A.M. 3306. God delivered him into the hands of the king of *Babylon*, who loaded him with chains, and carried him beyond the *Euphrates*. 2 Chron. xxxiii. 11, 12, &c. A.M. 3328, *ante* A.D. 676. Here he acknowledged, and repented of, his ſins; and, being ſent back to his dominions, he redreſſed the profanations of the temple he had committed, taking away the idols, deſtroying the profane altars, and reſtoring the altar of burnt-offerings, upon which he offered his ſacrifices.

Joſiah, king of *Judah*, laboured with all his might in repairing the edifices of the temple, which had been either neglected, or demoliſhed, by the kings of *Judah*, his predeceſſors. He alſo commanded the prieſts and *Levites* to replace the ark of the Lord in the ſanctuary; and that it ſhould not be moved from place to place, as it had been during the reigns of the wicked kings his predeceſſors. 2 Chron. xxxv. 3.

Nebuchadnezzar took away a part of the ſacred veſſels of the temple of the Lord, and placed them in the temple of his god at *Babylon*, under the reign of *Jehoiakim*, king of *Judah*. 2 Chron. xxxvi. 6, 7. A.M. 3398, *ante* A.D. 706. He alſo carried away others under the reign of *Jeconiah*. 2 Chron. xxxvi. 10. A.M. 3505,

ante

ante A. D. 599. Laſtly, he took the city of *Jeruſalem*, and entirely deſtroyed the temple, in the eleventh year of *Zedekiah*, A. M. 3416, *ante* A. D. 588. 2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 18, 19.

The temple continued in its ruins fifty-two years, till the firſt year of the reign of *Cyrus*, at *Babylon*, A. M. 3468, *ante* A. D. 536. Then *Cyrus* permitted the *Jews* to return to *Jeruſalem*, and to rebuild the temple of the Lord. Ezr. i. 1, 2, 3, &c. The following year they laid the foundations of the ſecond temple; but they had hardly worked at it one year, when *Cyrus*, or his officers gained over by the enemies of the *Jews*, forbad them the work. Ezr. iv. 5. A. M. 3470, *ante* A. D. 534. After the death of *Cyrus* and *Cambyſes*, they were again forbid by the Magian, who reigned after *Cambyſes*, and whom Scripture calls *Artaxerxes*. *Vide* SMERDIS. Ezra iv. 7—17, 18. A. M. 3483, *ante* A. D. 521. Laſtly, theſe prohibitions being ſuperſeded under *Darius*, ſon of *Hyſtaſpes*, the temple was finiſhed and dedicated four years afterwards, A.M. 3489, *ante* A.D. 515, twenty years after the return from the captivity.

This temple was profaned by order of *Antiochus Epiphanes*, A. M. 3837. The ordinary ſacrifices were diſcontinued, and the idol of *Jupiter Olympius* was ſet up near the altar. It continued in this condition three years: 1 Macc. i. 62. *Judas Maccabeus* purified it, and reſtored the ſacrifices and the worſhip of the Lord, A. M. 3840, *ante* A. D. 164.

Herod the Great undertook to rebuild the whole temple of *Jeruſalem*; in the eighteenth year of his reign, A. M. 3986. *Joſephus*, *Antiq.* lib. xv. cap. 14. He began to lay the foundation of it, A. M. 3984, forty-ſix years before the firſt paſſover of *Jeſus Chriſt*, as the *Jews* obſerved to him by ſaying, *Forty and ſix years was this temple in building, and wilt thou rear it up in three days?* This is not ſaying that *Herod* had employed forty-ſix years in building it; for *Joſephus* aſſures us, that he finiſhed it in nine years and an half. But, after the time of this prince, they ſtill continued to make additions to it; and the ſame *Joſephus* tells us, that they continued working on it, till the beginning of the *Jewiſh* war. *Joſeph. Antiq.* lib. xx. cap. 8.

This temple built by *Herod* did not ſubſiſt above ſeventy-ſeven years, being deſtroyed, A. M. 4073, A.D. 70. It was begun by *Herod*, A. M. 3987, finiſhed in 3996, burnt by the *Romans* in 4073.

This temple of *Herod* was very different from that of *Solomon*, and from that rebuilt by *Zerubbabel*, after the captivity. The following is the deſcription *Joſephus* has left us of it, who himſelf had ſeen it. [For plans, &c. *Vide* the FRAGMENTS.]

The temple, properly ſo called, was only ſixty cubits high, and ſixty broad; but there were two ſides of front, like two arms, or ſhoulderings, which advanced twenty cubits on each ſide; making, the whole front, an hundred cubits wide, as well as high. The ſtones uſed in this building were white and hard, twenty-five cubits long, eight high, and twelve wide. *Joſeph. de Bello.* lib. vi.

The front of this magnificent building reſembled that of a royal palace. The two wings in the front were lower than the middle, which middle was ſo exalted, that thoſe who were over-againſt the temple, or who approached it from a diſtance, might ſee it many furlongs off. The gates were almoſt of the ſame height as the temple, and on the top of the gates were veils, or tapeſtry, of ſeveral colours, embelliſhed with purple flowers. On the two ſides of the doors were pillars, the capitals of which were adorned with branches of a golden vine, which hung down with their grapes and cluſters, ſo well imitated, that art did not yield to nature. *Herod* made very large and high galleries about the temple, ſuitable to the magnificence of the reſt of the building, exceeding in beauty and ſumptuouſneſs all of the kind that had been ſeen.

The temple was built upon a very uneven mountain; and, originally, there was hardly plain enough on the top of it for the ſcite of the temple and altar. The reſt of it was ſteep and ſloping. But *Solomon* raiſed a wall toward the eaſt, to ſupport the earth on that ſide; and after this ſide was filled up, he there built one of the porticos or galleries. At that time, only this face was caſed with ſtone; but in ſucceeding times the people endeavouring to enlarge this ſpace, and the top of the mountain being much extended, they broke down the wall on the north ſide, and encloſed a ſecond ſpace as large as the whole original circumference of the temple. So that at laſt, againſt all hope and expectation, this work was ſo far extended, that the whole mountain was ſurrounded by a treble wall. But, for the compleating this great work whole ages were barely ſufficient; and all the ſacred treaſures were applied to this uſe, that the devotion of the people brought to the temple from all the world. In ſome places theſe walls were above three hundred cubits high; and the ſtones uſed in this work were forty cubits long. They were faſtened together by iron cramps, and lead,

to reſiſt the injuries of time. The level on which the temple was built was a furlong ſquare, or one hundred and twenty-five paces.

The entrances into the firſt encloſure, (which was a ſquare of a furlong on each ſide,) were by a gate on the eaſtern ſide, one on the ſouth ſide, and one on the north ſide: and four on the weſt ſide, one of which went to the palace, another into the city, and the two others into the fields. This encloſure was ſecured without by a very high and ſolid wall; and within, all around it on the four ſides, were ſtately porticos or galleries, ſuſtained by columns, ſo thick that three men could hardly graſp them in their arms; for each of them was, in circumference, twenty-ſeven feet. The number of theſe columns was an hundred and ſixty-two. They ſupported a roof of cedar very curiouſly wrought, and made three galleries, of which the center was the higheſt and wideſt, being in width forty-five feet, in height an hundred. Thoſe on the two ſides were but thirty feet wide, and fifty feet high.

The court, or area, before theſe galleries was paved with marble of ſeveral colours; and at a little diſtance from the galleries was a ſecond encloſure, formed by an handſome baluſtrade of ſtone, with pillars at equal diſtances, on which were inſcriptions in *Greek*, and in *Latin*, to warn ſtrangers, and ſuch as were unclean, not to proceed any farther on pain of death. This encloſure had but one entrance on the eaſt, but on the north and ſouth it had three, at equal diſtances.

The third encloſure, which included the temple and the altar of burnt-ſacrifices, was ſurrounded by a wall of forty cubits high. It was ſquare, as well as the former, and the height of the wall did not without appear ſo much as it really was, becauſe it was loſt behind the ſteps, by which it was ſurrounded, and partly covered. Firſt, there were fourteen ſteps, above which was a terrace of about ten cubits wide, which went all round the encloſure. From thence was another aſcent of five ſteps, to come to the platform of the gate; ſo that the wall was but five and twenty cubits high within. The entrance into this portico was by one gate toward the eaſt, by four toward the ſouth, and four toward the north. There was no gate on the weſt ſide, but a great wall ran all along from north to ſouth. At the entrance of each gate within were large rooms, in form of pavilions, of thirty cubits ſquare, and forty high, each ſuſtained by a pillar of twelve cubits, or eighteen feet in circumference.

Within this encloſure were alſo double covered galleries, with two rows of pillars, to the eaſt, north, and ſouth; but none to the weſt. The women had a gate to themſelves on the eaſt ſide, and one on the ſouth and the north, by which they paſſed to the place appointed for them, which was diſtant from that of the men.

The altar of burnt-ſacrifices was fifteen cubits high, and forty cubits wide each way: They aſcended to it by a ſlope without ſteps, towards the ſouth. At the four corners were ſo many eminences, or little horns; and it was built of rough ſtones, on which no iron had been uſed, nor tool of any other metal.

The front of the temple which was an hundred cubits high, and as many wide, was adorned with many rich ſpoils, which the *Jews* had dedicated to God, as trophies of their victories: When *Herod* had finiſhed the temple he dedicated them anew; to which he added ſome of his own, taken in his wars againſt the barbarous nations.

The porch of the temple was ninety cubits high, and one hundred in length, from north to ſouth, The door was ſeventy cubits high, and twenty-five wide. The ſanctum, or ſanctuary, and the apartments that ranged along the two ſides of the temple, had nothing ſingular. *Joſephus* obſerves, that when it was reſolved to build the temple and the altar, *Herod* did not enter the courts of the prieſts, being only a layman. He left to the prieſts the care of finiſhing this work themſelves, who compleated it in eighteen months; the reſt took up eight years.

Within this incloſure was a wall, one cubit high, which ſurrounded the temple and the altar of burnt-ſacrifices; and ſeparated the prieſts from the other *Iſraelites*. This place was not to be entered by the laity: they came as far as this wall, to offer their ſacrifices and offerings; but no farther.

Joſephus relates a circumſtance, which he ſaid he received by tradition from his fathers, that all the time they worked on the temple, there fell no rain in the day-time, but only in the night; ſo that the workmen were not hindered in their work. When the temple was finiſhed, the dedication of it was performed with great ſolemnity. The people rendered hearty thanks to God, and gave the king much praiſe and commendation, which he well deſerved, for the execution of this great work. *Herod* offered three hundred oxen in ſacrifice, and all the people, with great alacrity, brought their victims to this auguſt ceremony. The number of them was ſo very great, that it was not eaſy to count them.

them. What contributed to make this feſtival the more ſolemn, was, that it happened on the ſame day that *Herod* came to the throne, which anniverſary he always celebrated with much pomp.

In the angle of the northern ſide of the external incloſure of the temple, was a very ſtrong tower, built by the *Aſmonean* kings, who were poſſeſſed both of the regal ſtate and the prieſthood at the ſame time. Here were kept the ſacred ornaments worn by the high-prieſt, on great occaſions. *Herod* continued to keep them here; and after *Herod*, the *Romans*, till the time of *Tiberius*. But during his reign, *Vitellius* coming to *Jeruſalem* as governor of *Syria*, the inhabitants of *Jeruſalem* received him with ſo much honour, that to ſhew his acknowledgement, he obtained from *Tiberius* permiſſion to commit the care of this ſacred depoſit into their hands. They enjoyed this favour till the death of king *Agrippa:* when *Caſſius Longinus*, governor of *Syria*, and *Cuſpius Fadus*, governor of *Judea*, commanded the *Jews* to return them to the tower of *Antonia*, and the cuſtody of the *Romans*; as before. The *Jews* ſent to deſire this favour again from the emperor *Claudius;* and young king *Agrippa* being then at *Rome*, obtained it for himſelf.

Before this, the manner of keeping this precious habit was thus; It was kept in the tower *Antonia*, under the ſeal of the high-prieſt, and thoſe of the treaſurers of the temple. On the eve of any ſolemn feſtival, they waited on the commander of the caſtle for the *Romans;* after they had viſited, and examined the ſeals, they received the holy veſtments from his hands; and they brought them back to him when the feſtival was over, and ſealed them up again as before.

This tower, or caſtle, was already very ſtrong, but *Herod* fortified it ſtill more, and called it *Antonia*, in honour of his patron *Anthony*. *Herod* made a paſſage under ground, from the tower *Antonia* to the eaſtern gate of the temple, near which he alſo built another tower. This was to preſerve a communication between the two towers and the temple, that might be ſerviceable to himſelf, or to the kings his ſucceſſors, in caſe of ſedition. *Vide* ANTONIA.

Father *John-Baptiſt Villalpandus*, a *Spaniſh* jeſuit, who died *May* 22, 1608, and who was employed by the king of *Spain* to draw up a deſcription of the temple and city of *Jeruſalem*, has acquired an immortal glory by his work, which is printed in three volumes *in folio*.

However, very able men, think this learned jeſuit, though extremely well furniſhed with profound knowledge in *Greek* and *Roman* architecture, was too much prejudiced in favour of the temple of *Solomon*, and imagined, that he could not make it too ſplendid, too grand, or too magnificent, and therefore exhauſted all the force of his imagination and genius, to deſcribe a temple that ſhould be the moſt perfect pile of building poſſible.

He has introduced many embelliſhments which are not mentioned in the ſacred text, but which ought to have been there according to the rules of architecture, which he ſuppoſes *Solomon* could not be ignorant of; as if the ſame taſte muſt needs prevail in architecture, among all nations, or, as if *Solomon*, who lived ſo long before the firſt architects of *Greece*, muſt needs have followed their rules. *Villalpandus* has multiplied the courts, and the porticos, and inſtead of three courts, which only are mentioned in Scripture, he has deſcribed eleven.

Villalpandus ſuppoſes that all the courts were ſurrounded with three ranks of columns, and that upon theſe columns were three ſtories of apartments; which, to me, does not ſeem at all to be warranted from Scripture. The *Orientals* did not commonly build ſeveral ſtories thus one upon another; and theſe muſt have been of a very extraordinary height.

As to Dr. *Prideaux*'s ſyſtem, which he has extracted from the Rabbins, we may ſay of it in general, that it is very commodious in giving us very plauſible explications of whatever is ſaid in Scripture of the different parts of the temple, and their uſes. We find there whatever is taken notice of in the goſpel; the beautiful gate, *Solomon*'s porch, the cheſts of the temple, wherein the offerings were put, the *Gazophylacium*, or treaſury; in ſhort, thoſe who contrived this plan have taken care for every thing. There is but one thing wanting, but that is eſſential, *viz.* The authors of the *Talmud*, and the Rabbins, have never proved, nor will ever be able to prove, their ſuppoſitions, either from Scripture, or from authors that had ſeen the temple, or had conſulted thoſe that had ſeen it. For neither the Talmudiſts nor Rabbins are either of antiquity or authority ſufficient, when the queſtion is about a matter of fact, of which they could not be witneſſes, neither themſelves nor thoſe whoſe teſtimonies they alledge, I mean their fathers or grandfathers. We know very certainly that they were but little converſant in the ſtudy of antiquity, and that they have no ancient documents, except the ſacred writings and *Joſephus*, which can give them any informa-

tion about the true form of the temple. How then can they acquaint us with ſo many particulars, which are different from what the Scriptures and *Joſephus* tell us of them.

If the Rabbins had been ſatisfied with deſcribing the temple, ſuch as it was when the *Romans* deſtroyed it, one might endeavour either to reconcile them with *Joſephus*, which I think to be impoſſible, or we might ſay, they had ſome tradition, or ſome private writing more faithful and exact than *Joſephus:* But to pretend the temple they deſcribe to us is the ſame with that of *Solomon*, or *Ezekiel;* this indeed is utterly inſupportable.

What they ſay, for inſtance, about the court of the women, is to be found in no place of Scripture. The *Chel*, or the wall that ſeparated the court of the *Iſraelites* from that of the *Gentiles*, was not within, but without the temple. The pillars, *Jachin* and *Boaz*, were not to be ſeen in the ſecond temple. It is very uncertain whether the veil that was rent at our Saviour's crucifixion is that which parted the *Sanctum* from the ſanctuary. It might be that which ſeparated the *Sanctum* from the *Veſtibulum*. The width of the *Veſtibulum* of *Solomon*'s temple did not exceed the width of the temple itſelf: And where ſhall we find that it was one of the wings of the temple on which the Devil placed our Saviour? *Matth.* iv. 5.—How ſhall we prove the exiſtence of all thoſe gates, both on the weſt and ſouth ſides of the temple; and of ſo many ſmall apartments, the uſes of which are ſo minutely determined?

I would not here be underſtood to intend to diſparage the pains Dr. *Prideaux* has taken in theſe matters; I would only inſinuate, that the greateſt part of the things ſet down in the plan of the temple he has given us, are of but little certainty; that the *Jewiſh* authors he has followed are guides to be but little relied on in theſe matters; and that to know the ancient temple of *Solomon* we muſt keep to the text of the book of the *Kings* and of *Ezekiel*. As to the temple of *Herod*, which was demoliſhed by the *Romans*, we have no other guide to follow but *Joſephus*. *Vide* the PLATES, &c.

Scripture ſpeaks of ſeveral other temples, in, or near, *Paleſtine;* as the temple of *Dagon*, at *Gaza*, Judg. xvi. 23. Another at *Aſhdod*, or *Azotus*, 1 Sam. v. 1, 2, 3. and 1 Macc. x. 84.

The temple of the *Samaritans*, on Mount *Gerizim*, 2 Macc. x. 23. vi. 2.

The temple of *Aſhtaroth*, one of the chief of the *Philiſtines*, 1 Sam. xxxi. 10.

The temple of *Baal*, built by *Ahab* in *Samaria*, 1 Kings xvi. 32.

The temple of *Rimmon*, at *Damaſcus*, 2 Kings v. 18.

The temple of *Niſroch*, at *Babylon*, Iſa. xxxvii. 38.

The temple of *Bel*, at *Babylon*, Dan. xiv. 9.

The temples of *Chemoſh*, and of *Moloch*, built by *Solomon*, on the Mount of *Olives*, over-againſt the temple of the Lord, 1 Kings xi. 7.

The temple of *Nannæa*, which *Antiochus Epiphanes* attempted to plunder, 2 Macc. i. 13.

The temple of *Babylon*, wherein *Nebuchadnezzar* laid up the veſſels of the temple of *Jeruſalem*, Dan. i. 2.

The temple of the golden calf, at *Bethel*, and at *Dan*. *Joſephus* ſays, that even in his time the temple of the golden calf was to be ſeen at *Dan*, near the river called the little *Jordan*. In his text is read—at *Daphne*, but it plainly ought to be read—at *Dan*.

1. TEMPLE is alſo ſaid of the church of *Jeſus Chriſt*. Rev. iii. 12. *Him that overcometh will I make a pillar in the temple of my God.* And St. *Paul* ſays, 2 Theſſ. ii. 4. that antichriſt *as God ſitteth in the temple of God, ſhewing himſelf that he is God.*

2. TEMPLE is ſometimes put for heaven, Pſal. xi. 4. *The Lord is in his holy temple; the Lord's throne is in heaven.* The martyrs in heaven are ſaid to be *before the throne of God, and to ſerve him day and night in his temple.* Rev. vii. 15.

3. *The* TEMPLE *of God*, in a ſpiritual ſenſe, is the ſoul of a righteous man. 1 Cor. iii. 16, 17. *Know ye not that ye are the temple of God, and that the ſpirit of God dwelleth in you? If any man defile the temple of God, him ſhall God deſtroy; for the temple of God is holy, which temple ye are.* And, 1 Cor. vi. 19. *Know ye not that your body is the temple of the Holy Ghoſt, which is in you, which ye have of God, and ye are not your own?* And, 2 Cor. vi. 16. *And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath ſaid, I will dwell in them, and walk in them; and I will be their God, and they ſhall be my people.*

TEMPTATION, *to tempt, to prove.* *God tempted Abraham*, by commanding him to offer up his ſon *Iſaac*, Gen. xxii. 1. intending to prove his obedience and faith, to confirm and ſtrengthen him by this trial, and to give to all ſucceeding ages, in the perſon of *Abraham*, an example, and pattern of perfect obedience. God does not tempt, or try, men in order to know their tempers and diſpoſitions, as if he were ignorant of them; but, to exerciſe their virtue, to purify

it, to make it conſpicuous to others, and to give them an opportunity of receiving favours at his hands. When we read in Scripture, that God *proved* his people, whether they would walk in his law, or no; Exod. xvi. 4. that he permitted falſe prophets to ariſe among them, who propheſied vain things, to try them, whether they would ſeek the Lord with their whole hearts. Theſe expreſſions ſhould be explained by that of St. *James* i. 13. *Let no man ſay when he is tempted, I am tempted of God; for God cannot be tempted with evil, neither tempteth he any man. But every man is tempted when he is drawn away of his own luſt, and enticed.* God forbid we ſhould ſay, that God tempts us to commit what he prohibits, and what he will puniſh us for committing. *Deus non eſt autor eorum eſt ultor. Fulgent. ad Monim.* lib. i.

The devil indeed tempts us, to evil, to ſin, to diſtruſt, to contempt of God and his laws, to pride and vanity. He lays ſnares for us, even in our beſt actions, endeavouring to make us loſe the benefit of them, by imputing the merit of them to ourſelves, and not to God. *Satan* tempted *David*, and prevailed with him to number the people out of vain confidence, and curioſity. 1 Chron. xxi. 1. He tempted our Saviour in the wilderneſs, and endeavoured to infuſe into him ſentiments of pride, ambition, &c. Matt. iv. 1. Mark i. 13. Luke iv. 2. He tempted *Ananias* and *Sapphira*, to lie to the Holy Ghoſt. Acts v. 3. St. *Paul* recommends to the *Corinthians*, not to expoſe themſelves to the temptation of incontinence, under pretence of affecting to live in marriage to a greater degree of perfection. 1 Cor. vii. 5. Laſtly, in the prayer that *Chriſt* himſelf hath taught us, we pray God *not to lead us into temptation*; Matth. vi. 13. and a little before his death, our Saviour exhorts his diſciples to *watch and pray, that they might not enter into temptation.* Matth. xxvi. 41. St. *Paul* tells us, that *God will not ſuffer us to be tempted above what we are able to bear.* 1 Cor. x. 13.

Men are ſaid to tempt the Lord when they unſeaſonably require proofs of his divine preſence, power, or goodneſs. Without doubt, we are allowed to ſeek the Lord for his aſſiſtance, and to pray him to give us what we need; but it is not allowed us to tempt him, nor (for example) to deſire miracles of him, or to expoſe ourſelves to dangers from which we cannot eſcape, but by miraculous interpoſitions of his providence. God is not obliged to work miracles in our favour, and he requires of us only the performance of ſuch actions as are within the ordinary meaſures of our ſtrength. The *Iſraelites* in the deſert often tempted the Lord, as if they had had reaſon to doubt of his preſence among them, or of his goodneſs, or of his power, after all he had done in their favour. Exod. xvi. 2, 7, 17. Numb. xx. 12. Pſal. lxxviii. 18, 41, &c. God forbids us to tempt him; *Before thou prayeſt, prepare thyſelf, and be not as one that tempteth the Lord.* *Eccluſ.* xviii. 23.

Men tempt one another when they would know whether things are really what they ſeem to be, whether men are ſuch as they are thought, or deſired, to be. The queen of *Sheba* came to prove the wiſdom of *Solomon*, by propoſing riddles to him, for him to explain. 1 Kings x. 1. 2 Chron. ix. 1. *Daniel* deſired of him who had the care of feeding him and his companions to prove them for ſome days, whether the abſtaining from polluted food would make them leaner. Dan. i. 12, 14. The ſcribes and phariſees often tempted our Saviour in the goſpel, and endeavoured to decoy him into their ſnares. Matt. xvi. 1. xix. 3. xxii. 18. *alibi paſſim.*

TEMPTATION, the name of an encampment of *Iſrael*, in the wilderneſs: Exod. xvii. 7. See *Maſſah*, which in *Hebrew* ſignifies temptation. The ſame encampment is alſo called *Rephidim.* Deut. vi. 16. Here *Moſes* brought water out of the rock *Horeb.*

TENT. See *Tabernacle.* *Vide* FRAGMENT, No. CCVI. page 26.

TEPHILIM, or *Tepilim*, otherwiſe *Totaphot*, *Frontals* or *Phylacteries*, which the *Jews* uſed at their morning-prayer, and ſome devotees alſo at evening-prayer: but, except the chanter, few put them on then. See PHYLACTERIES. The *Jews* took, in a literal ſenſe, the commandment *to wear the words of the law as a ſign upon their forehead.* See TALED: But, that they may not expoſe themſelves to railery, and to preſerve the reſpect due to ſo ſacred a thing, they only wear them at prayer time. *Leo* of *Modena*, *Cerem. Jews*, cap. 5.

They hold theſe *Tephilim*, or phylacteries, ſo ſacred, that ſome of them perſuade themſelves that even God himſelf wears them, at his head and arms, as well as the *Jews.* And this is not one of thoſe allegories, under which their doctors conceal a figurative ſenſe; for they maintain, that when God permitted *Moſes* to ſee him behind, he only had a mind to ſhew him the knot of the ſtring that tied the *Tephilim* to his head; and that the face which he refuſed to diſcover to this legiſlator, was properly, truly, and ſubſtantially the face of God. Thus they extol the original and excellence of their *Tephilim!*

And

And they are not wrong in referring the origin of them to God himſelf, if we are to take in a literal ſenſe, thoſe expreſſions of *Moſes*, Deut. vi. 8, 9. *And thou ſhalt bind them for a ſign upon thine hands, and they ſhall be as frontlets between thine eyes; and thou ſhalt write them upon the poſts of thine houſe, and on thy gates.* As theſe laſt words are taken literally, which relate to the writing of the words of the law on the poſts of the houſes; ſo the command of wearing them on their foreheads muſt not be underſtood as a mere allegory. It is obſerved, that as the Pagans wore their phylacteries, or amulets, on ſeveral parts of their bodies, ſo God commanded his people to wear *Tephilim* on their foreheads and their arms; to remind them of the law of God, and to avert from his people the ſuperſtitious abuſe of the taliſmans, and phylacteries, of the Pagans.

But St. *Jerom* maintains, in which he is followed alſo by ſeveral learned commentators, that the words of *Moſes* ſhould be underſtood in a figurative ſenſe, and that the ancient *Jews* did not otherwiſe underſtand them: And it is only ſince the time of the Phariſees that they were taken literally. *Jeſus Chriſt* did not abſolutely condemn the uſe of the *Tephilim*, but he blamed the affectation of the Phariſees, who muſt needs wear them much larger, and broader, than other men; I mean, than other men who wore them; for it is not probable that all men wore them, generally. See the commentators on Matth. xxiii. 5. *Vide* Plate of PHYLACTERIES.

TERAH, תרח, *to breathe, to ſcent, to blow*; from רוח *rich.*

TERAH, or *Thare*, ſon of *Nahor*, and father of *Nahor*, *Haran*, and *Abraham*. Gen. xi. 24. born A. M. 1878, *ante* A. D. 2126. He begat *Abraham* at the age of ſeventy-two years, A. M. 2008, *ante* A. D. 1996. He came with *Abraham* out of *Ur* of the *Chaldeans*, to ſettle at *Haran* in *Meſopotamia*, A. M. 2082. Gen. xi. 31, 32. He died there the ſame year, aged two hundred and ſeventy-five years.

Scripture ſays plainly, that *Terah* had fallen into idolatry. Joſh. xxiv. 2—14. *Your fathers dwelt on the other ſide of the flood in old times*; *even* Terah, *the father of* Abraham, *and the father of* Nahor; *and they ſerved other gods.* Some think that *Abraham* himſelf, at firſt, worſhipped idols; but, that afterwards God being gracious to him, convinced him of the vanity of this worſhip, and that he undeceived his father *Terah.*

The *Arabians* and *Turks* ſay, that one *Azar* was the father of *Abraham*, and that *Terah* was his grandfather. *Biblioth. Orient.* p. 12. *Juſtin* ſays, that *Adores*, *Abraham*, and *Iſrael*, reigned ſucceſſively at *Damaſcus.* *Juſtin.* lib. xxxvi. *Suidas* aſſures us, that *Abraham* converted his father *Terah*, who was an idolater; and *Georgius Syncellus* acquaints us, that he threw his father *Terah*'s idols into the fire, and that *Haran* endeavouring to reſcue them from the flames, was burned with them; that *Terah* having at firſt quitted the worſhip of theſe falſe gods, afterwards relapſed into his former idolatry, and continued obſtinate in it till his dying day. *Syncel. Chronic.* page 99. For a hiſtory relating to his idols, *vide* ABRAHAM.

Several of the *Orientals* think, that *Azor* is the ſame as *Terah*, *Abraham*'s father. The *Perſians* and the *Turks* call him *Pour-Tiraſch*; *i. e.* the carver of idols. For it is a tradition among the *Muſſulmen* that he was not only an idolater, but alſo a maker, and vender, of idols; that he had great diſputes with his ſon *Abraham* on this account; and that he accuſed him before *Nimrod*, who cauſed him to be caſt into a burning furnace, from whence *Abraham* came out ſafe.

TERAPHIM, תרפים, from תרף *an image, an idol.* [or from *ſeraph, burning.*]

TERAPHIM, or *Theraphim.* It is ſaid, Gen. xxxi. 19. that *Rachel had ſtolen the images—Teraphim*, of her father. *Heb.* תרפים *Theraphim.* LXX. Εἴδωλα. *Aqu.* Μορφώματα *Figuræ. Symmac. & Theodot.* Θεραφειν. It is enquired, what theſe *Teraphim* were? The LXX. ſometimes tranſlate this word by *oracle*, Hoſ. iii. 4. Δήλης. Zech. x. ii. Ἀποφθεγγομενης. and ſometimes by *vain figures.* Κενοταφία. 1 Sam. xix. 13. It appears indeed from all the paſſages in which this word is uſed, that they were idols or ſuperſtitious figures. The *Jews* ſay it was the head of a man, taken off from the trunk, and embalmed; under the tongue of which was put a plate of gold, with the name of a falſe deity; that this head was placed in a niche, that candles were lighted up to it, and that they pretended to divine by it.

Others think the *teraphim* were *taliſmans*, *i. e.* metal figures, caſt and engraven under certain aſpects of the planets, to which they aſcribed extraordinary effects; in proportion to the nature of the metal, to the qualities of the planet, and to the figures repreſented on the *taliſman.* This opinion appears the moſt probable. All the eaſtern people are ſtill much addicted to this ſuperſtition of *taliſmans.* The *Perſians* call them *telefin*, *Chardin.* tom. ii. *of the ſcience of the Perſians*, cap. x. a name nearly approaching to *teraphim.* In that country no man is ſeen without them, and ſome are even loaded with them. They impute many virtues to them

them. They hang ſome to the necks of animals; and to the cages of birds. But thoſe of *Rachel* muſt be groſs images, and of ſome precious metal. See Gen. xxxi. 19. 1 Sam. xv. 23. Ezek. xxi. 21. Zech. x. 2. where the word *teraphim* is uſed for an idol, or ſuperſtitious figure.

It is aſked, Why *Rachel* ſtole the *teraphim* of her father *Laban?* Some have thought it was to receive reparation for wrongs he had done her. Others imagine, that ſhe thought to deprive him of the means of diſcovering their flight, by taking away his oracles. Others ſay, that with the *teraphim* ſhe thought to take the proſperity of her father's houſe, and transfer it to her huſband. Some, that ſhe intended to remove the occaſion of her father's ſuperſtitious worſhip, and to ſtop his idolatry: and ſome believe that both ſhe and her ſiſter *Leah* were addicted to this idolatrous ſuperſtition, which they wiſhed to continue in the land of *Canaan* But *Jacob* compelled them to diſcard all theſe falſe deities, which he afterwards hid under the oak, near *Shechem*. Gen. xxxv. 4.

Beſide this ſuperſtitious *teraphim*, Scripture ſpeaks of two other kinds. The firſt are thoſe that *Michal* put into *David*'s bed, pretending he was there ſick. 1 Sam. xix. 9. *And Michal took an image* [*teraphim*] *and laid it in the bed.* Probably a figure of ſticks, made up in haſte, dreſſed with cloaths like a great baby; or like one of thoſe malkins that countrymen ſet up in the fields to fright the birds from their corn. *Michal* put it in her huſband's bed, to make thoſe who were ſent by her father, believe he was there ſick. *Vide* FRAGMENTS, No.

The other *teraphim* mentioned in Scripture, were thoſe the *Jews* conſulted, without imagining that by this they abandoned the worſhip of the Lord. Such was the *teraphim* that *Micah* made, and ſet up in his houſe, Judg. xvii. 5, &c. to which he appointed a prieſt of the race of *Levi*; by the power of which he flattered himſelf that God would bleſs his houſe, &c. Judg. xviii. 14, 17, &c. It was, probably, ſome hieroglyphical figure, to which the ſuperſtitious *Jews* attributed the virtue of an oracle, and the power of foretelling things to come. It would be raſh to undertake to deſcribe it; but we may imagine, it was pretty like the cherubim; *i. e.* ſomething compoſed of the parts of ſeveral animals, a collection that did not ſubſiſt in nature; a mere chimera; *e. gr.* a man with wings, having the feet of an ox, and the head of a bird; or ſome other figure of a like nature. [*Vide* CHERUBIM, Plate III.]

The prophet *Hoſea*, iii. 4, 5. threatening *Iſrael*, ſays, *The children of Iſrael ſhall abide many days without a king, and without a prince, and without a ſacrifice, and without an image, and without an ephod, and without teraphim*; *i. e.* that during their captivity they ſhould have no public exerciſe of their religion. They had indeed before, their altars, ephods, *teraphim*, while they paid their impious adoration to the golden calves; but after they were led into captivity beyond the *Euphrates*, they had no longer prieſts or altars, ſacrifices or ephods, *teraphim*, golden calves, or other ſuperſtitious figures, from which they might receive anſwers, whether true or falſe, and which they might worſhip.

Spencer pretends, *Tract. de Urim & Thummim*, that the word *teraphim* is *Chaldee*, and that it is the ſame as *ſeraphim*, changing the *Hebrew* ש *ſhin* into ת *tau*, *i. e. ſ* into *t*, which is very common. He maintains that the images of *teraphim* are derived originally from the *Amorites*, the *Chaldeans*, and the *Syrians*: He adds, that the god *Seraphis* of the *Egyptians* is the ſame as *teraphim*. It may be added, that the flying ſerpent called *ſeraph*, might give occaſion to the naming thoſe angels *ſeraphim* which appeared to the prophets, and which are repreſented as flying round about the throne of God. The heathen gave ſuch kind of likeneſſes to their ſuperſtitious and magical figures. We know that the *abraxes*, which are real *taliſmans*, or *teraphim*, are adorned with groteſque figures formed after a thouſand manners. Sometimes there is a ſerpent having a radiating head: Sometimes a human figure with a cock's head, and the arms terminating in two ſerpents, which are inſtead of feet and legs, to the figure. Laſtly, the ſerpent is there repreſented after ſeveral manners. The god *Seraphis* is alſo almoſt always accompanied by ſerpents, which winde about him. There are figures of *Mithras*, or the ſun, having four wings, like the *ſeraphim*, with the head of a lion, over which is the head of a ſerpent, the body of which infolds the whole ſtatue.

All this, in my opinion, very well exhibits the *teraphim*. As theſe ſuperſtitious *taliſmans* were common to almoſt all the eaſt, it is natural to think that every perſon engraved thereon a repreſentation of that deity which he thought moſt powerful, and favourable. The ſun was worſhipped by almoſt all the world; the ſerpent was one of his ſymbols: The ſun was a beneficent deity, the god of good fortune. The *Orientals* generally repreſented him on their *taliſmans*, ſometimes under one emblem, ſometimes

times under another. The *Jews*, who had lived long in *Egypt*, always ſhewed an inclination to worſhip *Egyptian* gods rather than others. Hence proceeded the worſhip of the golden calf, in the wilderneſs, and in the kingdom of *Jeroboam*. It is therefore probable that the *teraphim* of *Laban*, ſtolen by *Rachel*, were hieroglyphical figures and *taliſmans*, reſembling thoſe of the *Syrians*; that the *teraphim* of *Micah* were nearly approaching to the *cherubim* of *Moſes*, or, to the *ſeraphim* deſcribed by *Iſaiah*. In a word, that theſe figures were by no means uniform, no more than the *cherubim* and *ſeraphim* deſcribed in Scripture. Every one made them, or cauſed them to be made, according to his own fancy and devotion.

The Rabbins pretend, as *R. David Kimchi*, that the *teraphim* were not mere idols, but were idols that gave oracles, and foretold future events. Rabbi *David*, of *Pomire*, ſays, they had a human ſhape, and that, when they were once ſet up, and dedicated, they ſpoke, and gave anſwers at certain hours, and under certain conſtellations, by the influence of the heavenly bodies; and that this influence was communicated to them by the art of him who made them, of a certain metal, with certain characters, and under certain aſpects of the ſtars.

Rabbi *Eliezer* pretends, Ch. xxxvi. that the *teraphim* ſpoke. He proves it by thoſe words of *Zech.* x. 2. *The teraphim ſpeak vain things.* To make a *teraphim*, according to this Rabbi, they proceeded thus, They killed a firſt-born child, clove his head open, ſprinkled it with ſalt and oil, and wrote the name of ſome unclean ſpirit on a plate of gold, which plate they put under the tongue of the dead child. They ſet his head in a niche in the wall, where they lighted up lamps, prayed to it, and aſked it queſtions, which it anſwered.

This account of *Eliezer* has much of the air of a fable; and yet Rabbi *Tanthuma*, and *Jonathan* the paraphraſt, *targum* in Gen. xxx. relate it in the ſame manner. But, as we ſaid before, we muſt not imagine that there was but one kind of *teraphim*: this name was given to very different things, as well in matter as figure. The *teraphim* laid in *David*'s bed, to make it be thought that he was there himſelf, muſt have been large. Thoſe which *Hoſea* ſpeaks of, as conſulted by the *Iſraelites*, and thoſe of *Micah*, probably repreſented either the cherubim of the ark of the covenant, or ſome ſuperſtitious figure; but however, ſuch as the *Iſraelites* thought they might reconcile the worſhip of, with the worſhip of the Lord. The greater part of the *abraxas*, which were certainly a kind of *taliſmans*, or *teraphim*, have the name of God upon them, as *Iao*, *Adonai*, *Elohim*, &c.

Father *Kircher*, *Oedip. Ægypt. Synt.* iv. cap. 3. and after him *Cuneus*, in his *Republic of the Hebrews*, maintain that all idolatry came from *Egypt*; and that the uſe of *Teraphim* paſſed from that country into the eaſt; for that *Ham*, or his ſon *Mizraim*, were the inventors of ſtatues; which the *Egyptians* had in ſuch great multitudes, that no city, village, high-way, or croſs-way, was without them. They aſcribed many virtues to them, eſpecially to ſuch as were formed under the aſpects of certain ſtars and conſtellations. It was thought they had the power of foretelling future events, of revealing things concealed, of preventing evils threatened, and of procuring certain advantages, as that of pleaſing, of being lucky at play, or in trade. The rabbins own that the word *teraphim* is foreign from the *Hebrew* tongue, whence it is concluded that it is *Egyptian*; and the ſame as *ſerapis*. *Abenephius* aſſures us, that when *Abraham* abode in *Egypt*, his domeſtics were tainted with this kind of idolatry, and carried it with them into *Canaan*; from them it paſſed into the family of *Laban*. All this is very precarious; and it would be very difficult to produce vouchers for it.

A modern author has propoſed another conjecture concerning the *teraphim* *Jurieu*, *Hiſt. des Cultes*, conceives that the *teraphim*, *Rachel* ſtole, might be the *Dii Penates*, the houſhold gods of *Laban*. Theſe gods, who were ſet up in the highways, were alſo the guardians of the houſe. *Ovid*, ſays of *Lauriunda*, the mother of the gods *Lares* and *Viales*, that ſhe brought forth two ſons who were the tutelar gods of croſs-ways and of private houſes:

> Fitque gravis, geminoſque parit, qui compita ſervant,
> Et vigilant noſtrâ ſemper in æde Lares.
>
> OVID. FAST. lib. ii.

Theſe *Lares*, and gods of the high-ways, were the ſouls of the heroes of the family, who had been deified, and then worſhipped. Thus the *teraphim* of *Laban*, according to this author, were images of *Noah*, the reſtorer of mankind, and of *Shem*, the head of *Laban*'s family. This, according to him, was the firſt inſtitution of domeſtic gods. There were but two of them, and their worſhip was introduced quickly after the deluge. *Laban* does not only complain that gods, or ſtatues, had been ſtolen from him, in which he put confidence, and to which he paid a religious adoration; but he complains that

that he was deprived of *his gods:* i. e. the gods of his family, Geneſis xxxi. 30.

But this conjecture is not more ſatisfactory than the preceding. It is not credible, that the worſhip of the gods *Lares* and *Penates* was known in the time of *Laban*; and I am much in doubt, whether it was in uſe among the people of the eaſt for ſeveral ages after this patriarch.

Nor is it probable that *Laban* would place among his gods the patriarchs *Noah* and *Shem*, who had been dead ſo little a while before: For *Noah* died, A.M. 2006, and *Shem*, A.M. 2158; i. e. only 87 years before *Jacob* came to *Laban*. *Vide* FRAGMENT, and Plate "of TERAPHIM."

TEREBINTHUS, the turpentine-tree. The Vulgate, and Septuagint, generally tranſlate by *Terebinthus*, the *Hebrew* word *Elah*, or *Aleh*, אלה *Elah*, LXX. Τερέβινθος. Vulg. *Terebinthus*. *Aliquando*, Βάλανος. *Aliquando* Δρῦς, *Quercus*, Gen. xxxv. 4, 8, *&c.* which others render by *an oak*, *an elm*, *a cheſnut-tree*, or in general, *a tree*. St. *Jerom* is not more uniform in his tranſlation of this word; for ſometimes he renders it by *quercus*, or *ilex*, an oak. The *terebinthus* is a tree whoſe wood and bark reſembles the lentiſk-tree, and whoſe leaves are like thoſe of the Aſh, but a little thicker, and more glutinous. Its flower reſembles that of the olive, and its fruit grows in bunches or cluſters. This fruit is hard, reſinous, the ſize of juniper-berries. A reſin, or gum, diſtils from the trunk. This tree was frequent in *Judea*.

The *terebinthus*, under which *Abraham* entertained three angels, is very famous in antiquity, Gen. xviii. 1, 2, *&c.* *Joſephus* ſays, *de bell.* lib. iv. cap. 7. that ſix furlongs from *Hebron* they ſhewed a very large *terebinthus*, which the inhabitants of the country thought to be as old as the world itſelf. *Euſebius* aſſures us, that in his time the *terebinthus* of *Abraham* was ſtill to be ſeen, and that the people, both *Chriſtians* and *Gentiles*, held it in great veneration, as well for the ſake of *Abraham*, as of the heavenly gueſts he entertained under it. St. *Jerom* ſays, this *terebinthus* was two miles from *Hebron*. *Sozomen*, *Hiſt.* lib. ii. cap. 4. places it fifteen *ſtadia* from this city; and an old itinerary puts it at two miles. Theſe varieties might make one doubt whether the *terebinthus Joſephus* ſpeaks of, were the ſame as that of *Euſebius*, St. *Jerom*, and *Sozomen*.

Some ancients have pretended, that this *terebinthus* was the ſtaff of one of the three angels, entertained by *Abraham*, who fixing it in the earth, it took root, and became a great tree. At the foot of this tree was an altar, on which were offered prophane ſacrifices; which the emperor *Conſtantine* being informed of, wrote to *Euſebius*, biſhop of *Cæſarea*, to pull down the altar, and to build an oratory in the place. *Vide Socrat. Hiſt.* lib. i. cap. 18. *Euſeb. de vitâ Conſtant.* lib. iii. cap. 52.

It is ſaid that when this *terebinthus* was ſet on fire, the flame ſeized it all at once, but after the fire was extinguiſhed, the tree was as whole and ſound as before. The concourſe of people, who came from all parts to viſit this *terebinthus*, occaſioned a fair to be kept here. St. *Jerom*, and ſome others tell us, that after the war of the emperor *Adrian* againſt the *Jews*, they ſold here a great multitude of ſlaves of this nation, at a very low price; and that ſuch as could not be put off here, were carried into *Egypt*, or periſhed miſerably. *Sanutus*, *in Secret. fidel. crucis.* p. 248. informs us, that the trunk of this *terebinthus* was ſtill in being in his time; and that ſome people carried it away in pieces, to which they aſcribed great virtues.

The *terebinthus* of *Jacob*, where he buried the gods that his people had brought out of *Meſopotamia*, Gen. xxxv. 4. was behind the city of *Shechem*, and very different from that where *Abraham* had ſet up his tent, near *Hebron*; yet they have been very abſurdly confounded together. It is thought to be under this ſame *terebinthus*, (which the Vulgate calls an oak, Joſh. xxiv. 26.) that *Joſhua* renewed the covenant with the Lord; and that *Abimelech*, the ſon of *Gideon*, was made king by the *Shechemites*. Judg. ix. 6.

TERESH, תרש. See THARRA. *Heir*, *miſerable*, or *baniſhed*; from ירש *jaraſh*. This name is *Mediſh* or *Perſian*; and therefore its etymology cannot be found in the *Hebrew*.

TERTIUS, Τέρτιος. A *Latin* word, *the third*.

TERTIUS, was St. *Paul*'s amanuenſis, when he wrote his epiſtle to the *Romans*, A. D. 58. *I Tertius, who wrote this epiſtle, ſalute you in the Lord.* Rom. xvi. 22. Some think that *Tertius* copied this letter from the original written by St. *Paul*'s own hand. *Lightfoot*, *Chorograph.* p. 123. conjectures that *Tertius* is the ſame as *Silas*, who accompanied St. *Paul* in ſome of his journies. *Silas* in *Hebrew* ſignifies the ſame as *Tertius* in *Latin*. Some *Greek* editions inſtead of *Tertius* read *Terentius*. The *Greeks* keep his feaſt, *November* 10, and give him great commendations. They make him ſucceſſor to *Soſipater* in the biſhopric of *Iconium*.

TERTULLUS, Τέρτυλλος, *a liar*, *an impoſtor*; from the *Greek* τερατόλογος, *a teller of ſtories*, *a cheat*. [*q.* was his true appellation *Ter-Tullius*, "thrice *Tully*;" varied by *Jewiſh* wit into *Tertullus?*]

TERTULLUS, an advocate who pleaded againſt St. *Paul*, before *Felix*, governor of *Judea*, A.D. 58. Acts xxiv. 1—9. Some have thought that *Tertullus* afterwards became a convert.

TESTAMENT, is commonly taken in Scripture for *covenant*, and anſwers to the *Hebrew* ברית *Berith*. *Greek* Διαθήκη, *Teſtamentum*. the *Greeks* have rendered it by *Diatheke*, which ſignifies an act of the laſt will of a perſon who hath death in view, and who diſpoſes of his eſtate, and gives orders to be fulfilled after his deceaſe. The word *teſtament* is no where found in this ſenſe, that I know of, in the Old Teſtament, but only in the ſenſe of *pact*, or *covenant*. But St. *Paul*, Heb. ix. 15, &c. arguing about the *Greek* word *diatheke*, which ſignifies the teſtament of one that declares his laſt will, makes uſe of theſe words, *And for this cauſe he is the mediator of the New Teſtament, that by means of death, for the redemption of the tranſgreſſions that were under the firſt teſtament, they which are called might receive the promiſe of eternal inheritance. For where a teſtament is, there muſt alſo of neceſſity be the death of the teſtator; for a teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all whilſt the teſtator liveth; whereupon neither the firſt teſtament was dedicated without blood.* Where we may obſerve, that he ſpeaks of the old and new covenants, as of two teſtaments, in the ſenſe of a perſon's making his laſt will. *Vide* FRAGMENT, No. CXXIX. pages 50, 51.

In *Galatians* iii. 15, 17. he ſpeaks alſo of the covenant God made with *Abraham*, under the notion of an ordinary teſtament. *Brethren*, ſays he, *I ſpeak after the manner of men; though it be but a man's covenant*, (or teſtament) *yet if it be confirmed, no man diſannulleth, or addeth thereto.*

But in the Old and New Teſtament, the word *teſtamentum* generally ſignifies *the covenant, the law, the promiſes.* So, Exod. xxx. 26. *the ark of the teſtament*, ſtands for that cheſt, or coffer, wherein were depoſited the tables of the law of the covenant. Ecclus. xlv. 30. *Teſtamentum pacis*, the covenant of peace: *ibid* xlvii. 13. *Teſtamentum regni*, the promiſe by which God engages to give the kingdom. Pſalm lxxiv. 20. *Reſpice in teſtamentum tuum*, remember thy promiſes, thy covenant: *Non profanabo teſtamentum tuum*, I ſhall not fail of performing my promiſes. Iſai. xiv. 13. *Sedebo in monte teſtamenti*, I will ſit down upon the mountain of the temple, where the ark of the covenant is laid up: Mal. iii. 1. *Angelus teſtamenti*, the Son of God, who was to renew the covenant. Matth. xxvi. 28. *Sanguis novi teſtamenti*, the blood that confirms the new covenant. Acts vii. 8. *Dedit illi teſtamentum circumciſionis*, God made a covenant with *Abraham*, by enjoining circumciſion to himſelf and to his poſterity. *Vide* COVENANT, *ad finem.*

The Books of the NEW TESTAMENT *are,*

The Four Evangeliſts, *viz.*
St. Matthew.
St. Mark.
St. Luke.
St. John.

The ACTS *of the Apoſtles.*

The Epiſtles of St. Paul,
To the Romans.
Firſt to the Corinthians.
Second to the Corinthians.
To the Galatians.
To the Epheſians.
To the Philippians.
To the Coloſſians.
Firſt to the Theſſalonians.
Second to the Theſſalonians.
Firſt to Timothy.
Second to Timothy.
To Titus.
To Philemon.
To the Hebrews

The General, or Catholic, EPISTLES, *ſeven:*

Of St. James.
Firſt of St. Peter.
Second of St. Peter.
Firſt of St. John.
Second of St. John.
Third of St. John.
Of St. Jude.

The Revelation *of St.* John.

The word *teſtament* is ſometimes uſed for the law of God: Pſalm xliv. 17. *Iniquè non egimus in teſtamento tuo*, we have not tranſgreſſed thy laws. And, Pſal. l. 16. *Quare tu aſſumis teſtamentum meum per os tuum*, why doſt thou pronounce the words of my law: And, Pſ. lxxviii. 10. *Non cuſtodierunt teſtamentum Dei, & in lege ejus noluerunt ambulare*, they have not kept the laws of the Lord, to walk in them.

Teſtamentum inferorum, the covenant of the grave, or that ſentence pronounced againſt man, that *All muſt die:* The *Greek* ſays, Eccleſ. xvii 12. Διαθήκη ἅδε ȣ ὑπεδειχθη σοι. The covenant of the God of the dead has not been ſhewn to you: *Pluto* has not informed you how long you have to

to live. This expreſſion is borrowed from the religion of the Pagans; but it is eaſy to affix a good idea to it, by ſubſtituting the true God inſtead of *Pluto*.

Daniel ſays, that during the perſecution of *Antiochus Epiphanes*, Dan. xi. 32. מרשיעי ברית יחניף בהלקות, the wicked would diſſemble with the holy covenant: *Teſtamentum ſimulabunt fraudulenter*; the *Hebrew* ſays, by his careſſes he will oblige the prevaricators of the covenant to diſſemble or diſguiſe their belief. And indeed many of the *Jews* renounced their religion, others diſſembled their ſentiments. And in the *Maccabees*, 2 Macc. vii. 36. Ἀεννάϑ ζωῆς ὑπὸ διαθήκην ϑεῦ πεπῖώκασι. *Fratres mei ſub teſtamento æterniæ vitæ effecti ſunt*, My brethren are dead in the hope of eternal life: The *Greek* may be tranſlated, They are dead for the covenant that God gave them, which he has ſworn to them of everlaſting life.

The *orientals* being fruitful in fictions, have trumped up teſtaments of *Adam*, of *Noah*, of *Abraham*, of *Job*, of *Moſes*, of *Solomon*, and of the twelve patriarchs, the ſons of *Jacob*. It is obvious how little credit is to be given to theſe things: But, however, we ſhould ſupply the reader with ſome juſt reaſons for deſpiſing them. They tell us, ſay *Elmacim.* & *Eutych. Alex. apud. Fabric. Apochryph.* V. T. tom. ii. page 35. that *Adam*, a little before his death called to him *Seth*, *Enoch*, *Cainan*, and *Mahalaleel*, and bid them take his body after his death, and bury it in the middle of the earth, *i. e.* on mount *Calvary*, near *Jeruſalem*. A *Mahometan* author ſays, that the firſt father made his will, and had it wrote and ſigned by the angel *Gabriel*, and ſixty thouſand other angels, and depoſited it with the patriarch *Seth*, his ſon.

As to *Noah*'s teſtament, it is pretended, *Georg. Syncell. Abulpharag. Dynaſt.* p. 9, 10. *Eutych.* tom. i. *Annal.* p. 44. that when he was nine hundred and thirty four years of age, he made a diſtribution of the earth to his three ſons. He gave to *Ham* the blacks, to *Japhet* the ruddy, and to *Shem* the brown: [*Vide* FRAGMENT, No. XX.] That he ordered *Shem* to take *Melchiſedech* with him, and to carry the coffin which contained the body of *Adam* to ſuch a place as the angel of the Lord ſhould conduct them; which *Shem* did not fail to perform.

Lambecius ſpeaks of a *Greek* manuſcript, called *The Teſtament of* Abraham; but this is a modern work, and altogether fabulous.

In the catalogue of Apocryphal books condemned by pope *Gelaſius*, we read of *The Teſtament of* Job: But the beſt copies, inſtead of *Job* read *Jacob*.

St. *Athanaſius*, in his *Synopſis of Holy Scripture*, and ſome other ancients, mention *The Teſtament of* Moſes, which was an Apocryphal book compoſed, probably, by the heretics called *Sethians*. M. *Gilbert Gaulmin* quotes, in ſome places of his notes upon *Pſellus*, a *Greek* MS. called *The Teſtament of* Solomon: But he informs us it is a bad work, compoſed by ſome modern *Greek*, who gave it the pompous name of *Solomon*'s will, to recommend it.

The Teſtament of the twelve Patriarchs, is an Apocryphal work compoſed in *Greek* by ſome converted *Jew*, in the firſt or ſecond century. *Origen* had ſeen this work, and found ſome good ſenſe in it; though the *Jews* did not admit it into their canon. It was long unknown to the learned of *Europe*, and even to the *Greeks*. *Robert Groſſeteſte (Great-head)* biſhop of *Lincoln*, having received intelligence of it from *Johan de Baſingſtoke*, deacon of *Legies*, who had ſtudied at *Athens*, ſent for a *Greek* copy into *England*, and tranſlated it into *Latin* by the aſſiſtance of Maſter *Nicolas*, a *Grecian* by birth, and a clergyman belonging to St. *Alban's*, about A. D. 1252. Afterwards, it was publiſhed in *Greek*, by Dr. *Grabe*, in his *Spicilegium S. Patrum*, and by M. *Fabricius*, in his Apocryphal books of the Old Teſtament. This author gives particulars of the life and death of the twelve patriarchs, whom he makes to ſpeak, to relate, and to foretell, whatever he thinks proper. He ſpeaks of the deſtruction of *Jeruſalem*, of the coming of the *Meſſiah*, of the actions of his life, and even of the writings of the evangeliſts, in a manner that can agree to none but a *Chriſtian*, but very probably a convert from *Judaiſm*, and ſtill poſſeſſed with many prejudices of his nation.

TESTIMONY, *Teſtimonium*. This word is taken

1. For the *teſtimony*, or witneſſing exhibited in a court of juſtice, by affirming or denying ſomething, about which we are judicially interrogated. Scripture prohibits falſe teſtimony, in ſeveral places. Exod. xx. 16. xxiii. 1.
2. *Teſtimony* is uſed for a monument or memorial. So, Gen. xxxi. 47, 48, 52. *this heap be witneſs*, or bear teſtimony: *Jegar-ſahadutha*, the heap of teſtimony. The tribes of *Iſrael* that abode beyond *Jordan* raiſed a kind of very high altar on the banks of that river, to ſerve as a teſtimony, or monument, of their union with their brethren who dwelt on this ſide *Jordan*. Joſh. xxii. 27.
3. *Teſtimony* is often put for the law of the Lord, becauſe when the Lord gave it to the *Iſraelites*, he gave teſtimony of his preſence by prodigies performed in their ſight, and he required an oath

of them, that they ſhould continue faithful to him. *Teſtimonium*, in ſome ſenſe, is equivalent to *Juramentum:* thus the ark is called *The ark of Teſtimony*, becauſe it contained the tables of the law; ſo *the Tabernacle of Teſtimony*, becauſe that was the tent wherein the tables of the law were kept. In Pſal. cxix. *teſtimonies* are often put for the law of the Lord, for the wonders he had performed, and for the inſtructions he had given to his people: his ſtatutes, judgments, ordinances, &c.

St. *Jerom* often tranſlates the *Hebrew* word *Moed* by teſtimony. Thus *tabernaclum teſtimonii*, the tent of teſtimony, אהל מועד *Ohel mohed*, *Tabernaculum conventionis*, vel *cætûs*. But *Moed* ſignifies more properly *aſſembly*, *convention*; becauſe, at the entrance of this tent, or tabernacle, the people aſſembled; and here *Moſes* declared and promulgated to them the orders he had received from the Lord.

Teſtimony is ſometimes taken, alſo, in the ſenſe of praiſe. Acts x. 22. It is ſaid *Cornelius* the centurion had a good teſtimony from the whole nation of the *Jews*. *Vir Juſtus & timens Deum, & teſtimonium habens ab univerſâ gente Judæorum:* And, Acts vi. 3. Men of good teſtimony. *Viros boni teſtimonii ſeptem:* perſons to whom every body gives a good character.

Sometimes the ark of the covenant is called abſolutely, *Teſtimonium*; becauſe it included the tables of the law, or of teſtimony. So it is ſaid, *Aaron* put an omer of manna into the teſtimony. Exod. xvi. 34. לפני חעדת *Coram teſtimonio*. The Vulgate reads *in tabernaculo*, but the *Hebrew*, *in teſtimonio*. In 2 Kings xi. 12. the book of the law, or the volume which was uſed to be put upon the king's head on his coronation-day, was called *teſtimonium: Produxit filium regis, & poſuit ſuper eum diadema & Teſtimonium. Iſaiah*, vii. 16. calls *teſtimonium* a writing he had drawn up by the Lord's command, containing a prophecy he had pronounced, and written in the preſence of two witneſſes. God bids him ſeal it up, till the time appointed: *Liga Teſtimonium, ſigna legem*, &c.

In the New Teſtament *Teſtimonium* is put for that atteſtation which is given to the probity of any one. John i. 8. *John Baptiſt* came to bear teſtimony to the light; to declare that *Chriſt* was come, and to confirm that *Jeſus* was the true *Meſſiah*. John v. 31. *Jeſus Chriſt* ſays, that if he gave teſtimony of himſelf, on that account his teſtimony would not be true; *q. d.* we are not obliged to be determined by one who is judge in his own cauſe, and who proclaims his own qualifications: It is to be preſumed he would extol himſelf. His heavenly father, and the works of *Jeſus Chriſt*, as well as *(viva voce) John* the *Baptiſt*, bear ſufficient teſtimony to him; and their teſtimony ought to be eſteemed of irrefragable authority.

TETRAGRAMMATON, or *name of four letters*. Τετραγράμματον, *nomen quatuor literarum*. Thus the name *Jehovah* is often called; which the *Hebrews*, out of reſpect, never pronounce: but ſay *Adonai*, or *Elohim*; and when they have occaſion to mention this ſacred name, they call it *Shem-hamphoraſh*, *i. e. The name explanatory*; the *Greeks* chuſe rather to ſay *Tetragrammaton*, or name of four letters, י *jod*, ה *he*, ו *vau*, ה *he:* יהוה which we pronounce *Jehovah*.

TETRAPLA of *Origen*. Thus *Origen* called his edition of the Bible; in which he had placed, in four columns one againſt another, the four verſions, of the *Septuagint*, of *Aquila*, of *Symmachus*, and of *Theodotion*. *Tetrapla* in *Greek* properly ſignifies *four-fold*, or compoſed of four parts.

TETRARCH, Τετράρχης, *governor of a fourth part:*

TETRARCH. This word, ſtrictly taken, according to the force of the *Greek*, ſignifies a ſovereign who hath the fourth part of a ſtate, province, or kingdom, under his dominion; without wearing the diadem, or bearing the title of king. The word *tetrarch* is ſometimes found in Scripture, as Matth. xiv. 1. Luke iii. 1, 19. ix. 7. Acts xiii. 1. and was frequent among the deſcendants of *Herod the Great*; to whom the *Roman* emperors diſtributed his dominions at their pleaſure. But the words *tetrarch*, and *tetrarchy* ought not to be underſtood rigorouſly, though indeed they ſignify but a fourth part of a kingdom, or province. The name *tetrarch* was given to him who poſſeſſed, perhaps an half, or, a third part. Often alſo the name of a king was given to him who was but a *tetrarch*; and the name of kingdom was given to a *tetrarchy*.

TEXT *of Scripture*, may be taken in ſeveral ſenſes:

1. By way of oppoſition to a gloſs, comment, or explication; without any reſpect to the language in which the text is written, whether it be the original, or a tranſlation. For example, the text obſerves, that *God was angry*, or *God repented*; and the gloſs acquaints us that this muſt be taken in a figurative ſenſe; *i. e.* God acted as though he had been angry, or, as if he had repented.
2. *The Text of Scripture* is put in oppoſition to tranſlations made from it. Thus, the *He-*

brew

brew text of the Old Teſtament, and the *Greek* text of the New, are the originals from whence all tranſlations are derived. We muſt have recourſe to theſe originals to underſtand well the ſenſe of the tranſlations.

The original text of all the books of the Old Teſtament, which are received into the canon by the *Jews*, is the *Hebrew*. The books called Apocryphal, are in *Greeek:* of ſome, this *Greek* is the original; of others, it may be a tranſlation; but this is uncertain. However, the *Greek*, which is the oldeſt verſion, is now accounted as the original. We have no certain proof that the book of *Wiſdom*, and the ſecond book of *Maccabees*, were written originally, either in *Syriac*, or in *Hebrew*.

The original text of the books of the New Teſtament is in *Greek;* though it be certain that *Matthew* wrote a goſpel in *Hebrew*, and ſome think *Mark* wrote his goſpel in *Latin*, and that *Paul* wrote his epiſtle to the *Romans* in *Latin*, and his epiſtle to the *Hebrews* in *Hebrew*. But as the original *Hebrew* of *Matthew* is loſt, and as there are good proofs that all the other books of the New Teſtament were written in *Greek*, the *Greek* paſſes for the original language of all the New Teſtament.

For the *Samaritan* text, ſee SAMARITAN.

Though it cannot be maintained that our copies of the original texts of the Old and New Teſtaments are now entirely free from faults, yet it muſt be agreed that they are perfectly authentic, and that the faults which by length of time, or by the negligence of tranſcribers, have crept into the text, are not of ſuch conſequence as to cauſe them to be looked on as corrupted fountains, or as of no authority. Theſe faults are not numerous, nor of great importance, nor radical. If perhaps, ſome date may be changed, ſome proper name of a perſon, or a city, or the like, may be altered and corrupted, theſe defects may be ſupplied, either by the aſſiſtance of ancient manuſcripts, or of old tranſlations, made before ſuch alterations happened in the text. Some of the ancient fathers complained that the *Jews* had purpoſely corrupted ſeveral paſſages of the Old Teſtament, which they thought too favourable to *Jeſus Chriſt:* But this accuſation has not been well ſupported. The paſſages which they have been charged with as having taken out of the *Hebrew* text, were probably never in it. See *Jerom* on Iſa. vi. *Euſebius*, *Hiſt. Eccleſ.* lib. iii. cap. 10. St. *Auguſt.* lib. xv. cap. 13. *de Civitate Dei. Juſtin. Dialog. cum. Tryphone. Tertull. de habitu muliere.* cap. iii. *Origen. Homil.* 12 *in Jerem. Idem Epiſt. ad Jul. Afric. Chryſoſt. Homil.* 5. *in Matth. Vide & Hieron. Galat.* iii.

THADDEUS, Θαδδαῖος. Mark iii. 18. Matth. x. 3. *Lebbeus. Lebbeus* ſignifies a man of a good heart; *Thaddeus*, that praiſes and confeſſes; from ידה *jadah*, whence תודה *thodah*, or *thadah*.

I. THADDEUS. This is the ſurname of *Jude* the apoſtle, *Vide* JUDE. They willingly gave him the name *Thaddeus*, to avoid the name *Judas*, and for fear of confounding him with *Judas Iſcariot*, who for his treaſon was juſtly deteſted. To St. *Thaddeus* the apoſtle, has ſometimes been imputed what only agrees with St. *Thaddeus* the diſciple of *Jeſus Chriſt*, of whom we ſhall next ſpeak. St. *Jerom* on Matth. x. 4.

II. THADDEUS, or *Tatteus*, according to *Ruſinus*, was, as is believed, brother of St. *Thomas* the apoſtle: (The edition of *Euſebius* at *Geneva*, in 1612, page 23, and the *Latin* tranſlation of *Muſculus*, p. 13. read that *Thaddeus* was brother of St. *Thomas*; but neither the generality of manuſcripts, nor the verſion of *Ruſinus*, nor *Nicephorus*, mention this,) he was alſo one of the ſeventy diſciples. Soon after our Saviour's aſcenſion, St. *Thomas* ſent him from *Jeruſalem* to *Edeſſa* to king *Abgarus*. *Jeſus Chriſt*, they tell us, had wrote to this prince, promiſing to ſend him one of his diſciples, who ſhould cure him of a diſeaſe he then laboured under. When *Thaddeus* was come to *Edeſſa*, he lodged at firſt with one called *Tobiah*, where he ſoon became famous by the miracles he performed in the name of *Jeſus Chriſt*. *Euſeb. Hiſt. Eccleſ.* lib. i. cap. 13.

Abgarus being informed of this, concluded *Thaddeus* muſt be the ſame whom our Saviour had promiſed to ſend, and had him brought to him by *Tobiah*. *Abgarus* fell at his feet, and aſked him if he was not the perſon who was to cure him? to which *Thaddeus* anſwered, Yes; that he was come to recompence him for his great faith: Then aſking him if he believed in *Jeſus Chriſt*, and in his Father? *Abgarus* affirmed that he believed with his whole heart; at the ſame time *Thaddeus* laid his hands upon him, and perfectly cured him. He did alſo many other miracles there, and converted the whole city. *Abgarus* offered him gold, but he refuſed it, ſaying, If we have abandoned our own goods, why ſhould we take thoſe of others? It is not known what *Thaddeus* did after this time, nor is his memory much celebrated by the church; becauſe he has not been well diſtinguiſhed from St, *Jude*. The *Latins* honour a St. *Thaddeus* on

on *May* 11, whom they ſeem to make a martyr in *Aſia:* And the *Greeks* remember him *Auguſt* 21: they ſay he died in peace at *Berytus* in *Phœnicia*, after he had there baptized many perſons. *Vide* ABGARUS.

THAHASH, תחש, τόχος, *that makes haſte*; from חוש *chuſh*: or *that keeps ſilence*; from חשה *chaſhah:* or *of the colour of hyacinth*; from תחש *thachaſh*. This word alſo ſignifies an animal, whoſe ſkin was dyed of a violet or blue colour; Exod. xxv. 5. Some think it ſtands for a badger.

THAHASH, or *Tachaſh*, third ſon of *Nahor* and *Reuma*, Gen. xxii. 24.

THALASSA, Θάλασσα, λασαία, *Gr. Laſæa*, Acts xxvii. 8. *Thick, hairy, graſſy*; from λάσος. *Thalaſſa* ſignifies the *ſea*.

THALASSA, a city, or haven, in the ſouth of the iſle of *Crete:* called *Laſea*, or *Laſſos*, Acts xxvii. 8.

THALCA, a city of *Simeon*, Joſh. xix. 7. It is not in the *Hebrew*, but only in the *Septuagint*. *Euſebius* and St. *Jerom* ſpeak of a place called *Thala*, ſixteen miles from *Eleutheropolis*, ſouth.

THAMAH, תמה, *that blots out*, or *ſuppreſſes;* from מחא *macha:* otherwiſe, according to the *Syriac*, *that ſmites:*

THAMNA. See TIMNAH.

THANATH. A village ten miles from *Shechem*, toward the *Jordan*. St. *Jerom* calls it *Thenath; Ptolemy* alſo places *Thena* in *Samaria*.

THAPSACUS, a famous city on the *Euphrates*, where they paſſed over this river to go from *Meſopotamia* into *Arabia Deſerta*, or back again: not far from the mouth of the *Chaboras*, where it falls into the *Euphrates*. The ancient geographers have talked much of it. It appears to us, by the courſe that the kings of *Aſſyria* obſerved in coming towards *Paleſtine*, that they muſt have paſſed the *Euphrates* at *Thapſacus*.

THARRA, or *Thara*; one of the two eunuchs which conſpired againſt king *Ahaſuerus*, diſcovered by *Mordecai*. Eſth. xii. 1.

THASSI, Θασσι, *that ſleeps, that forgets;* from נשה *naſhah:* or תסי *boiling*, or תשי *thaſhi*, *weak*, or תיש *tiſh*, *goat*.

THASSI, or *Thaſi*, the ſurname of *Simon Maccabeus*, 1 *Macc.* ii. 3.

THAU, תו, σημεῖον, *ſign*, the laſt letter of the *Hebrew* alphabet.

THAU, or *Tau*, the laſt letter of the *Hebrew* alphabet, which they ſay had formerly the figure of an X, or a croſs †; *Ita quidam Judæi ad Chriſtum converſi, apud Origen, Hieron. Sanct. Prado, &c. in Ezek.* ix. And indeed this may be obſerved on the *Samaritan* medals, and other ancient monuments, *vide Palæograph. Græc. D. Bernard. de Montfauc.* lib. ii. cap. 1. p. 120, 121. where the letter *Thau* is very near this ſhape: and the greater part of commentators think that *Ezekiel*, ix. 4. והתוית תו על־מצחות האנשים, *Signa Thau ſuper frontes virorum gementium*, muſt be underſtood that the letter *Thau*, or the croſs, was marked on their foreheads. But why *Thau* rather than any other letter? Some ſay, becauſe this letter is the firſt in the word *Thorah*, the law. The *Septuagint* have tranſlated barely, LXX. Δὸς τὸ σημεῖον ἐπὶ τὰ μέλωπα. *Et ita Aqu. & Sym. apud Hieron. in Ezech. Set a mark upon the foreheads of the men that ſigh.* The *Chaldee* and the *Syriac* underſtood it in the ſame manner. [as does Eng. Tr.]

Origen, in a Fragment printed in the *Hexapla*, ſays, *Aquila* and *Theodotion* had it thus: *Put the mark* Thau *upon the foreheads of thoſe that ſigh.* But St. *Chryſoſtom*, *Theodoret*, *Euſebius* of *Ceſarea*, and other *Greeks*, have followed the *Seventy*, and underſtood it of a particular mark put upon the foreheads of thoſe perſons, that they might not be confounded with the multitude doomed to death. The older *Latin* fathers read the ſame as the *Septuagint*.

The *Samaritans* were long accuſed with having expunged three letters out of their alphabet; but this has been cleared up, ſince their manuſcripts have been inſpected, and the ancient medals ſtruck in *Phœnicia*, bordering on their country: they can now only be reproached with having changed the ſhape of the letter *Thau*, which *Origen*, and other fathers that followed him, aſſures us had the form of a croſs. St. *Jerom*, who might have ſeen ancient copies of the *Samaritan* Pentateuch, informs us likewiſe, that their *Thau* had the figure of a croſs. This letter at this day has quite another ſhape; but we know by the medals, that the *Thau* really did reſemble a croſs. Is this change merely the effect of accident? of length of time? or, is it a contrivance of the *Samaritans*, to deprive us of a reference to the prophecy of *Ezekiel?* I decide nothing: but, it is certain, that ſuch changes are not frequent, except by deſign. If we compare the ancient *Samaritan* letters with the modern, there appears a much greater difference between the ancient and modern *Thau*, than between any other letters of the ſame alphabet.

THEATRE, *Theatrum*, the place where public ſhews were exhibited. Theſe buildings were in the

the form of a ſemicircle, in which the ſpectators beheld the games that were repreſented on the ſcene, or ſtage, over-againſt them: the muſic was placed in the *orcheſtrum*. The word *theatre* is found but once in Scripture: in the tumult raiſed by *Demetrius* the ſilver-ſmith at *Epheſus*, *having caught Gaius and Ariſtarchus, men of Macedonia, Paul's companions in travel, they ruſhed with one accord into the theatre*, Acts xix. 29. [and ver. 31] A. D. 57.

THEBES, a very famous city in higher *Egypt*, and capital of the *Thebais*. Its name is not in the Vulgate, nor is the ancient *Hebrew* name known. *Bochart*, *Phaleg*. lib. iv. cap. 27. pretends it was the city of *No ammon*, or *No*, mentioned by the prophets, Ezek. xxx. 14, &c. Nahum iii. 8. Jerem. xlvi. 25. and which is commonly tranſlated by *Alexandria*. But we have endeavoured to prove from *Nahum*, that *No-ammon* rather ſignifies the city of *Dioſpolis* in Lower *Egypt*.

Theſe are the reaſons for believing that *Thebes*, the great *Thebes*, which had an hundred gates, which is celebrated in *Homer*, is denoted in Scripture by the name *No*, or *Ammon-No*, or *No-Ammon*, and in the Vulgate by *Alexandria*, Nahum iii. 8. נא־אמון *No-ammon*. Jerem. xlvi. 25. אמון מנא *Ammon de No*. Ezek. xxx. 14, 16. It is called only נו *No*, and *ver.* 15. המון־נא *Hammon-No*.

Nahum deſcribes the ſituation of *No-Ammon*, or of *No* the populous, the great; *No* ſignifies an habitation, and *Hammon* a great flock of people, a multitude of inhabitants. I cannot ſay whether that etymology may be admitted, which derives *No-Ammon* from *Ham*, as if it were the habitation of *Ham*, or of *Hammon*. For in the *Hebrew* it is never wrote with *Cheth*, but with *Aleph*, or with *He*. חם *Ham*, or *Cham*, אמין or המין *No-Hammon*, or *No-Ammon*.

Nahum thus deſcribes the ſituation of *No-Ammon*; *Art thou better than populous No, that was ſituate among the rivers, that had the waters round about it, whoſe rampart was the ſea, and her wall was from the ſea? Thebes* the capital of *Thebais* ſtands on the *Nile*. This river is often expreſſed in the plural number, becauſe of the multitude of its arms, inlets, and canals. A city ſo large as *Thebes*, having a circumference of four hundred ſtadia, which make thirteen leagues, and an hundred gates, full of multitudes of people, could not but be well watered by canals, ſince the waters of the *Nile*, could not of their own accord penetrate to all its parts, nor into its fields. *Nahum* adds, that the ſea was the occaſion of its riches. *Thebes* was at a great diſtance from the ſea; but by means of the *Nile* it might trade in the *Mediterranean*, might ſend merchandizes thither, and take advantage of the riches of this ſea, by veſſels. Beſides, by the name of ſea the ſacred authors often denote great rivers, particularly the *Nile*, and the *Euphrates*. *Vide* SEA.

Diodorus Siculus, lib. i. *Bibl.* obſerves, that the *Grecians* called *Thebes Dioſpolis*, i. e. the city of *Jupiter*. The *Septuagint* do the ſame, in *Ezek.* xxx. 14, 16. But the name *Dioſpolis* is modern, if compared with the ſacred authors. It was *Alexander*, after the conqueſt of the *Greeks*, who gave it this name. The ancient *Thebes* was demoliſhed and made deſolate, according to the predictions of the prophet: but they built near that, the city of *Dioſpolis*, or new *Thebes*, which was deſtroyed and ſacked by *Cornelius Gallus*, ſee *Strabo*, lib. xvii. M. *d'Herbelot*, in his *Bibliotheca Orientalis*, is of opinion, that the city of *Coſs*, in the Upper *Thebais*, on the Banks of the *Nile*, is the ancient and famous *Thebes* we are now ſpeaking of. *Thebais* is divided into Upper, Middle, and Lower. The cities of *Aſouan*, otherwiſe *Sienna*, that of *Eſna*, of *Coos*, and of *Kiphe*, which is the ancient *Coptos*, and *Akſur*, are in the Upper *Thebais*. *Abdelmoel*, an *Arabian* geographer, ſays, that after *Grand Cairo*, *Coos* is the largeſt city in *Egypt*. *Vide* AMNON No, *ad fin.*

THEBET, or *Thevet*, a month of the *Hebrews*. It anſwers to the moon of *December*; and is the tenth month of the holy year, and the fourth of the civil year.

THEBEZ, תבץ, *muddy*; from בץ *botz*, *mud*, *boggy*: or *eggs*; from ביץ *bitz*: otherwiſe, *fine linen*, or *ſilk*; from בוץ *butz*.

THEBEZ, or *Thebes*, a city of *Ephraim*, at the ſiege of which *Abimelech*, ſon of *Gideon*, was killed, *Judg.* ix. 50, &c. A. M. 2771. *ante* A. D. 1233. *Euſebius* ſays, there was a village called *Thebes*, thirteen miles from *Shechem*, toward *Scythopolis*.

THIEF. Among the *Hebrews* theft was not puniſhed with death: Prov. vi. 30, 31. *Men do not deſpiſe a thief, if he ſteal to ſatisfy his ſoul when he is hungry. But if he be found, he ſhall reſtore ſeven-fold; he ſhall give all the ſubſtance of his houſe.* The law allowed the killing of a night-robber, Exod. xxii. 2. becauſe it concluded his intention was to murder, as well as to rob: it condemned a common thief to make double reſtitution. Exod. xxii. 4. If he ſtole an ox he

was to reſtore five-fold; if a ſheep, only four-fold, Exod. xxii. 1. But if the animal that was ſtolen was found alive in his houſe, he only rendered the double of it. If he did not make reſtitution, they ſeized what was in his houſe, ſold it, and even ſold him himſelf, if he had not wherewithal to make ſatisfaction. Exod. xxii. 3. In the paſſage of Proverbs, the Wiſeman ſeems to ſay, that the thief ſhould reſtore ſeven-fold the value ſtolen: but ſeven-fold is here put for many-fold. *Zaccheus* declared he would reſtore four-fold whatever he had fraudulently acquired in his office of Publican, Luke xix. 8. becauſe the civil law condemned receivers of the public money to a four-fold reſtitution of their unjuſt gains

If a thief was taken, and carried before a magiſtrate, he was interrogated judicially, and adjured in the name of the Lord, to confeſs the fact. If he perſiſted in denying it, and was afterwards convicted of perjury, he was condemned to death; not for the theft, but for the perjury. An accomplice, or receiver of ſtolen goods, was ſubject to the ſame penalty, if he did not diſcover the truth to the Judges, when he was examined, and adjured in the name of the Lord: *If a ſoul ſin, and hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known of it, if he do not utter it, then he ſhall bear his iniquity*, Levit. v. 1. he ſhall undergo a capital puniſhment. And *Solomon* ſays, *Prov.* xxix. 24. *Whoſo is partner with a thief, hateth his own ſoul; he heareth curſing*, [adjuration] *and betrayeth it not.*

The law condemns theft; Exod. xx. 15. But there is no penalty annexed, except reſtitution, greater or leſs, according to the offence: but to ſteal away a freeman, or an *Hebrew*, and to reduce him to a ſtate of ſervitude, was puniſhed with death: Exod. xxi. 16. The *Jews* do not think that the ſtealing a man of any other nation deſerved death, but only the theft of a free *Hebrew*. If it be a ſtranger who is ſtole, the thief was only condemned to reſtitution. They found this diſtinction on Deut. xxiv. 7. which limits the law we are ſpeaking of; *Si furatus fuerit hominem de filiis Iſrael*; an exception which the *Septuagint*, and *Onkelos*, have even inſerted into the text of Exod. xxi. 16. The laws of the *Athenians* puniſhed with death, the *plagium*, *i e.* the theft of a freeman; and the *Roman* laws condemned both the buyer and ſeller of a freeman to the ſame puniſhment, if they knew his condition. *Digeſt.* 48. T. 15.

He who ſtole an ox was puniſhed by the reſtitution of five oxen, to the perſon robbed. He who ſtole a ſheep or a goat was obliged to reſtore four, Exod. xxii. 1. It is thought that the theft of an ox, was puniſhed the more ſeverely, becauſe this animal is of greater uſe than others. The law-giver limits this law a little afterwards, ſaying, *If the theft be certainly found in his hands alive, whether it be ox, or aſs, or ſheep, he ſhall reſtore double:* Exod. xxii. 4. Or, according to the *Hebrew*, If what he has ſtole be found in his hands, he ſhall reſtore two alive, for every one that he ſtole.

The night-robber, taken in the fact, might be killed with impunity: But it was not allowed to kill a thief taken ſtealing in the day time. Exod. xxii. 2. It was preſumed, that he who attempted to break open an houſe, and ſteal by night, had a deſign on the life of the perſon moleſted; and under this preſumption he might be prevented and killed. But it was not ſo with him who ſtole by day; there was then opportunity to defend one's ſelf againſt ſuch an attack; and the thief might be proſecuted before the judges, and compelled to reſtitution.

If a thief had not wherewithal to reſtore what was ſtolen, as the law preſcribed, he might be ſold, and reduced to bondage. Exod. xxii. 3.

The Rabbins acquaint us, that, a woman convicted of theft could not be ſold. That, a thief was never ſold, unleſs his theft was greater than all he was worth; that, if he was worth twenty crowns, he was not ſold for the theft of ten crowns; and that, a thief thus ſold, was not obliged to continue in ſlavery longer than till his ſervice amounted to the value ſtolen by him. As to the double, treble, or quadruple reſtitution, this was only when he was ſet at liberty.

It is enquired, whether the crime of theft, beſides the penalty of reſtitution, was not ſubject to corporal puniſhment? Some believe that on ſome occaſions the thief was put to death, becauſe, *Jacob* ſays to *Laban*, Gen. xxxi. 32. *With whomſoever thou findeſt thy gods, let him not live. Eſtius* thinks, that if he was inſolvent, he was corrected with rods; or even hanged, if convicted of thieving ſeveral times. But I cannot be of opinion that mere theft was puniſhed among the *Hebrews* with death, or even with corporal puniſhment. The law only inflicts the puniſhment of death upon plagiariſm, or ſtealing a freeman.

Solomon ſays, Proverbs xxix. 24. *Whoſo is partner with a thief hateth his own ſoul:* he expoſeth himſelf to a miſerable life; not becauſe all ſorts of theft were puniſhable by death, but becauſe in ſome caſes theft was capitally puniſhed: and beſides

beſides, it expoſes a man to the danger of falſe oaths, and perjury, on account of his theft, in which caſe he would deſerve death: *Adjurantem audit, & non judicat*, ſays *Solomon*; and *Moſes* ſays, Levit. v. 1. *If a ſoul ſin, and hear the voice of ſwearing, and is a witneſs, whether he hath ſeen or known of it; if he do not utter it, then he ſhall bear his iniquity:* he ſhall be puniſhed with the utmoſt rigor, becauſe of his perjury, and profanation of the name of God. See alſo *Prov.* xxx. 9. *Leſt I be poor and ſteal, and take the name of my God in vain.*

[*Query*, whether by a *partner* with a thief is not meant a *partaker*, a *receiver*, who, as an acceſſary after the fact, is as bad as the thief himſelf? our laws puniſh both equally.]

It ſhould ſeem as if mere theft among the *Hebrews* had no particular mark of infamy annexed to it. The Wiſe man, in the *Proverbs*, ſays, *Men do not deſpiſe a thief if he ſteal to ſatisfy his ſoul when he is hungry:* the law inflicts no peculiar puniſhment on him, and he is not made to undergo any ſhameful or ignominious penalty. *Solomon* adds, *But if he is found, he ſhall reſtore ſeven-fold, he ſhall give all the ſubſtance of his houſe.* This is the danger he is expoſed to by ſtealing.

[Will this paſſage bear this ſenſe? Succeſsful peculation, if it procure riches, is not deſpiſed by the world, who are dazzled with the ſucceſs, and overlook the crime: but if it be detected, then the tranſgreſſor ſhall be puniſhed with the greateſt ſeverity, even to the loſs of all: ſubſtance, repute, &c. &c. his whole property. Nevertheleſs, we muſt recollect, that theft in *Sparta*, by the inſtitutions of *Lycurgus*, was not infamous: though detection was both infamous, and puniſhable.]

Many tribes inhabiting around *Judea*, made robbery a kind of profeſſion. Geneſis xxvii. 40. *Iſaac* foretold to *Eſau*, that he ſhould live by his ſword; ſhould maintain himſelf by plunder. *Iſhmael*, the ſon of *Abraham*, had no other trade than war and rapine; he was *ferus homo*, and *juvenis ſagittarius*, Gen. xvi. 12. always at war with his neighbours, Gen. xxi. 20. his hand againſt every man, and every man's hand againſt him. His poſterity, the *Iſhmaelites*, followed his example, and made no ſcruple to rob on the high-way. They even gloried in it, and applied to it as a ſort of trade, or calling. They do no farther miſchief to travellers, when they ſubmit readily, and give up their whole baggage without reſiſtance, and without giving them the trouble to alight from their horſes. As ſoon as they perceive any one on the road, they cover the lower part of their faces, to their eyes, with their turbant, or *buſtmani*, which hangs on their ſhoulders, that they may not be known. They raiſe their lances, and ride up full ſpeed, ſaying immediately, *Deliver, you raſcal, your aunt is quite naked.* Manners of the *Arabians*, by M. *d'Arvieux*, cap. 13. By theſe words, *your aunt is naked*, they mean their own wives, whom it would be ill manners to name, according to their cuſtoms: but they call them aunts of thoſe they attack, as imagining that all men are relations. All this time they hold their lance againſt the breaſt of the poor traveller, till they have got what they want. Perhaps they may leave him a pair of drawers, or a ſhirt, if he ſurrender readily, and intreat earneſtly not to be left quite naked. Alſo, they may leave him his horſe's furniture beſides, becauſe they know not what to do with it, and it may make a diſcovery. However, if the traveller's horſe have a good ſaddle, or good geers, they change with him for their own. But if the paſſenger ſhould ſtand on his defence, and ſhould draw blood of them, they ſhew him no mercy: and if they cannot be revenged on him, they kill all they meet beſides: ſo truly do they fulfil that prophecy ſo deſcriptive of *Iſhmael*, the father of the *Iſhmaelites*, or *Arabians*.

Scripture often ſpeaks of troops of robbers—of *Moab*, of *Syria*, of *Chaldea*, of *Ammon*, and other nations, who practiſed rapine and plunder where-ever they could with impunity. *Jepthah*, who became afterwards the general of *Iſrael*, was at firſt the head of ſuch a troop of robbers, Judg. xi. 3. *David*, and his followers, had frequent engagements with ſuch robbers that were near *Paleſtine*, 2 Sam. iii. 22. They were ſuch people as theſe who pillaged *Ziklag*; and of whom *David* revenged himſelf after his return to that town. 1 Sam. xxx. 8. 22. *Iſhboſheth*, ſon of *Saul*, had in his ſervice two captains of robbers, who cut off his head while he was ſleeping, 2 Sam. iv. 2. *Rezin*, who afterwards became king of *Damaſcus*, was before that captain of a gang of thieves, 1 Kings xi. 23, 24. The three troops of *Chaldeans* who took away *Job*'s camels, were troops of ſuch robbers. Job i. 17.

Among theſe people theft was neither ſo odious, nor ſo ſcandalous, as among us. This appears from the heroical times, and even afterwards among the *Grecians*. They did not come clandeſtinely when they entered a country to plunder it: it appears from *Homer*, that they made a kind of glory of it, as if it was a lawful conqueſt. They enquired coolly when a number of people came into a province, or an iſland, whether they

they were come a robbing, or on any other account? "Our anceſtors, ſays *Joſephus*, being content with their own country, which is very fruitful, did not apply themſelves to commerce, as the *Phœnicians*, who inhabit the coaſts of the *Mediterranean*, nor to travelling, nor to war, in order to make conqueſts; nor to robbery and plundering, like many others; [*by this he probably means the* Arabians, *and even the more ancient* Grecians;] but they made it their buſineſs to cultivate their lands, and to breed up their children to the ſtudy of their law." *Joſeph.* lib. i. *contr. Appian.*

Our Saviour was fixed on the croſs between two thieves. St. *Luke* ſays, xxiii. 39, 40. *One of the malefactors railed on him, ſaying, If thou be Chriſt, ſave thyſelf and us: but the other anſwering, rebuked him, ſaying, Doſt not thou fear God, ſeeing thou art in the ſame condemnation? and we indeed juſtly, for we receive the due reward of our deeds; but this man hath done nothing amiſs. And he ſaid unto Jeſus, Lord, remember me when thou comeſt into thy kingdom: And Jeſus ſaid unto him, Verily, I ſay unto thee, to-day ſhalt thou be with me in Paradiſe.*

St. *Matthew*, xxvii. 44. and St. *Mark*, xv. 32. ſay, in the plural number, that the two thieves inſulted *Jeſus Chriſt*. Some explain this by a figure of ſpeech wherein one is ſpoke of as many. Others think, that both the two thieves at firſt inſulted our Saviour, but that afterwards the good thief, prevented by the grace and the miracles of *Jeſus Chriſt*, was converted, and reproved his companion.

The falſe *Goſpel of the Infancy of Jeſus Chriſt*, which is very ancient, relates, that when our Saviour fled into *Egypt*, the child *Jeſus*, the virgin *Mary*, and *Joſeph*, fell among a gang of thieves, who were all aſleep, except two: one of theſe propoſed to murder that holy company, but the other diſſuaded him: that then the child *Jeſus* foretold, that one day thoſe two thieves ſhould be fixed to croſſes near himſelf: that one ſhould go to paradiſe, and the other to hell. The firſt was called *Titus*, and the ſecond *Damachus*. The falſe *Goſpel of Nicodemus* names one *Demas*, and the other *Gertas*. A *Perſian* hiſtory of the Life of *Chriſt* names them *Vicimus* and *Juſtinus*: the author of the *Flowers*, or *Connections*, aſcribed to *Bede*, calls them *Matha* and *Joca*. The Oriental *Chriſtians* call the good thief *Laas-al-jemin*, the thief on the right-hand. St. *Hilary in Matth.* alſo, places the good thief on the right-hand of our Saviour, and the wicked on his left-hand.

Several of the fathers have called the good thief a martyr, becauſe of his teſtimony to the truth, at a time when it was abandoned by all. He was baptized, as it were, in his own blood, he died in a ſpirit of faith and charity, and received the favour of immediate happineſs after death, as *Jeſus Chriſt* aſſures him: *To-day ſhalt thou be with me in paradiſe.* Whether by the word paradiſe we underſtand a place of reſt, where the ſouls of the ſaints wait for the coming of the *Meſſiah*; or heaven, where the bleſſed enjoy eternal happineſs. Several of the fathers underſtood it in this latter ſenſe. *Aug. Ep.* 187. *nov. edit.* n. 5, 6, 7. *Cyril. Hieroſol. Cathech.* 13. *Chryſoſt.* tom. v. *Homil.* 32. *Enciſen. Homil.* 23, *&c.*

Marcion, as *Epiphanius* reports, expunged theſe words, *Verily I ſay unto thee, to day ſhalt thou be with me in paradiſe:* and *Origen* obſerves, that ſome catholics in their ſimplicity alſo obliterated them out of their copies; imagining it was a contradiction to ſay, that the good thief ſhould be to-day in paradiſe with *Jeſus Chriſt*, while the body of our Saviour lay in his tomb. *Heſychius* of *Jeruſalem* obſerves, that ſome put a ſtop after *to-day*, in this manner, *Verily I ſay unto thee to-day, Thou ſhalt be with me in paradiſe.* But it is needleſs to make any change in the text, ſeeing it may be conveniently explained without any alteration.

The *Oriental* churches, the *Greek*, and the *Latin*, have thought good to pay a public veneration to a ſaint ſo remarkable. The churches of *Syria* and *Meſopotamia* mark his feaſt in their calendar on the ninth day after the paſſion-*Friday*, or Good-*Friday*; i. e. on the *Saturday* in *Eaſter-week*, *Biblioth. Orient.* Article *Laas.*

The *Greek* church places his feſtival *March* 23, and the *Latin*, *March* 25, agreeably to an old tradition, which affirmed, that *Jeſus Chriſt* died on that day. Others have placed his feaſt *April* 3, or *May* 5. In ſome places chapels have been erected to him, by the name of St. *Dimas*, or *Dyſmas*.

THEFT. When the *Iſraelites* were departing from *Egypt*, they borrowed of their *Egyptian* neighbours of both ſexes, valuable garments, veſſels of gold, and ſilver, and carried them with them into the wilderneſs, Exod. xi. 2, 3. *Let every man borrow of his neighbour, and every woman of her neighbour, jewels of ſilver, and jewels of gold. And the Lord gave the people favour in the ſight of the Egyptians.* It is enquired, Whether the *Hebrews* could lawfully borrow theſe things of the *Egyptians*, when they had no intention

tention to reſtore them? and whether this was not a manifeſt theft, and injuſtice? it is anſwered, *firſt*, that on this occaſion God diſpenſed with that law, by which he forbad theft; or rather, that being abſolute maſter of every thing, he transferred to the *Hebrews* that right which the *Egyptians* had to theſe things. The Book of *Wiſdom* inſinuates another reaſon, which is, that God deſigning to recompence the *Hebrews* for their labourings and ſufferings in *Egypt*, allowed them to pay themſelves by their own hands, by detaining what they borrowed from the *Egyptians*. This way of paying one's ſelf cannot be allowed, regularly; but in theſe circumſtances, having no other way of doing themſelves juſtice, and being authorized by the command of God, they might have recourſe to this.

Others look on this, not as a theft, but as a fair booty got in a juſt war. The *Egyptians* were enemies to the *Hebrews*; they had unjuſtly perſecuted them for a long time, and took from them the means of defending themſelves, and of recovering their liberty: they might therefore lawfully deprive them of their goods by a wile, and ſtratagem, pretending to borrow of them what they never intended to return.

Petr. Lombard, lib. iii. *Deſſ.* 37. here diſtinguiſhes, between ſuch *Iſraelites* who acted in the ſimplicity of their hearts, and ſincerely obeyed the commands of God, and thoſe who followed their own covetous deſires. The firſt are excuſed from ſin by the uprightneſs of their intentions; but not the ſecond, who were ready enough to rob the *Egyptians*, if they could borrow with impunity, even though God had not allowed them. St. *Auſtin*, reaſons much in the ſame manner, lib. ii. *contra Fauſt.* cap. 71.

Irenæus obſerves, lib. iv. *contra Hæreſ.* cap. 49. that the *Egyptians* were indebted to the *Hebrews*, not only for their goods, but for their lives alſo, becauſe of the benefits they had received from the patriarch *Joſeph*, when they were under the greateſt neceſſity. The *Iſraelites* were unjuſtly oppreſſed by a cruel ſlavery in *Egypt*: the *Egyptians* exerciſed all kinds of violences againſt them, and overwhelmed them with calamities, even to the rendering their lives bitter. The *Hebrews* had built them cities, and had very much improved the riches of theſe inhuman maſters; who, inſtead of acknowledging theſe ſervices, intended even to take away their lives. What injuſtice therefore, could there be, if the *Iſraelites* ſhould take again a ſmall part of that which they had procured for the *Egyptians*? and if they ſhould receive a ſmall recompence,

for ſo many ſervices done them? They came poor out of *Egypt*, whereas they ought to have got much riches, if they had not been reduced into an unjuſt ſervitude: and, like as a freeman, who had been ſtolen, and ſold for a ſlave, might, without injuſtice, ſet himſelf at liberty, and pay himſelf for his labour, by taking from his maſter a ſmall reward for his ſervice: ſo the *Iſraelites*, at their departure out of *Egypt*, might receive ſomething as a recompence, ſince a great deal was due to them. [For a ſuppoſed lawſuit on this ſubject, between the *Jews* and the *Egyptians*, *vide* ALEXANDER.]

[After all, this ſubject might be beſt underſtood by knowing who THESE *Egyptians* were: if it could be proved that they were recent invaders, and conquerors, of the country, who by fraud or force, had ſeized the riches of the *original Egyptians*, it would appear that they themſelves had no right to theſe riches: ſo that *Iſrael* did but rob a thief. The ſame argument may be applied to the people of *Canaan*: when we conſider, who were the then occupant *Philiſtines*? which we ſuppoſe to be of the ſame race as THESE *Egyptians*. This will be ſtated in a future FRAGMENT: or on a future occaſion.]

If any one had ſtolen an *Iſraelite*, whether free, or not, and ſold him to another, he was puniſhable with death: Exod. xxi. 16. Deut. xxiv. 7. The *Hebrew* inſinuates, he who ſhall ſteal a man, and ſell him, if he be found in his hands, ſhall ſuffer death. But we may thus underſtand it, with *Glaſſius*: he who ſhall ſteal a man, whether he have ſold him, or he be ſtill in his hands, he ſhall ſuffer death. The *Jews* are not of opinion, that by this law they are forbid from ſtealing a man of another nation, under the penalty of death; but only from ſtealing an *Hebrew*. The laws of the *Athenians*, and *Romans*, alſo puniſhed with death the ſtealing of a man.

THELASAR, תלאשר, θελασσὰ, *that unbinds and grants the ſuſpenſion*, or *the heap*; from שרה *ſharah*, *to unbind*, &c. and from תלה *thalah*, *to ſuſpend*, or from תלל *thalal*, *heap*, or *maſs*. As this word is *Mediſh* or *Perſian*, it is not poſſible to find its true etymology in the *Hebrew*.

THEOCRACY, Θεοκρατία, *the government of God*.

THEOCRACY. This word is uſed by *Joſephus* to expreſs the form of government of the *Jews*. "Among the ſeveral nations of the world, *ſays he*, ſome have choſen monarchical government, others democratical, or the government of the people; but our legiſlator eſtabliſhed a form of government very different from all others, which is, a *Theocracy*, if I may be allowed to

fay ſo, which gives the whole power to God, and the management of all the affairs of the nation; inſpiring us with this maxim, that God ſees every thing, and that he is the cauſe of all the good that happens to us."

The government of the *Jews*, which *Joſephus* calls a *theocracy*, experienced ſeveral changes. We obſerve, in this nation, the legiſlator *Moſes*, his ſucceſſor *Joſhua*, the judges, the kings, and the high-prieſts. Under all theſe revolutions, God was indeed conſidered as the monarch of *Iſrael*; but he was far from exerciſing his authority and juriſdiction always in the ſame manner.

In the time of *Moſes* we may affirm that he governed immediately; for he revealed his will, on all emergencies, to this legiſlator, which was accordingly put in execution. He dwelt among his people as a king in his palace, or in the midſt of his camp; being always ready to give an anſwer when conſulted, to reſtrain thoſe who tranſgreſſed his laws, to inſtruct thoſe who had any difficulty about the ſenſe of his ordinances, to determine thoſe who were in ſuſpence about any important undertaking. This was, properly, the time of the *theocracy*; in the ſtricteſt ſenſe.

It was much the ſame under *Joſhua:* This great man, full of the ſpirit of *Moſes*, would do nothing without firſt conſulting God; at leaſt, in affairs of conſequence; though ſometimes, indeed, he followed his own mind, as in the buſineſs of the *Gideonites*, and that of *Ai*. In theſe happy times, when the motions of the general and ſoldiers were regulated by orders from God, ſucceſs attended of courſe.

The Judges who ſucceeded *Joſhua* were heroes, whom God raiſed from time to time, for the deliverance of his people. He endued them with extraordinary ſtrength, and courage; filled them with his ſpirit; and often worked miracles by them in favour of the *Hebrews*. Sometimes, we find a whole generation without any judges, as it happened after *Joſhua*'s time: Sometimes theſe interruptions were ſhorter: Sometimes it was an heroine, as *Deborah*, whom God raiſed up to judge, and to deliver, his people; ſometimes their valour was limited to the delivering of one tribe out of ſlavery, and ſometimes all *Iſrael* was reſtored to liberty. The ſervitudes that were frequent at this time, did not always extend over the whole nation. Some were confined to the country beyond *Jordan*; as that from which *Jephthah* delivered his countrymen; others, to this ſide of that river; others, were more general, and extenſive; but all were juſt puniſhments for the iniquities of the people, to whom God ſhewed the difference between the mildneſs of a father, or of a merciful God, who governs, and the cruel ſeverity of an inſulting conqueror.

The firſt ſtep of the *Iſraelites*, when, ſeveral years after the death of *Joſhua*, they ſaw themſelves oppreſſed by the *Canaanites*, plainly ſhews the then form of their government. Judg. i. 1, 2. *The children of Iſrael aſked the Lord, ſaying, Who ſhall go up for us againſt the Canaanites firſt to fight againſt them? And the Lord ſaid, Judah ſhall go up; behold I have delivered the land into his hand.* Here is a true *theocracy*, and the exerciſe of the power of God, in the appointment of leaders to govern, and command, the people in his name. All the judges, in like manner, received their authority from him. When the *Iſraelites* would have given the chief command to *Gideon*, for himſelf and his ſucceſſors, he anſwered, *I will not reign over you, neither myſelf, nor my ſon, but the Lord ſhall rule over you.* Judg. viii. 22, 23.

When the *Iſraelites* urged *Samuel* to give them a king, as all the other nations had which were round about them, this prophet was very much concerned at it; as a kind of outrage and contempt put upon the majeſty of God, who was their head and their king. 1 Sam. viii. 5, 7. *Samuel* prayed to God in the bitterneſs of his ſoul, and the Lord anſwered him, Hearken to the importunities of this people, for it is not you, but me, whom they reject. God granted them a king in his indignation, and took him away again in his fury. Hoſ. xiii. 11.

At the ſame time he bid *Samuel* to lay before them the rights and prerogatives their king would aſſume. We ſtill perceive the ſovereign, or royal authority of God: he grants them a king, he ſettles his rights; he diſpoſes of him, and he reproves him, in his indignation, when he fails in obedience and ſubmiſſion.

In Deut. xvii. 14, 15, &c. *Moſes* ſays to the people, foreſeeing that one day they would have a king; *When thou art come into the land, and ſhalt ſay, I will ſet up a king over me, thou ſhalt in any wiſe ſet him king over thee whom the Lord thy God ſhall chuſe; one from among thy brethren ſhalt thou ſet king over thee; thou mayeſt not ſet a ſtranger over thee, which is not thy brother. But he ſhall not multiply horſes to himſelf; neither ſhall he multiply wives to himſelf, that his heart turn not away; neither ſhall he greatly multiply to himſelf ſilver and gold: he ſhall write him a copy of this law in a book, out of that which is before the prieſts*

prieſts and Levites: And it ſhall be with him, and he ſhall read therein all the days of his life; that he may learn to fear the Lord his God, to keep all the words of this law, and theſe ſtatutes, to do them; that his heart be not lifted up above his brethren, and that he turn not aſide from the commandment, to the right-hand, or to the left: to the end that he may prolong his days in his kingdom; he, and his children, in the midſt of Iſrael.

Such was to be the government of the *Hebrews* under their kings. They were to be choſen by God, inſtructed by his prieſts, ſubmiſſive to his orders, not to undertake any thing of conſequence without conſulting him; and under ſuch a dependence on his will, that he might reject them as he did *Saul*, when they neglected their duty. When God promiſed *David* to make the crown hereditary in his family, that was departing from the firſt maxims of the monarchy, which intended that the kings ſhould be elective, and given to the people by God.

It muſt be acknowledged that after *David*, the kings of *Judah* and *Iſrael* governed according to their own fancy; and after the ſchiſm of *Rehoboam*, few of the princes kept to the rules of the *theocracy*. They would not be under any reſtraint, but endeavoured to caſt off that happy ſubjection, to which the judges, and the firſt kings of *Iſrael*, had willingly ſubmitted. All kinds of calamities then poured in upon them, and upon their ſubjects: They were delivered as a prey to their enemies; they had no peace, or proſperity, either at home, or abroad: God viſited them with a multitude of troubles, and at laſt diſperſed them into diſtant countries.

Nevertheleſs, to remind them of their dependance, and to bring them back to their duty, the Lord ſent, from time to time, prophets, full of zeal, power, and courage, who boldly upbraided them with their prevarications and impieties; and who oppoſed themſelves, like a wall of braſs, to whatever they committed contrary to the rights of God. Theſe divine men did not only appear in the kingdom of *Judah*, where the public worſhip was maintained, but alſo in the kingdom of *Iſrael*, however ſchiſmatic and polluted that might be. Therefore, we may affirm, that, notwithſtanding the almoſt general defection of theſe two kingdoms, God ſtill maintained his *theocracy* therein, as well by his vengeance executed againſt wicked kings, as by that ſmall number of good princes which obeyed his commands; as *Hezekiah* and *Joſiah*; and by the prophets whom he raiſed up, from

time to time, in the country, till the captivity of *Babylon*.

During the whole time of this captivity, we are not to expect any certain form of government in *Iſrael*, or any regular polity. In vain the *Jews* pretend to find one beyond the *Euphrates*, either before or ſince *Cyrus*'s time. We do not find any that was well ſupported even after the return from the captivity, during the time that the *Hebrews* of *Paleſtine* were under obedience to the kings of *Perſia*, and to the *Greeks*, ſucceſſors of *Alexander*. If it ſhould be aſked, what then was the form of government in the *Jewiſh* nation? the reply would be,—a kind of *ariſtocracy*, ſubordinate to the monarchy of the *Perſians*, or of the *Grecians*. The high-prieſt was at the head of the principal people, whoſe power being limited by the ſovereign authority, only extended to matters relating to the law, and religion. It was a kind of a voluntary juriſdiction, to which the people ſubmitted, ſo far as they pleaſed, and were countenanced by the kings to whom they were in ſubjection. The high-prieſt *Jaddus* received *Alexander* at *Jeruſalem*, at the head of the people; but, it was becauſe in this exigence the city was abandoned by the governors of the king of *Perſia*; and the proſperous progreſs of *Alexander* made them connive at ſuch a proceeding, which, without doubt, they would not have ſuffered on another occaſion.

The *Aſmonean* princes make a fifth period, which preſents a new aſpect of government. After the *Maccabees* had ſupported the religion of their country, with great hazard of their lives, and, with extraordinary bravery, had withſtood the wicked commands of *Antiochus Epiphanes*, they at laſt ſhook off the yoke of the kings of *Syria*, and, aſſerting their liberty, they took the title of princes of the *Jews*, and of kings. By the conſent of the people, they re-united the high-prieſthood to the ſupreme authority.

Under their government we find evident footſteps of the *theocracy*; as the ſupreme governor was inveſted with the ſacerdotal character; ſo that the kingdom was properly what *Moſes* calls *a kingdom of prieſts*: Exod. xix. 6. Or, as St. *Peter* ſpeaks, 1 Pet. ii. 9. *Ye are a choſen generation, a royal prieſthood.* The royal power, and the ſacerdotal, being united, made a ſingular kind of polity, under princes entirely devoted to the ſervice of God, inſtructed in his laws from their youth, and intereſted alſo, by the rules of politics, to ſupport them, and to make the people obſerve them. They could hardly

fail

fail of extirpating idolatry, ignorance, impiety, and thoſe groſs diſorders that had prevailed under the kings. So that the commonwealth of the *Jews* was never more in earneſt to perform the laws of God, or more exempt from thoſe crimes upbraided by the prophets, than under the *Aſmonean* princes. [Is not this one reaſon for the ſuſpenſion of prophecy?]

Under their government the *Romans* became maſters of *Judea*, and fixed their dominion in it. They did not meddle with religion, and even left a conſiderable ſhare of authority to the later princes of the *Aſmonean* race. *Herod* ſucceeded them, but he ſacrificed every thing to his ambition and politics; and though he made an outward profeſſion of the *Jewiſh* religion, yet he gave himſelf little trouble about practiſing it, but violated it on an hundred occaſions. However, the prieſts and people continued firmly attached to it; and when *Jeſus Chriſt* appeared in *Paleſtine*, external religion was in a flouriſhing condition. His preaching chiefly reproved the Phariſees, who, by their ſubtle diſtinctions, and refinements on the law, had obſcured the true ſenſe of it, and ſubverted its real intention. Our Saviour expoſed their hypocriſy, reformed, and corrected, their miſtakes, reſtored primitive piety, and gave the rules of a pure and ſincere worſhip, in mind, and in truth.

THEODOTION. He was, according to *Epiphanius*, *de ponderib. & menſur.* of *Sinope* in *Pontus*, according to *Ireneus*, *de hæreſ.* lib. iii. cap. 24, *& Synopſ. Athanaſ.* he was of *Epheſus*. Thoſe who would reconcile theſe two opinions, tell us, that he was born in *Sinope*, and dwelt in *Epheſus*. He lived under *Commodus*, about A. D. 175. He firſt profeſſed *Chriſtianity*, and was a diſciple of *Tatian*; then he fell into the hereſy of *Marcion*; afterwards, being at variance with the *Marcionites*, be became a *Jew*. Having learned *Hebrew*, he tranſlated the Old Teſtament into *Greek*, and his tranſlation is the third with that of the *Septuagint*; that of *Aquila* is the ſecond, and that of *Symmachus* is the fourth. *Irenæus* quotes *Aquila* and *Theodotion*, but ſays nothing of *Symmachus*, which gives reaſon to conclude that his verſion was not extant at that time.

Theodotion undertook his tranſlation in oppoſition to the *Marcionites*, whom he had lately quitted. His method obſerves a medium between the *Septuagint* and *Aquila*. He doth not keep ſervilely to the words like *Aquila*, nor take the latitude of *Symmachus*, who rather paraphraſed than tranſlated. He adheres chiefly to the LXX. ſays *Jerom*, *Commentar. in Eccleſiaſt.* cap. ii. whoſe ſimple manner of tranſlation he imitated. He ſtudied to expreſs the ſenſe of the text in *Greek* words, anſwering to thoſe of the *Hebrew*, as far as the genius of the two languages would allow. His verſion is preferred by *Chriſtians* before thoſe of *Symmachus* and *Aquila*: but the *Jews* prefer that of *Aquila*, ſo far as they uſe a *Greek* verſion: They prefer it to that of the *Septuagint*, becauſe it is more literal, and verbal. Hence the *Talmud* frequently mentions the verſion of *Aquila*, but not that of the *Septuagint*.

The eſteem of the *Helleniſtical Jews* for this *Greek* tranſlation, excited the jealouſy of the *Hebraizing Jews*; who could not obſerve without concern that they departed ſo much from the ancient uſage of the ſynagogue, by reading theſe tranſlations into foreign languages. They pretended that nothing ought to be read there but the *Hebrew* text, and the ancient *Chaldee* paraphraſes; and that all the *Greek* verſions ought to be excluded. But as it was not practicable to bring back the *Hellenizing Jews* to languages they did not underſtand, this affair produced great diviſions among the *Jews*, ſo that the emperors were obliged to take cognizance of them. *Juſtinian*, *Novell.* 146. *Photii. Nomocan.* xii. 3. publiſhed an ordinance yet ſeen among his conſtitutions, permitting the *Jews* to read the Scripture in their ſynagogues, in the *Greek* verſion of the *Septuagint*, in that of *Aquila*, or in what other language they ſhould think fit, according to the countries wherein they dwelt. But the *Jewiſh* doctors having determined the matter otherwiſe, this conſtitution of the emperor produced little effect: The *Greek* verſions were excluded, and from that time the reading of the Holy Scripture has been performed in *Hebrew* and *Chaldee*; for to this day the uſe of the *Chaldee* is retained in ſome of their ſynagogues; as at *Franckfort* in *Germany*.

To return to *Theodotion*; the ancient *Chriſtians* had ſo great a value for his tranſlation, that perceiving the tranſlation of *Daniel*, by the *Septuagint*, to be very defective, they ſubſtituted that of *Theodotion*, which has continued ever ſince. *Hieron. præfat. in Verſion. Daniel. in præfat. ad Com. in eund.* For the ſame reaſon, when *Origen*, in his *Hexapla*, was obliged to ſupply ſomething that was wanting in the *Septuagint*, he took it from *Theodotion*, marking it with aſteriſks. *Hieron. præfat. in Pent. & præfat. ad lib. Paral. & Epiſt. ad Auguſt.*

Theodotion made two tranſlations, or rather reviſed his firſt; but they are both loſt; none of it remains entire but the book of *Daniel*. Fragments of the reſt have been collected in the *Hexapla* of *Origen*, by F. *Montfaucon*.

From *Theodotion* is received the hiſtory of *Suſanna*, which is rejected by the *Jews*; but is read in *Chriſtian* churches, the *Greeks* and *Latins*, the *Syrians* and *Egyptians*. *Hieron. præfat. in Dan.* St. *Jerom* even informs us, in Iſaiah iii. that the hiſtory of *Suſanna* was placed before the prophecies of *Daniel* in the vulgar editions; *Theodotion* having put it in this place, as proper to it on account of the time when it happened.

THEODOTUS, Θεόδοτος, *given of God*, or *gift of God*; from the *Greek* Θεὸς, *God*, and δοτὸς, *given*.

THEODOTUS, a *Syrian* commiſſioner ſent by *Nicanor* to treat of peace with *Judas Maccabeus*, 2 Mac. xiv. 19. A. M. 3843, *ante* A. D. 161.

THEOPHILUS, Θεόφιλος, *friend of God*; from Θεός, *God*, and Φίλος, *a friend*.

THEOPHILUS, to whom St. *Luke* addreſſes the books of his *Goſpel*, and the *Acts of the Apoſtles*. Luke i. 3. Acts i. 3. It is doubted whether the name *Theophilus* be the proper name of a perſon, or an appellative, or common name, which, according to its etymology, may ſtand for any good man, or a lover of God. Some, as *Origen. Homil.* 1. *in Luc. Ambroſ. in Luc. Epiphan. hæreſ.* 51. *Bede*, *Camerar*, *Hammond in Luc.* think this name to be generical, and that St. *Luke* deſigned to addreſs his work to all who love God: but it is much more probable, that this *Theophilus* was a *Chriſtian*, to whom the evangeliſt dedicated theſe works. And the epithet *moſt excellent*, which is given to him, ſhews him to have been a man of great quality. *Oecumenius* concludes from hence that he was governor, or intendant, of ſome province, becauſe ſuch had generally the title of *moſt excellent* given to them. Others believe him to have been biſhop of *Antioch*; but, at that time, there was none of this name in that city. *Grotius* conjectures he might be a magiſtrate of *Achaia*, converted by St. *Luke*.

THERAPEUTÆ, Θεραπευταὶ, *ſervants of God*.

THERAPEUTÆ. This is the name of a ſect, whoſe manner of life *Philo* has deſcribed, in his book of a *Contemplative Life*. Many of the ancient fathers thought they were *Chriſtians*; and that *Philo*, obſerving their manner of life, had a mind that his nation ſhould have the credit of them. They differed from the *Eſſenes* in this, that the *Therapeutæ* addicted themſelves to a contemplative life, but the *Eſſenes* to an active life. We ſhall give a ſhort account of their way of living, which ſerved as a model to the ancient monks, both of the *eaſt*, and *weſt*.

They relinquiſhed their eſtates, their parents, and ſometimes their country; they fled from cities, and the concourſe of men, and dwelt in the country, in ſeparate cells, the better to preſerve their ſolitude; but not at any great diſtances; in order that they might defend themſelves from thieves, and maintain a ſocial intercourſe. Their houſes, or cells, were very plain, and contained nothing but what was neceſſary: never omitting a little oratory, deſtined to prayer and exerciſes of piety. There were *Therapeutæ* in ſeveral parts, but chiefly in *Egypt*, about the lake *Mœris*.

Philo deſcribes them in this manner: "They are called *Therapeutæ*; and ſuch women as adhere to theſe inſtitutions are called *Therapeutidæ*. This name perfectly agrees with them, in both its ſignifications, of *curing*, and of *worſhipping*: For they really are phyſicians, not of the body, which is the ſubject of common medicine, but of the ſoul; the diſtempers of which they cure, and theſe are much more ſtubborn and difficult than thoſe of the body. Theſe diſtempers of the ſoul are, love of pleaſure, concupiſcence, diſcontent, fear, covetouſneſs, profuſion, injuſtice, and a multitude of other criminal paſſions. In the other ſenſe of the word *Therapeutæ*, they are truly worſhippers, and ſervants of God: that wonderful being, better than good itſelf, ſimpler than unity, and older than unity itſelf: They worſhip and ſerve him, according to the rules of nature, and the holy conſtitutions of the ſacred books.

Thoſe who embrace this inſtitution, do it not out of cuſtom, to follow a faſhion; or out of complaiſance to thoſe who exhort them to it; but from motives of ſeraphic and heavenly love, which caſts them into a kind of enthuſiaſm, like that which ſeizes the *Bacchanals*, and the *Corybantes*, at the celebration of their myſteries. This enthuſiaſm keeps poſſeſſion of them till they arrive at that ſtate of contemplation to which they aſpire. Then, conſidering themſelves as dead to the world, and thinking only on a happy immortality, they give up all their goods to their children, or relations; or, if they have none, to their friends and acquaintance. Thus, being diſengaged from all incumbrances, they fly without once looking behind them, quitting brethren, children, wives, fathers, mothers,

mothers, and all relations. They avoid their old friends, and countrymen, that nothing may retain them, or induce them to forſake the way of life they have choſen.

If they leave a city or habitation, it is not to ſeek another, like ſlaves who only change their maſters, but not their condition. For all cities and countries, even thoſe governed by the beſt laws, are to them full of tumult and hurry, things inſupportable to thoſe who have once taſted the bleſſing of true wiſdom.

The greater part of the *Therapeutæ* reſide about *Alexandria*, and the chief of them moſtly retire to an eminence near the lake *Mœris*, a very ſecure and convenient place, and where the air is ſalutary. Hither they come from all parts, as to their common country. Their houſes here are built with the utmoſt ſimplicity; having regard only, to defend themſelves from cold in winter, and from the heat of the ſun in ſummer. They are not ſo near each other as in cities; for that would not be agreeable to ſuch as ſeek ſolitude; nor ſo far from one another, but that they may ſee one another ſometimes, and converſe about the duties of their condition, and aſſiſt one another if robbers aſſault them, &c.

Each has his little oratory, which they call *Semneion*, or *Monaſterion*, for meditation, and the exerciſes of piety. Nothing enters this ſacred place that is not neceſſary to ſupport the body; no furniture is ſeen here, except the law, the divine oracles, books of hymns, and inſtructions, relating to the knowledge of God, and of piety. Their mind is always filled up with the preſence of God; ſo that even when aſleep their dreams terminate on the perfections and excellencies of God, and their whole diſcourſe and reaſoning regards this divine philoſophy.

They conſtantly pray twice a-day, morning and evening. At ſun-riſing, they implore the bleſſing of God for that day; that he would enlighten them, and warm their ſouls with his heavenly light: At evening, they pray that their ſouls may be diſengaged from ſenſe and ſenſual things, that by a complete recollection of themſelves they may be prepared for the diſcovery of truth. They have among them ſeveral ancient writings of the heads of their ſect, which are the documents of that allegorical knowledge which they ſtudy, and which they endeavour to imitate.

With them temperance was eſteemed the foundation of all virtues. They neither ate nor drank till after the ſun was ſet: Some of them

ate but once in three days; others once in ſix days. Their food was only bread, to which thoſe who were more nice added a little ſalt and hyſſop. They drank nothing but water: their cloaths were very plain; in winter a thick gown, in ſummer a thinner habit. They avoided vanity in every thing, as being the daughter of lying. They prayed twice a-day, morning and evening: the reſt of their time they employed in reading and meditation. Their reading was only in holy books, which they explained in an allegorical manner. They compoſed hymns, and ſongs, of different meaſures.

On the ſabbath-day they aſſembled in the common oratory, divided into two parts, by a wall of two, or three cubits high, that the women might be parted from the men, and might hear inſtruction without being ſeen. There they ſat, in order, according to every one's age, with their hands hid, the right hand on the breaſt; and the left below. The eldeſt, and moſt knowing, ſtood up, and ſpoke to them: His aſpect was modeſt, his voice moderate, his diſcourſe ſolid, but without ornament: all heard in ſilence, and ſhewed their ſentiments only by ſigns of the head and eyes. Their chief feſtival was *Pentecoſt*: then they aſſembled, all cloathed in white, to pray, and to eat together chearfully. The feaſt began by prayer, after which they ſat at a table on haſſocks of ruſhes, the women on the left hand, and the men on the right. They kept ſo ſtrict a ſilence, that none durſt draw his breath with vehemence. In the mean time ſome one propoſed a queſtion out of Holy Scripture, and explained it at leiſure, in a plain manner, but myſtically, and allegorically.

After which they ſerved up their food, which was leavened bread, with ſalt and hyſſop; with cold water for the young and robuſt, and warm water for the tender and aged. After the repaſt, they all roſe up together in the middle of the room; and formed two choirs, one of men, the other of women; they ſung ſeveral Canticles to the honour of God; ſometimes all together, and ſometimes alternatively; and in the mean time, they danced, and ſeemed as if tranſported, complying with the ſenſe and words of the ſong. Laſtly, they united in one dance, in imitation of that of the *Iſraelites* at their coming out of the *Red Sea*. Thus they paſſed the whole night before the *Pentecoſt*; and in the morning at ſun-riſing, they lifted up their hands to heaven, and intreated the Lord to make known his truth to them: After which each

each returned into his own cell, and began his uſual exerciſes.

hoſe authors who have thought the *Therapeutæ* to be *Chriſtians*, were chiefly moved by the following reaſons. The *Therapeutæ* quitted their eſtates, brothers, children, fathers, and all their relations, to have leiſure for contemplation, and to unite themſelves the more cloſely to God. They had ſeveral books of the elders, and heads of their ſect, wherein Scripture was explained allegorically: They were diſperſed over ſeveral parts of the world: They lived in common; they had prieſts, deacons, virgins, monaſteries, or *Semneia*, a ſacred and myſtical table; they aſſembled by night, to ſing hymns; they prayed toward the *Eaſt*: they read and explained the ſacred books of the Old Teſtament in an allegorical manner; compoſed hymns, and ſung them by night to the honour of God: They aſſembled on the ſeventh day to entertain one another with diſcourſes of piety, and to pay their worſhip to the Lord, in common. Their churches, or the places of their aſſembling, agree with the form of the churches of the ancient *Chriſtians*: The women were there ſeparated from the men, by a wall of three cubits: They kept the fifty days, from *Eaſter* to *Pentecoſt*; their life was ſevere, private, retired, humble; and was paſſed in faſting and abſtinence.

All theſe marks agree to the *Chriſtians*; and the collection of all theſe circumſtances can agree to no other ſect, either *Jewiſh* or *Pagan*. *Philo*, ſpeaking of their holy table, expreſſes himſelf obſcurely, becauſe the primitive *Chriſtians* were ſtudious to conceal this myſtery. However, what was ſerved on this table he calls the moſt holy and moſt ſacred of aliments. He ſays, preſently after, that this holy food was leavened bread, and ſalt mingled with hyſſop: He ſpeaks of the privilege that the chief of this feaſt poſſeſſed, to handle and adminiſter theſe ſacred things. The deacons brought the tables. The firſt *Chriſtians* uſed only portable wooden tables, for the celebration of their holy myſteries. This cuſtom ſubſiſted in the time of St. *Athanaſius*; and was continued in many cities and villages of *Egypt*, down to the fifth century, as *Sozomen* informs us.

Where can we find a ſect, but that of the *Chriſtians*, which in *Philo*'s time was every where diſperſed, as he ſays of the *Therapeutæ*? If this ſect was different from that of the *Chriſtians*, what is become of it? How came it to be unknown to the apoſtles? If the

Therapeutæ were an ancient ſect of the *Jews*, how is it that *Philo* did not notice their antiquity? and why has not *Joſephus* mentioned them? If *Philo*, to whom only they were known, has forborne to call them *Chriſtians*, it was becauſe at that time this name was not familiar in *Egypt*. The fathers who maintained that they were *Chriſtians*, only knew it by tradition, or by thoſe characters of reſemblance between the doctrines and actions of the *Therapeutæ*, and thoſe of the firſt faithful. The word *monaſtery*, applied from the beginning to the habitations of the ſolitary *Chriſtians* in *Egypt*, and alſo known among the *Therapeutæ*; thoſe cells, or monaſteries, ſtanding on an eminence beyond the lake *Mœris*; *i. e.* on the mountain of *Nitria*; celebrated in the hiſtory of our ſolitaries, as well as in the deſcription that *Philo* has given us of the *Therapeutæ*, ſupply us with further proof, that the monks are the ſucceſſors of the *Therapeutæ*, and that the habitations of theſe paſſed to the other by way of ſucceſſion. For is it probable, that the *Jews* would yield them up to the *Chriſtians*, or that the *Chriſtians*, who were perſecuted down to the fourth century, ſhould be able to get poſſeſſion of them, under their perſecutions?

Euſebius, *Caſſian*, and the patriarch *Methodius*, have aſſerted, that St. *Mark* built monaſteries in *Egypt*. It muſt be acknowledged that the name and profeſſion of monks, ſuch as it now is, was not known in the time of the apoſtles: But there is reaſon to believe that when thoſe ancient writers ſpoke of monaſteries, they had in view theſe habitations of the *Therapeutæ*, built, or rather ſet up, by the advice of St. *Mark* biſhop of *Alexandria*. If we ſhould refuſe to the *Therapeutæ* the name of monks, we cannot, however, avoid owning that they forſook all things, according to the advice of *Jeſus Chriſt*, and lived in common, after the model of the firſt faithful at *Jeruſalem*. And certain it is, that the monaſtic life ſoon followed after this firſt inſtitution of living in common, of which there were examples, before the retirement of St. *Anthony*, *i. e.* A. D. 271; becauſe this year, when St. *Anthony* withdrew into the deſart, he there met with an old man who profeſſed the monaſtic life. *Euſeb. Hiſt. Eccleſ.* lib. 2. cap. 17.

Euſebius was the firſt among the Fathers who applied to the *Chriſtians* what *Philo* had delivered concerning the *Therapeutæ*. St. *Jerom de Scriptoribus Eccleſ. in Marco*, has followed *Euſebius*:

St. *Epiphanius*, *Hæreſ.* 29. went ſtill farther, and thought that all which *Philo* has ſaid, not only of the *Therapeutæ*, but alſo of the *Eſſenes*, whom he calls *Jeſſeans*, is to be underſtood of the *Chriſtians*. *Caſſian*, at the end of his prologue to the *Inſtitutes*, and Book ii. C. 5. affirms, that the monaſteries of the *Chriſtians* in *Egypt* were founded even in the apoſtolical times, and by St. *Mark* himſelf. *Sozomen*, lib. ii. cap. 18. believes, that the *Therapeutæ* of *Philo* were *Jews*, converted to the faith of *Jeſus Chriſt*, who gave riſe to that ſolitary life which afterwards came to be ſo much in vogue in *Egypt*. *Photius*, 104, 105, acknowledges, that the monaſteries of the *Therapeutæ*, and the life led there, became a pattern to the monks. He takes notice, that ſome were of opinion that *Philo* had embraced *Chriſtianity*, and that at *Rome* being acquainted with St. *Peter*, he made the *Elogium* of the firſt *Chriſtians* of *Egypt*, the diſciples of St. *Mark*, the pupil of this apoſtle, and his ſucceſſor in the chair of *Alexandria*.

Therefore the *Chriſtianity* of the *Therapeutæ* is founded on the authority, and teſtimony, of ſeveral of the ancient Fathers; on the agreement of times and places; and on the characters, and lives of the *Therapeutæ*, compared with the manners of the firſt *Chriſtians*: and it appears to have been a prevailing opinion in the church, for ſeveral ages, though of late it has been called in queſtion.

The following are ſome of the reaſons that have been advanced to the contrary.

It is ſaid, that all authors who have ſpoken of the *Chriſtianity* of the *Therapeutæ* have only copied from *Euſebius*; they have taken his foundation, his teſtimony and authority, and have had no other grounds for what they have advanced, but what we read in *Philo*. But the whole of what *Philo* has ſaid will not amount to a proof, that the *Therapeutæ* were *Chriſtians*. This may be very well underſtood of ſome ſect of the *Jews*, more zealous and more pure as to opinions and practices, than the generality of that nation. The auſterities, the ſilence, the retirement, the contempt of riches, that continence which obtained among them, are not indubitable marks of the *Chriſtian* profeſſion. Many of the Heathen lived in retirement; diſintereſted, auſtere, continent. All the *Therapeutæ* did not bind themſelves to celibacy and virginity: it was only thoſe whoſe wives and children declined to follow the ſame ſtate of life. The Veſpers, the obſervation of the Sabbath, and of the day of Pentecoſt; the hymns, and the allegorical explications, are more in the character of *Jews* than of *Chriſtians*. Deacons, or miniſters, are found in the *Hebrew* aſſemblies, and in their ſynagogues. The myſtical repaſt of leavened bread, and of ſalt mingled with hyſſop, cannot be the Euchariſt; in which always wine, and never ſalt, or hyſſop, was uſed. And what *Philo* adds, that this repaſt, or table, was inſtituted out of a reſpectful diſtinction for the holy table, placed in the porch of the temple, on which only unleavened bread was placed, with pure ſalt, concurs to prove that this was a mere *Jewiſh* ceremony.

The word *monaſtery*, or *Semneion*, cannot eaſily impoſe on any one. The ancient monks might have borrowed this term from the *Therapeutæ*, as well as many other practices, juſt as the *Chriſtian* church has adopted many *Jewiſh* terms, and cuſtoms. And yet we are not to conclude that ſhe has adopted their ſentiments alſo.

To thoſe general reflections, derived from the agreement between the *Therapeutæ* and the *Chriſtians*, it may be anſwered, that they are not ſufficient to prove the *Therapeutæ* to have been *Chriſtians*: we muſt diſcover ſome character among them peculiar to *Chriſtians*, and which cannot agree to thoſe of any other religion: for example, either the name of *Chriſt*, ſome doctrine, or ſome opinion, derivable only from *Jeſus Chriſt*; ſome peculiar practice, which cannot be common with thoſe of another religion.

As to what is ſuggeſted, that all theſe marks centering in the *Therapeutæ* agree only with *Chriſtians*, this may be diſputed. For, though this concurrence of tokens is ſpecious and impoſing, yet if each, taken in itſelf, be doubtful and equivocal, it is impoſſible that when united they can conſtitute a deciſive proof. Beſides, this conformity between *Chriſtianity* and *Therapeutiſm* becomes inſufficient in proof that the *Therapeutæ* were truly *Chriſtians*, when it is found that they differed in important articles. For example, the *Therapeutæ* forſook their country, their eſtates, and relations, and retired into ſolitude: certainly, this mark does not agree to all *Chriſtians*; not even to the primitive *Chriſtians*, who lived together in cities, in their own houſes, with their kindred, their wives, and their children. The cuſtom of abandoning cities, and retiring into wilderneſſes, did not obtain among *Chriſtians*, till long after *Philo*; and when the *Therapeutæ* were no more heard of.

Philo owns that the *Therapeutæ* were diſperſed into ſeveral parts of the earth; but eſpecially that they were numerous in *Egypt*. Can this deſcribe the *Chriſtians*, who, as every one knows,

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were in much greater numbers in *Paleſtine*, and in *Syria*, than in *Egypt*, in the time of *Philo?* Beſides, how could *Philo*, who was certainly a ſtrict *Jew*, give ſuch commendations to the *Therapeutæ* if they had been *Chriſtians*, ſeeing that the *Chriſtians* were every-where hated by the *Jews?*

The *Therapeutæ* ſtudied the Holy Scriptures, and ſuch writings as their ANCESTORS HAD LEFT THEM, concerning the allegorical manner of explanation. This agrees better to the *Jews* of *Egypt* than to the *Chriſtians*, who in the time of *Philo* were but juſt beginning, and had no [ANCESTORS, no] ancient books, or allegorical writings; and who never much applied themſelves to this kind of ſtudy; whereas, on the contrary, it was greatly in faſhion among the *Jews* of *Egypt*; and *Philo* himſelf was a great proficient in it. The dances and motions, with which the *Therapeutæ* concluded their aſſemblies, hardly ſeem agreeable to that ſimplicity which was a diſtinguiſhing character of the firſt believers.

From what we have ſaid concerning the *Therapeutæ*, (which is the ſubſtance of the arguments *pro* and *con*) we may, I think, fairly conclude, that their *Chriſtianity* is very doubtful, and problematical: the reader may conſult for his farther ſatisfaction, *Philo*, *De vitâ Contemplativâ*; *Euſebius*, *Hiſt. Eccleſ.* lib. ii. cap. 27. St. *Jerom*, *Of Illuſtrious Men*, cap. 8.; *Epiphan. Hæreſ.* xxix. cap. 5. *Caſſian*, *Inſtit.* lib. ii. cap. 5. *Sozom.* lib. i. cap. 12. F. *Montfaucon*, in his Obſervations on *Philo*'s Book of the Contemplative Life, &c.

THERMUTHIS. This name *Joſephus* gives to the daughter of *Pharaoh* king of *Egypt*, who took *Moſes* out of the river *Nile*, and adopted him. Scripture does not tell us her name: others call her *Pharia*, *Syncell. Chronol.* p. 120.

THESSALONIANS, Θεσσαλονικεῖς people of *Theſſalonica*.

THESSALONIANS, *Chriſtians* of *Theſſalonica*. St. *Paul* being obliged to quit *Theſſalonica*, retired to *Berea*, where he left *Timothy* and *Silas*, to confirm the churches of *Macedonia*. From thence he went to *Athens*, and from *Athens* to *Corinth*, where, after ſome months, *Silas* and *Timothy* came to him, and informed him of the ſtate of the church at *Theſſalonica*; which perſiſted in the faith, notwithſtanding perſecutions and ſufferings. They told him alſo, of ſome among them who afflicted themſelves too much for the death of their relations, and who were not ſufficiently inſtructed concerning the coming of our Lord, and the laſt judgment. They reported alſo, that ſome of them were vain, inquiſitive, and reſtleſs.

St. *Paul* therefore wrote to them, about the end of A. D. 52, or the beginning of A. D. 53, and this firſt *Epiſtle* to the *Theſſalonians* is the firſt in order of time of all St. *Paul*'s epiſtles. The ancient *Greek* ſubſcriptions, and the *Latin* inſcriptions, the *Syriac*, the *Arabic*, the *Coptic*, *Theodoret*, and St. *Athanaſius*, think it was written from *Athens*. But, our more ſkilful critics maintain, and the ſeries of the hiſtory of St. *Paul*'s journies, ſufficiently ſhews, that it was ſent from *Corinth*. The apoſtle inſtructs them concerning the laſt judgment, and about the manner, and the meaſure, wherewith *Chriſtians* ſhould be afflicted for the death of their relations. He expreſſes much affection and tenderneſs for them; and an earneſt deſire of coming to ſee them. He reproves them with much mildneſs and prudence, mixing ſtrokes of praiſe, and marks of tenderneſs, with his reprehenſions.

The ſecond Epiſtle to the *Theſſalonians* was written from *Corinth*, a little time after the firſt, about the beginning of A. D. 53. In this St. *Paul* animates the *Theſſalonians* againſt the fears occaſioned by a falſe interpretation of a paſſage in his former epiſtle, as if he had ſaid, that the day of the Lord was at hand. He exhorts them to continue ſtedfaſt in the doctrine and traditions he had taught them, and to ſuffer with conſtancy under perſecution. He reproves more vehemently than before, thoſe who lived in idleneſs and vain curioſity: he would have them notice theſe people, and ſeparate from them, that at leaſt they might be aſhamed of their trifling, and reform it. He ſigns the letter with his own hand, and deſires them to mark it well, that they might not be impoſed on by ſuppoſitious letters, written in his name: [by which perhaps they had been deceived, ſee chap. ii. 2.]

Some ancients thought this *epiſtle* to have been ſent from *Athens*; others that it was written from *Rome*; or, from *Laodicea*; but there are no good proofs for any of theſe opinions. *Grotius* will have it to have been written long before the firſt to the *Theſſalonians*, and that it was directed to *Jaſon* the *Jew*, kinſman to *Silas* and *Timothy*, and to other *Judaizing Chriſtians*, who had withdrawn out of *Syria*, and *Paleſtine*, after the perſecution at the death of *Stephen*; and were come as far as *Theſſalonica*. He fixes the *epoch* of this epiſtle in the ſecond year of *Caius*. The confutation of this opinion may be ſeen in *Bochart*'s Letter to M. *De Sarrau*, tom. iii. p. 1044. *Edit. Leid. Henric. Maurus*, lib. ii. cap. 21.

THESSALONICA, Θεσσαλονίκη, *victory over the Theſſalians.*

THESSALONICA, a famous city in *Macedonia*, and capital of this kingdom, ſtanding on the *Theſmaick* ſea. *Stephen* of *Byzantium* ſays, it was improved and beautified by *Philip* king of *Macedon*, and called *Theſſalonica*, in memory of his victory over the *Theſſalians*. Its old name was *Theſma*: but *Strabo*, and others affirm, that it was named from *Theſſalonica*, the wife of *Caſſander*, and daughter of *Philip*. Here were a number of *Jews*, who were in poſſeſſion of a ſynagogue, Acts xvii. 1, 2, 3, &c. St. *Paul* came hither A. D. 52, and entering the ſynagogue, according to his cuſtom, he preached to the congregation, out of the Scriptures, three ſabbath-days ſucceſſively. Some *Jews* were converted, and many *Gentiles* that feared God, and ſome women of quality. But the reſt of the *Jews*, hurried away by falſe zeal, raiſed a tumult and came to the houſe of *Jaſon*, to ſeize *Paul* and *Silas*, who lodged there, and to take them before the magiſtrates. But finding neither *Paul* nor *Silas*, they laid hold of *Jaſon*, and others. However, *Jaſon*, and the reſt giving ſecurity, were ſet at liberty; and the ſame night the brethren conducted *Paul* and *Silas* out of the city, toward *Berea*.

THEUDAS, Θευδᾶς, or *Theodas, given of God*, or *the gift of God*; from Θεὸς, *God*, and δίδωμι, *I give*.

I. THEUDAS, or *Theodas*. *Gamaliel*, Acts v. 36. ſays, A. D. 33, that one *Theudas* ſet himſelf up ſome time before for ſome great perſon: about four hundred men joined him; but he was killed; all that believed in him were diſperſed; and the matter came to nothing. *Uſher* thinks this *Theudas* is the ſame as *Judas*, who revolted at the death of *Herod*, mentioned by *Joſephus*, *Antiq.* lib. xvii. cap. 12. Anno J. C. 1. *ante* A. D. 5.

II. THEUDAS, an impoſtor, who appeared in *Judea* in the time of *Cuſpius Fadus*, the governor. *Joſeph. Antiq.* lib. xx. cap. 2. A. D. 45. This man pretended to be a prophet, and inſpired. He deceived many *Jews*, perſuading them to forſake all, and to follow him to *Jordan*, which they were to paſs over dry-ſhod, as *Joſhua* had done anciently. *Fadus* ſent ſome troops of horſe after them, who killed and took many, and brought *Theudas*'s head to *Jeruſalem*. This *Theudas* is much later than he who is mentioned by *Gamaliel*, Acts v. 36. For that had happened A. D. 33. whereas, the defeat of this *Theudas*, by *Fadus*, did not happen till A. D. 45. Notwithſtanding this, ſeveral have confounded theſe two *Theudas*'s,

THIGH. When *Abraham* ſent his ſervant *Eliezer* to ſeek a wife for his ſon *Iſaac*, Gen. xxiv. 2, 3. he ſaid to him, *Put, I pray thee, thy hand under my thigh, and I will make thee ſwear by the Lord, the God of heaven, and the God of the earth, that thou ſhalt not take a wife unto my ſon of the daughters of the Canaanites among whom I dwell. Jacob*, on his death-bed, ſays the ſame to his ſon *Joſeph*, Gen. xlvii. 29. *If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me, and bury me not, I pray thee, in Egypt.* After theſe inſtances, we do not perceive that the *Jews* uſed this ceremony in their oaths, or abjurations.

We are ignorant of the motives of this ceremony; and the conjectures of commentators are little ſatisfactory. The *Jews* think that in this action the patriarchs intended an oath by their circumciſion, which was then the ſymbol of the true religion. *Chaldæi Interpr. & Hæbræi apud Hieron. qu. Hebr. in Geneſ.* Others, that they meant to ſwear by the *Meſſiah*, who, according to the language of the *Jews*, was to proceed out of the thigh, or loins, of the patriarchs. *Joſephus* ſays, *Antiq.* lib. i. cap. 24. that this practice was retained in his time; and we are aſſured, that the modern *Jews* retain this manner of ſwearing.

The ſouls that came out of the loins, or thigh, *of Jacob*, Gen. xlvi. 26. *i. e.* the perſons who proceeded immediately from him, or mediately, by his ſons and daughters. This way of expreſſion is very common in Scripture.

The *Jews* wore their ſwords on their thigh: Gird thy ſword on thy thigh. Pſ. xlv. 3. And *Cant.* iii. 8. each of them having his ſword on his thigh.

To ſtrike upon the thigh was a mark of great conſternation, of great affliction: After I was inſtructed, I ſmote on my thigh, Jerem. xxxi. 19. And Ezekiel, xxi. 12. *Clama & ulula — quia gladio traditi ſunt, idcirco plaude ſuper femur.*

In *Judges* xv. 8. it is obſervable, that *Samſon* cauſed ſo many misfortunes to the *Philiſtines*, that they put their leg upon their thigh: *Ita ut ſtupentes ſuram femori imponerent:* they remained ſtruck with aſtoniſhment, and loſt all reſolution; holding their legs upon their thighs, or, bringing the calf of their leg againſt their thigh, they expreſſed their ſurprize. The *Hebrew* has it, he ſtruck their thigh againſt their leg, or their thigh and leg together: he beat them back and belly, he routed them horſe and foot, the runaways as well as thoſe that made reſiſtance: or, he ſmote them hip and thigh, as we ſhould ſay in our language; he cut off both legs and arms.

Vide FRAGMENT, No. CXLIII, page 85.

THIMNATHAH, תמנתה, or *Thamnitica*, *image*, or *figure*; from מנן *mun*: *numbring*: from מנה *manah*: otherwiſe, *eſtabliſhed*, *conſtituted*, according to the *Syriac*.

THISBE, the country of *Tobit*, Tob. i. 2. Ἐκ Θισβῆς. It was to the right-hand, *i. e.* ſouth of the city of *Cadeſh*, the capital of *Naphthali*. Some have thought that *Elijah* the *Tiſhbite* was a native of the city of *Thiſbe* in *Galilee*, but that he had been for a long time an inhabitant of the country of *Gilead*: *Elijah the Tiſhbite, who was of the inhabitants of Gilead.* 1 Kings xvii. 1. *Reland Palæſt.* tom. ii. p. 1035.

THOMAS, the Apoſtle, otherwiſe called *Didymus*, *i. e.* in *Greek* a twin. *John* xx. 24. Θωμᾶς ὁ λεγόμενος Δίδυμος. The *Hebrew* word תאם *Tham*, ſignifies alſo *a twin*. *Euſebius*, lib. i. cap. 13. ſeems to ſay that he was alſo called *Jude*, when he relates that *Jude*, otherwiſe called *Thomas*, ſent *Thaddeus* the diſciple to *Edeſſa*, to king *Abgarus*. Some editions of *Euſebius* call this *Thaddeus* the brother of *Thomas*. No doubt but St. *Thomas* was a *Galilean*, as well as the other apoſtles; but the place of his birth, and the circumſtances of his vocation, are unknown. He was appointed an apoſtle A. D. 31, Luke vi. 13, 14, 15. and continued to follow our Saviour during the three years of his preaching. We know no particulars of his life till A. D. 33, a little before the paſſion of our Saviour; when *Jeſus Chriſt*, intending to go to *Judea* to raiſe up *Lazarus*, *Thomas* ſaid to the reſt, *Let us alſo go, that we may die with him*, John xi. 16. Let us die with *Lazarus*; or, Let us die with *Jeſus Chriſt*; for interpreters take it in both ſenſes. St. *Thomas* meant, that by going to *Judea* they ſhould be expoſed to certain death; for he knew the hatred and malice of the *Jews* againſt *Jeſus Chriſt*. Some explain theſe words, as if he intended to encourage the apoſtles to this reſolution; but others underſtand them as a token of fear. *Chryſoſt. in Joan. Hom.* 61. p. 398.

At the Laſt Supper, John xiv. 5, 6. St. *Thomas* aſked *Jeſus Chriſt* whither he was going, and what way? Our Saviour anſwered, *I am the way, and the truth, and the life.* After the reſurrection, when *Jeſus Chriſt* appeared to his apoſtles, in the abſence of St. *Thomas*, he ſo far expreſſed his diffidence of what they aſſured him, as to tell them, *Except I ſhall ſee in his hands the print of the nails, and put my finger into the print of the nails, and thruſt my hand into his ſide, I will not believe*, John xx. 19—29. Eight days after, *Jeſus* appeared to the apoſtles, and to St. *Thomas*, who was among them. Then *Thomas* having both ſeen, and touched him, no longer doubted, but cried out, *My Lord, and my God.* It is the common opinion of the Fathers that he touched him; but the goſpel does not mention it explicitly. *Jeſus* ſaid to him, *Thomas, becauſe thou haſt ſeen, thou haſt believed: Bleſſed are they that have not ſeen, and yet have believed.* A few days after, when St. *Thomas* and ſome other diſciples went a fiſhing, on the ſea of *Galilee*, *Jeſus* appeared to them, cauſed them to take a very great draught of fiſhes, manifeſted himſelf to them, and dined with them.

Tradition ſays, that in the diſtribution of the apoſtles to the ſeveral parts of the world, to preach the goſpel, the country of the *Parthians* was allotted to St. *Thomas*. It is added, that he preached to the *Medes*, the *Perſians*, the *Carmanians*, the *Hircanians*, the *Bactrians*, and to the *Magians*, people which then compoſed the empire of the *Parthians*. The author of the *Imperfect Work upon St.* Matthew, ſays, that being arrived at the country wherein the *Magi* were ſtill living, who came to worſhip *Jeſus Chriſt* at *Bethlehem*, he baptized them, and uſed them in preaching the goſpel. Several of the Fathers, *Greg. Naz. Orat.* 25. *Hieron. Ep.* 148. *Ambroſ. in Pſal.* xlv. *Paulin. carm.* 26. *alii plures.* inform us, that he preached in the *Indies*; others, that he preached in *Ethiopia*. See tom. vi. *Chryſoſt. Append. Homil.* 31. [This *Ethiopia* is the original land of *Cuſh*, near the *Caſpian* ſea; *Vide* CUSH III. and the name of *India* has been given to the countries adjacent, forming part of the *Parthian* empire: not the *Eaſt-Indies*.]

We have no certain hiſtory of St. *Thomas* and his courſe of preaching. It was read in certain apocryphal books, in great eſteem among the *Manichees*, that this ſaint having received a blow from a certain perſon, he curſed him, upon which the man was devoured by a lion. This ſtory is read in *Abdias*, and St. *Auſtin* ſpeaks of it in ſeveral places, but he rejects the ſtory, and the books that contain it, as apocryphal, and of no authority. *Aug.* lib. i. cap. 20. *de Serm. Domini in monte. In Adimant.* cap. 17. *in Fauſt.* lib. xxii. cap. 79. *Clemens Alexandrinus, Strom.* lib. iv. reports, out of *Heracleon*, a *Valentinian* heretic, that St. *Thomas* did not ſuffer martyrdom; but other Fathers expreſsly mention, that he died by the hands of infidels. It is thought he died at *Calamine* in the *Indies*, from whence his body was brought to *Edeſſa*, where he was always honoured. The *Portugueze* pretend, that this ſaint ſuffered martyrdom at *Maliapus* in the *Indies*, and that in this city is an ancient inſcription, which ſays he was pierced by a lance,

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at the foot of a croſs, near this city; that his body was there found in later ages, and carried to *Goa*, where he is held in veneration.

To this is oppoſed the tradition of the *Greeks*, the eſteem ſhewed by the *Edeſſenians* to the body of St. *Thomas*, the teſtimonies of the Fathers, and the martyrologies, which have mentioned the body, and remains, of St. *Thomas* many ages before this pretended diſcovery at *Maliapus* in the *Indies:* laſtly, it is maintained, that no good proof can be given that *Calamine* is the ſame as *Maliapus*. The martyrologies notice the death of St. *Thomas*, or his tranſlation to *Edeſſa*, *December* 21. which is his feſtival in the weſt: but the *Greeks* place it *October* 6. The *martyrology* of St. *Jerom* ſets down a feſtival of this ſaint *June* 3, and his death *February* 9.

Several apocryphal works have been imputed to St. *Thomas*; as, his *Acts*, his *Voyages*, his *Goſpel*, an *Apocalypſe;* which have been condemned by pope *Gelaſius*. *Abdias* ſpeaks of a book which contained the voyage of St. *Thomas* into the *Indies*, and his actions there. We find the *Acts of St. Thomas* in *Greek* manuſcripts, in ſeveral libraries. The ſpurious goſpel of St. *Thomas* was compoſed by *Thomas* the diſciple of *Manes; Cyrill. Cathech.* 6. and this goſpel was probably the ſame as that of the *Infancy of* Jeſus. It is cited out of his *Acts*, that he baptized not with water, but with oil; which was alſo imitated by the *Manichees*.

There are *Chriſtians* in the *Eaſt-Indies* which go by the name of St. *Thomas*, becauſe it is thought St. *Thomas* preached the goſpel to them. They dwell in a *peninſula* of the *Indus*, on this ſide the gulph. There are alſo many in the kingdom of *Cranganor*, and in the neighbouring places; as alſo at *Negapatan*, at *Melcapar*, at *Engamar*, beyond *Cochin*, where their archbiſhop reſides, who is under the juriſdiction of the patriarch of *Babylon*. It is ſaid that the firſt *Chriſtians* of the *Indies*, converted by St. *Thomas*, relapſed into their former infidelity, and ſo far forgot the inſtructions they had received from this apoſtle, that they did not ſo much as remember there had ever been any *Chriſtians* in their country: ſo that a certain holy man, called *Mar-Thome*, or Lord *Thomas*, a *Syrian* by nation, went to carry the light of the goſpel into thoſe parts. He converted a great number of the people, with the aſſiſtance of ſome prieſts of *Syria* and *Egypt*, whom he invited thither. The *Chriſtians* of St. *Thomas* are infected with ſeveral errors, but chiefly *Neſtorianiſm:* and I incline to believe, that they derived the name of *Chriſtians* of St. *Thomas* only from this *Mar-Thome*, their apoſtle, juſt mentioned.

Many have affirmed, that St. *Thomas* preached in *China*. This opinion is founded on the *Breviary* of the *Syrians*, where we read, *By St.* Thomas *the error of idolatry was ſubdued in the* Indies: *by St.* Thomas *the* Chineſe *and* Æthiopians *were converted to the knowledge of the truth: by St.* Thomas *the kingdom of heaven has taken wing, and penetrated as far as* China. Hence they pretend that he went as far as the *Indies*, where he ſuffered martyrdom, according to the tradition of the churches of *Malabar*.

It is certain that the knowledge of the *Chriſtian* religion is ancient in *China*. In a collection of canons we find one that ſpeaks of the metropolitans of *China*. The two *Arabians*, whoſe travels have been publiſhed, (*Ancient Accounts of the* Indies, tranſlated from the *Arabic*. *Paris*, 1718. pages 13, 146.) own that the king of *China* had ſome knowledge of *Jeſus Chriſt* and his apoſtles. They ſay, that in their journey they paſſed through *Bezomna*, that is to ſay, the church of St. *Thomas*. Yet father *Couplet* has often teſtified, that the hiſtories of *China* make no mention of the preaching of *Chriſtianity* in *China*.

THOR, a little town and port on the *Red Sea*, weſt of mount *Sinai*, from which it is diſtant about fifty miles. Half a league from *Thor* they ſhew a garden, wherein are twelve fountains, and ſeveral palm-trees: It is thought this is the *Elim*, *of* Exod. xv. 27. *where were twelve wells of water, and threeſcore and ten palm-trees.* The twelve wells are there, but they are become bitter; and, inſtead of threeſcore and ten palm-trees, there are now more than two thouſand. I do not know that *Thor* is mentioned in Scripture. *Thor*, *Al-thor*, or *Al-tour* is the *Arabian* name of mount *Sinai*, *i. e.* the *Mountain;* by way of excellence. [Is *Thor* the *Shur*, or *Sur*, of Gen. xxv. 10. Exod. xv. 22? its ſituation is perfectly coincident.]

THORNS. The crown of thorns, with which our Saviour was crowned at his paſſion, has much exerciſed learned men. *Thomas Bartholine* has a diſſertation on this ſubject, printed with his treatiſe on the croſs of our Saviour. All the evangeliſts expreſly notice that our Saviour was crowned with thorns: But they do not ſay with what kind of thorns, nor for what end he was thus crowned. There is great likelihood that it was to inſult him, and to mock his pretended royalty. To add pain to their inſult, the ſoldiers choſe thorns, to tear and wound

wound his head. *Chriſtus Jeſus quale, oro te, ſertum pro utroque ſexu ſubiit? --- Certe præter figuram contumelia in promptu eſt, & turpitudo, & dedecoratio, & his implexa ſævitia, quæ tunc Domini tempora & fædaverunt & laurinaverunt.* Tertull. de corona Militis.

But what kind of thorns did the ſoldiers chooſe to crown our Saviour with? It is generally anſwered thoſe of the *Rubus*, which bears a ſmall fruit called *Sloes*; its bloſſoms are white, and it brings forth thorns with its leaves. Some believe, that, as in *Judea*, the thorns were in bloſſom at that ſeaſon, the ſoldiers choſe thoſe branches on purpoſe, to make him a garland or crown of flowers, which being full of thorns, might at the ſame time add pain to his inſult.

Others obſerve, that in *Paleſtine*, and eſpecially about *Jeruſalem*, the thorns above-mentioned are now not to be found; but only the *Rhamnus*, or buck-thorn. Therefore there is great probability that the ſoldiers took of this thorn, which was at hand; and that the evangeliſts intended nothing elſe, by the general name of thorns. *Bellon.* lib. 2. *Obſervat.* cap. 88. Vide *Hieron. in Abacuc.* III. *Gretzer.* lib. I. *de Cruce.* cap. 12.

Some are for the *Acacia*, becauſe this tree is called a *Thorn*; in *Greek*, *Acanthe*, without any addition.

Others have declared for the white thorn, or haw-thorn, which is a common ſhrub, and has ſtiff and hard prickles. Its bloſſoms are white and odoriferous. *Marcel. Empiric.* cap. 23.

The ſea-ruſh, or *Juncus Marinus*, has alſo had its partizans. *Hugo Cardin. in Joan. Tolet. Perer. alii Durand.* lib. 6. *Divin. Offic.* cap. 17. It is armed with a very ſharp point at the end.

But great numbers are againſt this opinion, as contrary to the text of the evangeliſts, who mention thorns, and not the ſea-ruſh; which beſides, was not proper for the ſoldiers deſigns, becauſe it has but one prickle at its end. *Bartholin, Diſſert. de Spineâ coronâ*, concurs againſt the *Juncus Marinus*. He quotes *Delrio*, who ſaid he often examined the holy crown, which is kept at *Paris*, and had ſeen others in other places, both in *Spain*, *Flanders*, and elſewhere, which were always the buck-thorn; or, a large round thorn.

It is alſo diſputed, whether our Saviour wore his crown of thorns when on the croſs, or whether it was taken from him with his cloaths. Opinions are divided on this, and it is impoſſible to reconcile them, as the ſacred writers have ſaid nothing of the matter. Nor has ancient hiſtory informed us of the manner in which the holy crown has been preſerved, and handed down to us. It is alſo very difficult to believe, that all the thorns, and all the parts, of the holy crown, ſhewn in different places, can proceed from that one crown which our Saviour wore.

THOSA, תיצי, θωσί, *Thoſaites*, *Tizites*, *diſſipation*, *he that comes out*; from יצא *jaiſa*.

THOSA. *Jediael* and *Joha*, the ſons of *Shimri*, were *Tizites*, or inhabitants of *Tiza*, or *Thoſa*, 1 *Chron.* xi. 45. It is unknown where this city ſtood.

THOUGHT, *Thinking*. This word is taken, not always for the pure operation of the mind while it thinks, without paſſing a judgment, or taking any reſolution. Thought often includes a formed deſign of doing ſomething: For example, Jerem. xi. 19. *I knew not that they had deviſed devices* [or thought Thoughts] *againſt me, ſaying, Let us deſtroy the tree with the fruit thereof.* And Gen. xi. 6. ſpeaking of thoſe that built the tower of *Babel*, *Nothing will be reſtrained from them which they have imagined*, [or thought] *to do.* And the *Pſalmiſt* ſays, *The Lord bringeth the counſel of the heathen to nought; he maketh the devices* [or thoughts] *of the people of none effect. The counſel of the Lord ſtandeth for ever, the thoughts of his heart to all generations.* In theſe paſſages, counſel, deſigns, devices, thoughts, are equivalent to undertakings and reſolutions.

The *Hebrews* give the title of *works of thought* to ſuch works as require induſtry, and particular genius. Exod. xxxv. 31, 32. *Bezaleel* was filled with the ſpirit of God, wiſdom, and underſtanding—to think, and to do, &c. *Hebrew* to think thoughts [TO STUDY] and to do, &c. Ver. 33. *In all works of thought.* In Prov. xiv. 17. a man of thoughts is a crafty man; *Hebrew*, a maſter of thought. And *Acts* xvii. 29. *Sculptura artis & cogitationis.*

Cogitare and *cogitatio* are often taken in an ill ſenſe, for contriving and deviſing miſchief. Pſal. lvi. 6. Their thoughts, *i. e.* their devices, are againſt me for evil. And Nahum i. 9, 11. What do you imagine, deviſe, againſt the Lord? *Et ex te exibit cogitans contra dominum malitiam.* See *Jerem.* xviii. 18. *Iſa.* lv. 7.

St. *Paul* Rom. ii. 15. ſays, *Their thoughts the mean while accuſing, or elſe excuſing, one another*; their conſcience bears teſtimony to them, either for good, or for evil. Epheſ. ii. 3. *fulfilling the deſires of the fleſh, and of the mind* [or thoughts]; *i. e.* of their own fleſh, of their own mind, their carnal inclinations. And, ſpeaking of virgins, 1 Cor. vii. 34. he ſays, *The unmarried woman*

woman careth for [or thinketh of] *the things of the Lord:* is employed about matters of religion, and is desirous of pleasing God.

THOUSAND, in *Hebrew*, *Eleph*; in *Greek*, *Chilion*; in *Latin*, *Mille*; in number, ten hundred, but often taken for a very great and indefinite number. So Deut. v. 10. vii. 9. the Lord sheweth mercy *to a thousand generations*. Psal. lxxxiv. 10. *A day in thy courts is better than a thousand*. And Psal. cv. 8. *He hath remembered his covenant for ever, the word which he commanded to a thousand generations*. St. *John*, Rev. xx. 1, 2, 3, &c. says, *And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded, for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again until the thousand years were finished. This is the first resurrection.*

From these passages, ill understood, proceeded the opinion of the *Millenaries*, who thought that *Jesus Christ* was to reign with his saints, on earth, for a thousand years, before the day of final judgment. Those who maintained this opinion, were not Heretics, or Schismatics, but some of the ancient fathers of the church, famous for learning, and venerable for sanctity, who in good earnest, and without obstinacy, maintained an opinion, which they thought was clearly delivered in the Scriptures. This came first from the *Jews*, who expected under the *Messiah* a reign of a thousand years, on earth, as appears in 2 *Esdras* iv. 35, &c. vi. 18. But he who gave most reputation to this *Hypothesis* was *Papias*, a disciple of St. *John* the Evangelist, who pretended to have received from the apostles and their disciples, the doctrine of the *Millenium*, or our Saviour's personal reign on earth, for a thousand years. *Caius*, a priest of the church of *Rome*, who lived in the second century, treats the opinion of the *Millenaries* as a fable invented by *Cerinthus*. Vide *Euseb. Hist. Eccles.* lib. 3. cap. 39.

The word *Millennium*, or *Millenary*, is not read in Scripture. *Du Pin* has composed a dissertation on this subject, before his work on the *Revelation*; see our commentary on *Rev.* xx. 2. St. *Austin*, *de Civit.* lib. 20. cap. 7. St. *Gregory* the Great, *Moral.* lib. 4. cap. 12. *Andreas Cretensis*, *Berengaudus*, *Ribera*, and many other learned commentators, understood by a *thousand years*, not a fixed and determinate number of years, but the whole time from the resurrection of our Saviour, which is the beginning of his reign over the church, till the end of the world, and the final consummation of all things.

THRACIANS, Θρᾶκες, *rough*, *difficult*, *full of stones*; from the *Greek* θρᾶχυς.

THRASEAS, Θρασέα, *Vulgate Thrasœæ*, *audacious*, *bold*; from the *Greek* θρασὺς.

THRASEAS, or *Tharsea*, father of *Apollonius*, governor of *Cœle-Syria*, 2 Macc. iii. 5.

THRONE. Heaven is the throne of God, the earth is his foot-stool. Isaiah lxvi. 1. *Jesus Christ* sat down at the right-hand of the throne of God. Acts vii. 49. The ark of the covenant was considered as the throne of God: Psal. lxxxix. 14. xcvii. 2. Justice and judgment are the establishment of the throne of the Lord.

THRONE denotes that magnificent seat whereon princes usually sit, to receive the homage of their subjects, or to give audience to ambassadors; where they appear in pomp and ceremony; from whence they dispense justice. The throne, the sceptre, the crown, are the ordinary symbols of royalty, and royal authority. Scripture often represents the Lord as sitting on a throne: Sometimes it is said, that the heaven is his throne, and the earth his footstool. Isa. lxvi. 1. The *Psalmist* says, that God had confirmed his throne in heaven, from all eternity. Psal. ciii. 19. xciii. 2. xlv. 6. This throne was supported by justice and equity, xcvii. 2. The throne of the Lord which was shewn to *Ezekiel*, i. 2, 3. was at the same time the most terrible, and yet the most magnificent object, that can be imagined. It was an animated chariot, borne by four *Cherubim* of an extraordinary figure: The wheels were of inexplicable beauty and magnitude, and animated, and conducted, by a spirit. The throne of the Lord, which was over the wheels and cherubim, was like glittering crystal, with a seat of saphire. He who sat on the throne was surrounded with splendor like that of fire, or of metal in fusion; and about him glowed the colours of the rainbow. See also Isaiah vi. 2, 3, 4. *Vide* FRAGMENTS, No. CLII, page 120.

The

The *cherubim* upon the ark of the covenant, were alſo conſidered as a kind of throne of God: from whence it is ſaid in many places, that God ſits between the cherubim: 1 Sam. iv. 4. 2 Sam. vi. 2. 2 Kings xix. 15. Pſal. xviii. 10. lxxx. 1. xcix. 1. Iſai. xxxvii. 16. whether we conſider the cherubim of the ark, or the cherubim which *Iſaiah* and *Ezekiel* deſcribe as under, and about, the throne of the almighty: and probably to the ſame cherubim St *Paul* refers by the name of thrones. Coloſſ. i. 16.

The THRONE *of Solomon* is deſcribed in Scripture as the fineſt and richeſt in the world. 1 Kings, x. 20. It was of ivory, inlaid with gold. The aſcent was by ſeven ſteps; the back was round, and two arms ſupported the ſeat: twelve golden lions, one at each end of every ſtep, made a principal part of its ornaments.

The *Jews* ſometimes ſwore by the throne of God, or by the heaven. The Son of God forbids ſuch ſort of oaths; Matth. v. 34. xxiii. 22: for, ſays he, he who ſwears by heaven, ſwears by the throne of God, and by him who ſitteth upon that throne. There is a paſſage, Exod. xvii. 16. that might be underſtood in the ſenſe of an oath made by the throne of God. *Quia manus ſolii Domini, & bellum Domini, erit contra Amalec*; the Lord has lifted up his hand from his throne (he has ſworn by his throne) that he would make war againſt *Amalek*. *Vide* FRAGMENT, No. CCXVIII, page 90. Thus in *Judith*, i. 12, *Nebuchadnezzar* ſwears by his throne, that he would make war againſt all who had rejected his ambaſſadors.

In Scripture the Son of God is repreſented as ſitting on a throne at the right-hand of his father. Pſal. cx. 1. Heb. i. 8. Rev. iii. 21. And *Jeſus Chriſt* aſſures his apoſtles, that they ſhould ſit on twelve thrones, judging the twelve tribes of *Iſrael:* Luke xxii. 30. And in the *Revelations*, we find the twenty-four elders ſitting on thrones in the preſence of the Lord. Rev. iv. 4. And, Dan. vii. 9. when God is about to enter into judgment with men, thrones are prepared for the judges. The Ancient of days is ſeated, his throne is as a flame of fire, his wheels are as conſuming fire; ſtreams of fire radiate from his face; millions of millions of angels attend upon him, and thouſands of thouſands are round about him.

THRONES, in the ſenſe of an order of the cœleſtial hierarchy, Coloſſ. i. 16. may ſignify, as above hinted, the cherubim, which were conſidered as the throne of God. St. *Paul*, Eph. iii. 10. vi. 12. does not mention thrones among the cœleſtial ſpirits that compoſe the angelic hierarchy. Some moderns pretend, that by *thrones*, *principalities*, *powers*, and *dominions*. St. *Paul* means no more than temporal powers, ſubordinate to one another. Thus, *thrones* denote kingly power, *principalities* ſtand for governors or princes, and *powers* ſignify judges, magiſtrates of cities, &c.

THYATIRA, Θυάτειρα, *perfume, or ſacrifice of labour and contrition;* from the *Greek* θύα, *ſcent, perfume*, and τείρα, *I bruiſe, I diſturb.*

THYATIRA, a city which ſome aſcribe to *Myſia*, and others to *Lydia*, or to the *Leſſer Aſia*, becauſe it is on the frontiers of theſe three provinces. St. *John* writes to the biſhop, or angel, of *Thyatira*, Rev. ii. 18, 19, &c. *I know thy works*, &c.

Some think this angel, or biſhop, was St. *Carpus*, or St. *Irenæus:* but the firſt is very doubtful; and the latter is without any foundation. *Epiphanius*, *Hæreſ.* 51. ſays, that ſome heretics doubted of the authority of the *Revelations*, becauſe in their time there was no *Chriſtian* church at *Thyatira*; as if that was a proof there had been none. As to the *Jezabel* there, who pretended to be a propheteſs, it is believed that *Jezabel* is only a figurative name, to denote ſome very wicked woman; but it is not known who ſhe was. Several *Greek* manuſcripts read, *Your wife Jezabel*; and ſome of the primitive fathers thought it was the wife of the biſhop of this city. Others believe it ſtands for the *Nicolaitans*, who corrupted the manners of the faithful, and ſeduced them by their hereſies. But the greater part judge, with good reaſon, that under the name of *Jezabel* St. *John* refers to ſome powerful preſumptious woman, who perverted the people, by her vain pretences to prophecy.

THYRSUS. There is mention of theſe rods, or *Thirſi* in Macc. x. 7. The *Jews* carried them at the feaſt of tabernacles; and they ſtill carry ſomething like them in their *Hoſanna*. They are branches of willow, myrtle, and palm-tree; tied together, with citrons or oranges hanging to them, which they wave in a religious manner towards the four quarters of the world. See FEAST OF TABERNACLES.

TIARA. This name is often given to the high-prieſt's mitre. See CIDARIS.

TIBARENIANS, a people bordering on *Cappadocia*. See TUBAL.

TIBERIAS, Τιβεριὰς, *good viſion*; from טוב *tub*, *good*, and ראה *raah*, *viſion:* otherwiſe, *the navel*; from תבור *thabur:* otherwiſe, *bruiſing*; from תבר *thabar*.

TIBERIAS, a famous city of *Galilee*, at the

ſouthern extremity, on the weſtern ſhore, of the lake of *Geneſareth*; otherwiſe the ſea of *Tiberias*. It is thought its old name was *Cinnereth*, or *Hammath*, or *Emath*, or *Rakkath*, or *Recchath*: but M. *Reland*, *Paleſt.* lib. ii. p. 1037. ſhews, that this is very doubtful, and is only founded on the ſea of *Ginnereth* being afterwards called the ſea of *Tiberias*; which by no means proves that *Cinnereth* and *Tiberias* are the ſame town. Beſides, he obſerves, that the portion of *Naphthali* did not begin towards the ſouth, but at *Capernaum*; [Matt. iv. 13, ſays, that *Capernaum* was on the confines of *Zebulun* and *Naphthali*; and *Joſhua* ſays, xix. 34. that *Naphthali* paſſes into *Zebulun*, towards the ſouth.] which is more to the north than *Tiberias*; and yet *Cinnereth*, *Hammath*, *Rakkath*, belong to the portion of *Naphthali*, Joſh. xix. 35. *Tiberias*, therefore, could not; ſince we know that it was ſouth of the lake of *Tiberias*.

Joſephus tells us, *Antiq.* lib. xviii. cap. 3. *De Bell.* lib. ii. cap. 8. that this city was built in honour of *Tiberius*, by king *Herod Agrippa*. Pretty near it were baths of hot water; and it ſtood in a place where were many tombs and dead bodies; *Joſeph. Antiq.* lib. xviii. cap. 2. which was contrary to the uſages, and cuſtoms of the *Jews*. *Tiberias* was thirty furlongs from *Hippos*, ſixty from *Gadara*, an hundred and twenty from *Scythopolis*, and thirty from *Tarichea*. *Idem de vitâ ſuâ*. page 1025. *Ibid.* page 1010.

Herod the Tetrarch, who built this city, endowed it with great advantages. Its convenient ſituation ſoon made it conſiderable; and it became the metropolis of all *Galilee*. When *Agrippa* was obliged to leave *Rome*, he retired thither with his uncle *Herod*: The emperor *Claudius* afterwards beſtowed it on him; for which reaſon, in medals it has the name of *Claudia Tiberias*. *Joſephus* took poſſeſſion of it, at the time of the wars of the *Jews*, and gave the baſtinado to the officer who came to propoſe terms of peace to it from the *Romans*. *Veſpaſian* intended to put all the inhabitants to the edge of the ſword; but *Agrippa*, to whom it belonged, prevailed with him to be ſatisfied with beating down part of its walls. *Tiberias* was much frequented by fiſhermen and ſeamen; whence we ſee a boat, on the reverſe of ſome medals ſtruck in this city. In another medal, ſtruck under *Trajan*, we find the goddeſs *Salus* ſurrounded by a ſerpent, and ſitting on a mountain from whence proceeds a great quantity of water; to ſhew that *Tiberias* was famous for its baths of hot waters, from whence diſeaſed people received great benefit.

In this city, certain *Jews*, and ſome of the moſt learned of their prieſts, after the deſtruction of *Jeruſalem* by the *Romans*, aſſembled and laid the foundation of an academy, which became famous by the *Miſhna*, which was compoſed in it; by the celebrated labours of the *Maſorites*, the authors of the pointed vowels; and by the reputation of the doctors who there kept their ſchools. In the ſame city alſo reſided the patriarch of the nation.

Epiphanius obſerves, *adverſ. Hæreſ*, page 127, that in the time of *Conſtantine the Great*, the *Goſpel* of St. *John*, and the *Acts of the Apoſtles*, tranſlated into *Hebrew*, were diſcovered by count *Joſeph*, in the archives, or treaſury, of *Tiberias*; and that before this time no *Chriſtian* was permitted to dwell at *Tiberias*, or at *Capernaum*, or at *Nazareth*, or at *Diocæſarea*; and that count *Joſeph*, having obtained leave from *Conſtantine* to build a church there in honour of *Jeſus Chriſt*, he made uſe of a great temple, called *Adrianeum*, which had never been finiſhed, or conſecrated. This he compleated, and dedicated it to the uſe of the *Chriſtians*. *Lampridius*, *de Severo*, informs us, that the emperors *Alexander Severus*, and *Adrian*, had intentions of placing *Jeſus Chriſt* among the gods, and to conſecrate temples to him: From whence it proceeds, that at this day, ſays the author, temples without ſtatues were ſeen in every city, which, for this reaſon, were called *Adrianea*.

The lake, the pool, the ſea of *Tiberias*, is the ſame as the lake of *Geneſar*, or *Geneſereth*, or the ſea of *Cinnereth*, or of *Galilee* See CINNERETH.

TIBERIUS, Τιβέριος, *ſon of the Tiber*.

TIBERIUS ALEXANDER LYSIMACHUS, nephew to *Philo* the *Jew*, and ſon of *Alexander Lyſimachus*, *Alabarcha*, or chief of the *Jews* at *Alexandria*, and brother to *Philo* the *Jew*. *Tiberius Alexander* was therefore a *Jew* by nation, and even of the ſacerdotal race: but he quitted the religion of his forefathers, and became a *Pagan*. He was appointed to ſucceed *Cuſpius Fadus*, in the government of *Judæa*, A. D. 46. He made no innovations in the province, any more than his predeceſſor before him; which kept things in tranquility. He cauſed to be crucified *James* and *Simon*, ſons of *Judas* the *Galilean*, who had made an inſurrection forty years before. He governed *Judæa* till A. D. 48, and had for ſucceſſor *Ventidius Cumanus*. *Joſephus*, *Antiq.* lib. xx. cap. 3. He was given as an hoſtage to the *Parthians*, when *Corbulo* engaged *Tiridates* to come to *Rome*,

Rome, to receive the crown from *Tiberius*. *Tacit*, *Annal*. lib. xv. cap. 26. 29. *Dio*. lib. lxii. A. D. 63. He was *Prefect* of *Egypt*, A. D 66. He was the firſt that acknowledged *Veſpaſian* as emperor, *July* 1, A. D. 69, and was lieutenant-general to *Titus*, at the ſiege of *Jeruſalem*, A. D. 70. *Titus* had a great eſteem for him; and *Tiberius Alexander* was, in a manner, the principal man of his council.

TIBERIUS. The emperor *Tiberius*, ſon of *Livia*, the wife of *Auguſtus*, and of *Tiberius Nero*, her former huſband, of the patrician family of the *Claudii*, was adopted by *Auguſtus*, A. D. 4, ſucceeded him A. D. 14, and reigned twenty-two years, ſeven months, and ſeven days. We ſhall not give a particular account of his life and government, but what may contribute to illuſtrate the Scriptures, which is the object of this work.

The *Jews* made application to *Tiberius*, A. D. 17, for ſome abatement of their taxes, with which they were oppreſſed. The emperor referred the matter to *Germanicus*, who was to proceed this year on his expedition into the *Eaſt*. But we are not informed how *Germanicus* determined this affair. *Tacit. Annal.* lib. xi. cap. 4. A. D. 19, of *Tiberius* the 6th, the *Senate* of *Rome* forbad any *Jewiſh* ceremonies to be exerciſed in the city; they even decreed, according to *Tacitus*, that the *Jews* ſhould be expelled *Italy*, except they changed their religion in a certain time; and that all who did not conform to this decree ſhould be reduced to ſlavery. But neither *Joſephus*, nor *Suetonius*, tells us, that they were driven out of *Italy*. *Philo*, *Leg.* p. 1014, imputes this perſecution to the intrigues of *Sejanus*, who apprehended their too great fidelity might obſtruct the deſigns he was forming. *Joſephus* ſays, *Antiq.* lib. xiii. cap. 5. it took its riſe from four *Jews*, who, profeſſing to teach *Judaiſm* at *Rome*, had perſuaded *Fulvia*, a *Roman* lady, to embrace this religion, and to put rich preſents into their hands, to be ſent, (as they ſaid) to the temple of *Jeruſalem*; though in truth, they were converted to their own uſe. *Tiberius* being informed of this by *Saturninus*, the huſband of *Fulvia*, expelled all the *Jews* from *Rome*. Four thouſand of them were enrolled, to be ſent againſt the robbers in *Sardinia*. *Sueton. in Tiber.* cap. 36.

It was towards A. D. 26, *Tiberius* ſent *Pontius Pilate* into *Judea*, to ſucceed *Gratus*. This governor attempted to conſecrate to *Tiberius*, golden bucklers in the palace of *Herod* at *Jeruſalem*; but the *Jews* procured from *Tiberius*, a revocation of the order. *Pilate* alſo attempted to introduce the enſigns of the army on which were the effigies of *Tiberius*: but the conſtancy of the *Jews* prevailed with *Pilate* to withdraw them. *Vide* PILATE.

Forty years before the deſtruction of *Jeruſalem*, A. D. 30, of *Tiberius* 17, the *Romans* deprived the *Jews* of the power of life and death. John xviii. 31. *Judæi apud Caſaub. exerc.* 15. *n.* 71. *Philo Legat.* p. 1015. But in the year following, *Tiberius* ſent orders to the governor, to make no innovations on the cuſtoms of the *Jews*, nor to commit any violence on their perſons. When *Jeſus Chriſt* was dead, A. D. 33, *Pilate* wrote to *Tiberius*, ſay *Euſeb. Hiſt. Eccleſ.* lib xi. cap. 2. *Tertull. Apolog.* cap. 5. an account of his death, and of the conſequent prodigies. The emperor wrote to the ſenate in ſuch a manner, as ſhewed he deſired they ſhould decree divine honours to *Jeſus Chriſt*. But the ſenate withheld thoſe honours, partly to maintain their own authority, and to hinder others from adoring any god without their permiſſion; and partly in compliment to *Tiberius*, who had declined them when offered to him by the ſenate. *Tiberius* did not forbear to ſhew his good inclinations toward the *Chriſtians*; and even threatened thoſe with death who ſhould give them any diſturbance. In effect, we do not find any perſecution of the church under this emperor. He died *March*, A. D. 37.

TIBHATH, טבחת, *murder*, or *cook*; from טבח *tabach*.

TIBHATH, or *Thebat*, a city of *Syria*, taken and plundered by *David*. 1 Chron. xviii. 8. *Stephanus*, the geographer, ſpeaks of a *Thebes* in *Syria*. It ſhould ſeem that *Tibhath* is called *Betah*. 2 Sam. viii. 8.

TIBNI, תבני, *ſtraw*, or *hay*; from תבן *theben*: otherwiſe, *underſtanding*; from בינה *binah*: otherwiſe, *filiation*; from בן *ben*, *a ſon*.

TIBNI, or *Thebni*, ſon of *Ginath*, competitor with *Omri* for the kingdom of *Iſrael*: But *Omri* prevailed. 1 Kings xvi. 21. Scripture does not tell us what death *Tibni* died; but it ſhould ſeem that he died in battle, A. M. 3079, *ante* A. D. 925.

TICHON, תיכון, τιχὼν, *middle*, from תוך *thoc*: otherwiſe, *preparation*; from כון *cun*.

TICHON. *Ezekiel* xlvii. 16, ſpeaks of the houſe of *Tichon*, or *Beth-tichon*, on the confines of *Auranitis*. Its ſituation is unknown; but it could not be far from *Damaſcus*, nor from *Trachonitis*. *Pliny* mentions the *Bœtaceni*, lib. v. cap. 23. Others read *Bœtarreni*, inſtead of *Bœtaceni*. [*Hazar-hatticon*, Eng. Tr.]

TIDAL, תדעל, θαργὰλ, *that breaks the yoke*; from עול *hol*, *a yoke*, and דלל *dalal*, *to break*: other-

wiſe, *knowledge of elevation*; from ידע *jadah*, *knowledge*, and עלה *halah*, *elevation*. The *Septuagint* read ר *reſh* for ד *daleth*; *thargal*.

TIDAL, or *Thadal*, king of nations, or of *Goim*, Gen. xiv. 1. מלך־גוים *Melech-Goim*. Some think he was king of *Galilee* of the *Gentiles*, beyond *Jordan*, Matth. iv. 15. *Symmachus* tranſlates it *King of Pamphilia*; the *Syriac*, *King of the Galites*; *Joſhua* ſpeaks of a king of the nations of *Gilgal*, or of *Galilee*, according to the *Septuagint*. Joſh. xii. 23.

TIGER, a fierce wild beaſt. It is mentioned but once in the *Latin*. *Job* ſays, iv. 11. ליש *laiſh*. *Tigris periit eò quòd non haberet prædam*. But the *Hebrew Laiſh*, tranſlated *tiger*, ſignifies rather *an old lion*, as in our tranſlation.

This animal is of the cat kind. *Oppian* ſays, that it is the moſt beautiful of quadrupeds, as the *peacock* is the fineſt of birds. It is ſo nimble and active, that the poets have fancied it to be conceived by the wind. In fable the chariot of *Bacchus* is drawn by tigers, to inſinuate that wine tames the fierceſt and moſt ſavage of men. In the *Mogul*'s court they exhibit combats of men againſt tigers. *Pietro della Valle*, p. 4.

TIGLATH-PILESER. See TILGATH-PILNESER.

TIGRIS, חדקל, τήγρις, *Heb. Chidekel*, or *Hiddekel*, *point of ſwiftneſs*, or *ſwift as an arrow*. *Tigris* in *Perſian*, ſignifies an arrow, ſays *Q. Curtius*, lib. iv. cap. 9. *Hiddekel* may be derived from חד *chad*, *ſharp*, and חלל *chalal*, *ſwiftneſs*: otherwiſe, *ſharp ſound*; from חול *chol*, *ſound*, and *chad*. *Joyful ſound*, or *ſwiftneſs*; from *chalal*, and *chol*, and חדה *chadah*, *to rejoice*: or, according to the *Syriac* and *Hebrew*, *a voice*, *a ſound*, *a velocity*.

TIGRIS, a famous river, which riſes in *Armenia*, and diſcharges itſelf in the *Perſian* gulph. *Moſes* calls it *Hiddekel*, Gen. ii. 14. חדקל. The ancients *Digilito*, and to this day it is called *Degil*, or *Tigil*. *Joſephus*, the *Chaldee* paraphraſt, the *Arabian* and *Perſian* tranſlators, call it *Digilat*. *Pliny*, lib. vi. cap. 27. ſays, that at its fountain, and ſo far as it runs ſmoothly, it is called *Diglito*; but when it becomes more rapid, it is called *Tigris*, which, in the language of the *Medes*, ſignifies *an arrow*. He adds, that it riſes in the greater *Armenia*, in the midſt of a plain called *Elegoſine*: it enters the lake *Arethuſa*, and croſſes it, without mingling with its waters: after which it meets with mount *Taurus*, where, plunging into the earth, it paſſes under the mountain, and riſes again on the other ſide. The cave at which it enters is called *Zoroanda*: and, in proof that it is the ſame river, and not another, that comes out again, on the other ſide, it re-produces at its opening, what had been caſt into it at its entrance into the cave: thus ſays *Pliny*. *Ptolemy* alſo, places the ſpring of *Tigris* in the middle of *Armenia*, 39° 30 min. N. Lat. [Part of the ſame ſtream is called HIE, another part DIGEL, theſe united, probably form the *Hi-dekel* of *Moſes*.]

Strabo, lib. xi. ſeems to have taken for the fountain of the *Tigris*, its re-appearance out of mount *Taurus*; ſince he places it out of *Armenia*, and ſays it riſes ſouth of mount *Niphates*, which is a part of mount *Taurus*. The *Tigris* eaſt, and the *Euphrates* weſt, are the boundaries of *Meſopotamia*; which lies between theſe rivers. After having paſſed through a large tract of land, from north to ſouth, theſe two famous rivers diſcharge themſelves into the *Perſian* gulph. At this day they unite in one channel; but formerly they entered it ſeparately, as *Pliny* obſerves, lib. vi. cap. 27, 28. and in his time traces of the ancient channels were ſtill ſeen. The *Tigris* took its riſe in the land of *Eden*, and was one of the four rivers that watered the earthly paradiſe, Geneſis ii. 14. The *Tigris* overflows its banks in the beginning of ſpring, occaſioned by the melting of the ſnows on the mountains of *Armenia*, *Ecclus.* xxiv. 25.

TIKVATH, תקוה, θεκωὲ, *hope*, *union*, or *heap*; from קוה *cavah*: otherwiſe, *line*, *chord*, or *rule*; from קו *cau*.

TIKVATH, or *Thecue*, father of *Shallum*, 2 *Chr.* xxxiv. 22. Perhaps it may only mean, that *Shallum* was a native of *Tikvah*, or *Tekoa*.

TILGATH-PILNESER, תגלה־פלאסר, תלגת־פלנאסר, θεγλαθ-Φαλασὰρ, or *Tiglath-pileſer*, *that binds or takes away captivity*, *miraculous*, or *ruinous*; from אסר *aſar*, *to bind*, and גלה *galah*, *captivity*, and פלא *pala*, *miraculous*; or from נפל *nephel*, or מפלה *maphala*, *ruin*. *That hinders* or *binds*, *and withholds the ſnow that falls*; from אסר *aſar*, *to bind*, *to hinder*, and the *Chaldee* תלג *thelag*, *to ſnow*, and from פלה *palah*, *to diſperſe*, *to divide*. This name is *Aſſyrian*, and therefore foreign to the holy language.

TILGATH-PILNESER, or *Theglat-Phalaſſar*, king of *Aſſyria*, ſon and ſucceſſor of *Sardanapalus*; he began to reign at *Nineveh*, A. M. 3257, *ante* A. D. 747. Profane writers generally call him *Ninus Junior*. *Ælian*, *Hiſt. Animal*, lib. xii. cap. 12. calls him *Thilgam*; Scripture calls him *Tilgath-pilneſer*, or *Tiglath-pileſer*, 1 Chron. v. 6. 2 Kings xv. 29. xvi. 10. He reſtored the kingdom of *Aſſyria*, after the diſmembring of it by *Beleſis* and *Arbaces*. See SARDANAPALUS.

Ahaz, king of *Judah*, finding himſelf preſſed by *Reſin*, king of *Syria*, and *Pekah*, king of *Iſrael*, and unable to oppoſe them, ſent ambaſſadors to

Tilgath-

Tilgath-pilneſer, to deſire his aſſiſtance againſt theſe kings, 2 *Kings* xvi. 7, 8, 9, *&c.* At the ſame time he ſent him all the gold and ſilver found in the treaſuries of the temple, and of the palace. *Tilgath-pilneſer* marched againſt *Rezin*, killed him, plundered *Damaſcus*, and tranſported the inhabitants to places on the river *Cyrus*. *Ahaz* went to meet this prince at *Damaſcus*, 2 Chron. xxviii. 20, 21. but *Tilgath-pilneſer* was not ſatisfied with the preſents of *Ahaz*, but entered *Judæa*, where he found no oppoſition, and ravaged the whole country. He did the ſame in *Samaria*, carried away the tribes of *Reuben* and *Gad*, and the half tribe of *Manaſſeh*, and tranſplanted them to *Halah*, *Habor*, and *Hara*, upon the river *Gozan*, 1 Chron. v. 26. He took alſo the cities *Ijon*, *Abel-beth-maachah*, *Janoah*, *Kedeſh*, *Hazor*, *Galilee*, and the countries of *Gilead*, and *Napthali*, and carried away the inhabitants into *Aſſyria*, 2 Kings xv. 29. *Tilgath-pilneſer* reigned nineteen years at *Nineveh*, he died A. M. 3276, *ante* A. D. 728. His ſucceſſor was his ſon *Shalmaneſer*.

TILON, תילון, *muttering*: from לון *lun*: otherwiſe, *his ſuſpenſion*; from תלה *thalah*, *to ſuſpend*: otherwiſe, *their heap*; from תלל *thalal*, *heap or maſs*, and the pronoun ן *an*, *theirs*.

TILON, or *Thilon*, ſon of *Shimon*, a deſcendant of *Caleb*, 1 *Chron.* iv. 20.

TIME, *Tempus*. This term is commonly taken in all languages for the meaſure of motion, or for the duration of any thing. [Time, ſays Mr. *Locke*, is the flux of inſtants.] It is alſo taken for opportunity, for the favourable moment for doing, or omitting, any thing. The *Time* of any one, ſignifies the time of his coming. *Iſaiah* xiii. 22. *propè eſt ut veniat Tempus ejus, & dies ejus non elongabuntur. Jeſus Chriſt*, ſpeaking of his death, ſays, that his time was not yet come, John vii. 6, 7.

The time of the vengeance of God, is ſpoken of as the time of the Lord, the time of his viſiting: *Woe unto them, for their day is come, the time of their viſitation. Behold, I am againſt thee, O thou moſt proud, ſaith the Lord God of hoſts; for thy day is come, the time that I will viſit thee.* Jerem. l. 27, 31.

To redeem the time, *Daniel* ii. 8. *I know of certainty that ye would gain the time*, or redeem the time. And *Epheſians* v. 16. *Redeeming the time, becauſe the days are evil.* Theſe expreſſions may ſignify, to gain time; to protract an affair to a great length; to wait for a more favourable opportunity. Thus *Nebuchadnezzar*'s magicians would have gained time, requiring a length of time from the king wherein to explain his dream; hoping that his deſire of recovering it might have paſſed away, or, that the dream might have revived in his memory. St. *Paul* adviſes the faithful to redeem the time, becauſe the days are evil; *i. e.* to let the time of the anger and rage of wicked men paſs away, and wait for more favourable circumſtances.

[I doubt whether our learned author has hit the true meaning of theſe paſſages: I think I hear *Nebuchadnezzar* ſaying, "It has pleaſed God to grant me a dream, evidently prophetic, and monitory; to warn me againſt approaching danger from enemies: now, you refuſe to explain it, becauſe you would have the time paſs away during which this warning might be of uſe: you refuſe to explain it, till after the opportunity for profiting by it, is over: in this delay, you aſſiſt my enemies, by keeping me in ignorance. I am ſure you mean to protract the time, beyond the event predicted." St. *Paul* adviſes his *Chriſtian* friends to REDEEM time: *i. e.* to buy back again, like thoſe who have ſold a commodity much beneath its value; to re-purchaſe, and re-poſſeſs it: it is true, this is impoſſible in reſpect of time; but the perſon who is deſirous of re-purchaſing what he has ſold too cheaply, will take eſpecial care of the remainder of his commodity; and will eſteem *that* ſo much the more valuable, as he has been a loſer by his former conduct; which is preciſely, I apprehend, what the apoſtle deſigned by his precept.]

King *Ahaſuerus* conſulted the wiſe men *which knew the times*, Eſth. i. 13. *i. e.* his counſellors, who underſtood the hiſtory, cuſtoms, and laws of the *Perſians*. *Jerom* has tranſlated, he conſulted the ſages, who were always near his perſon, according to the cuſtom of kings. The *Chaldee* paraphraſt inſiſts, that he conſulted the children of *Iſſachar*, who were ſkilful in the ſcience of times and ſeaſons. *Moſes* ſays, Deut. xxxiii. 18, 19. that thoſe of this tribe ſhould invite the people to come to the mountain: *populos vocabunt ad montem*. They ſhall be able aſtronomers, and ſhall know the feſtival days exactly; they ſhall invite their neighbours to repair to *Jeruſalem*, to the holy mountain.

Jeſus Chriſt ſays to his apoſtles, who aſked him if he was ſoon to reſtore the kingdom to *Iſrael?* Acts i. 7. *It is not for you to know the times, or the ſeaſons, which the Father has put* [RESERVED] *in his own power.* They ſtill thought that the kingdom of the *Meſſiah* was a temporal kingdom. But the Holy Ghoſt, which they received at Pentecoſt, inſtructed them, that the complete kingdom of the *Meſſiah*, the renovation of all things, was not to take place before the end of

of the world. St. *Peter*, ſpeaking to the *Jews*, Acts iii. 20, 21. refers to the time of refreſhing; the time of the reſtoration of all things. And St. *Paul*, 1 Theſſ. v. 1. uſes almoſt the ſame terms as thoſe in which our Saviour expreſſed himſelf to his apoſtles, concerning his laſt coming.

A time, times, and half a time, in Dan. xii. 7. and Rev. xii. 14. denotes three years and an half; which the perſecutions continued, againſt the *Jews* in the time of *Antiochus Epiphanes*, and againſt the *Chriſtians* in the time of *Diocleſian*. [Unleſs it be ſo many ſeries of years; during which the goſpel is to be oppreſſed and obſcured: 360—720—180 = 1260 years.] *Tempus*, a year, *Tempora*, two years, *dimidium Temporis*, half a year.

In Dan. iv. 13. ſeven times are taken for ſeven years. *Until ſeven times* [years] have paſſed over him. This denoted the ſeven years of the *metamorphoſis* of king *Nebuchadnezzar*. In Ezek. iv. 10, 11, *a tempore uſque ad tempus comedes*; you ſhall eat theſe three hundred and ninety loaves, in the three hundred and ninety days, that I have appointed you. From one time to another time, is from the beginning of ſuch a term to the end of the ſame.

An acceptable time, a time of good pleaſures, a time of favour, a time of viſitation; the time of the favour, of the goodneſs, and of the mercy of God; to which is oppoſed, a time of fury, a time of correction, the time of anger, of vengeance, the evil day, *&c.*

Our time, is put for the time of death: 1 Macc. ix. 10. *Si appropiavit tempus noſtrum, moriamur in virtute propter fratres noſtros.* The devils complained that *Jeſus Chriſt* was come to torment them *before the time:* Matth. viii. 29. *i. e.* before the laſt judgment, at which the devils will be thrown for ever into the fire prepared for them. *The fulneſs of time*, Galat. iv. 4. ſtands for the time of the coming of the *Meſſiah: The latter times* alſo, denotes, occaſionally, the time of the *Meſſiah*, but elſewhere, the laſt judgment, and the time of the perſecution of *Antichriſt*. *Ante tempora ſæcularia*, Tit. i. 2. ſtands for that eternity which was before the creation of the world. Before the world there was properly no time: the time that has elapſed from *Adam* to us, is the *Tempora ſæcularia*, the times of ages, oppoſed to that duration of eternity, which preceded the creation, and which is a time improperly ſo called. Pſal. xxx. 16.

We read in Pſal. xxxi. 15. *in manibus tuis ſortes meæ;* my lot is within thy hands: בידך עתותי LXX. οἱ κλῆροι μου. *Aq. Sym. Theod.* οἱ καιροι. The *Hebrew* is, *in manibus tuis tempora mea*, my time, the duration of my life, is in thy hand. Several *Latin* copies read it in the ſame manner; as the *Roman* pſalters, of St. *Germain des Prez*, and that of St. *Peter* of *Chartres*.

TIMEUS, Τιμαῖος, *Timeus* in *Greek* may ſignify, *perfect, honourable:* in *Hebrew*, *admirable*; from תמה *thamah, to admire.*

TIMEUS, father of the blind man whom *Jeſus Chriſt* cured at *Jericho*; who is called *Bar-Timeus, i. e.* ſon of *Timeus*, Mark x. 46.

TIMNA, תמנע, *hindrance, prohibition*; from מנע *manah:* otherwiſe, *trouble, perfect and compleat*; from נוע *nuah, motion, concuſſion*, and תמם *thamam, perfect, finiſhed.*

I. TIMNA, or *Thamna*, ſon of *Eliphaz*, and grandſon of *Eſau*, 1 Chron. i. 36. But we ſhould rather ſay, that *Timna* was mother of *Amalek*, and wife of *Eſau*, to reconcile the *Chronicles* with *Gen.* xxxvi. 12.

II. TIMNA, concubine of *Eſau*, and mother of *Amalek*, Gen. xxxvi. 12. probably the ſame *Timna* as the above.

III. TIMNA, duke, or chief, of *Idumea*, after the death of *Hadad*, 1 Chron. i. 51. Gen. xxxvi. 40.

TIMNATH, תמנה, *image*, or *figure*; from מין *mon:* otherwiſe, *enumeration;* from מנה *manah:* or, according to the *Syriac*, *that eſtabliſhes.*

I. TIMNATH, *Timnah, Thamna*, or *Thamnatha*, a city of *Judah*, Joſh. xv. 10, 57. *Judah* was going to *Timnath*, when he met with *Tamar*, Gen. xxxviii. 12. This city may well enough be that which is between *Jeruſalem* and *Diſpolis*.

II. TIMNATH, a city of the *Philiſtines*, where *Samſon* married his wife. Judg. xiv. 1, *&c.* Perhaps this is the ſame as the former, which might then belong to the *Philiſtines;* for it was near their country.

TIMNATH-SERAH, תמנת־סרה, θαμναθα-σαρά, *Thanath-ſare*, or *Thamath-hereſh*, by the tranſpoſition of the ס *ſamech, figure, or image extended, or that remains;* from מון *mun, an image*, and סרה *ſerah, extended*, or *remaining:* or *image of the ſun*; from חרס *cheres:* otherwiſe, *extenſive enumeration*; from מנה *manah, to reckon*, and סרח *ſarach:* otherwiſe, *image, ſtink*; from the *Syrian* and *Chaldee*, סרה *ſarah.*

TIMNATH-SERAH, or *Thamnat-Saraa*, a city of *Ephraim*, which *Joſhua* choſe for his dwelling and burying-place, *Joſh.* xix. 50. xxiv. 30.

TIMNITE, תמני, θαμναθαῖος, ſee *Timnath.*

TIMON, Τίμων, *honourable, worthy*; from the *Greek* τιμή,

TIMON,

TIMON, one of the ſeven firſt deacons, *Acts* vi. 5. Nothing particular is known of him. The *Greeks* honour four of the firſt deacons on *July* 28. They ſay of *Timon*, that being made biſhop of *Boſtra* in *Arabia*, he was burnt by the infidels. The *Latins* place his death on *April* 19, at *Corinth*. They tell us, that he preached ſome time at *Berea*, and then came to *Corinth*, where the *Jews* and *Pagans* threw him into the fire; and ſeeing that by a miracle he eſcaped from thence, they fixed him on a croſs. *Dorotheus* makes him ſometime biſhop of *Boſtra*, and ſometime of *Tyre* and *Sidon*. See *Bollandus*, *April* 19.

TIMOTHY, Τιμόθεος, *honour of God*, or *valued of God*; from the *Greek* τιμή, and θέος, *God*.

I. TIMOTHY, *Timotheus*, general of *Antiochus Epiphanes*, together with *Bacchides*, another general of the ſame prince, was twice defeated by *Judas Maccabeus*: *Firſt*, A. M. 3840, ſhortly after the purification and re-dedication of the temple, 2 Macc. viii. 30. *Afterwards*, again the ſame year beyond *Jordan*, ſeveral times. 1 Macc. v. 6, 7. He was killed a little after, with *Chereas* his brother, at *Gazara*, whither he had fled, after the loſs of a great battle. 2 Macc. x. 87.

II. TIMOTHY, general of king *Antiochus Epiphanes*, and governor of the country beyond *Jordan*, a different perſon from the former *Timothy*. 1 Macc. v. 11, 12. 2 Macc. xii. 20, 21, &c. He aſſembled a great army beyond *Jordan*, but was overcome by *Judas Maccabeus*, and *Jonathan* his brother. *Timothy* falling into the hands of *Doſitheus* and *Soſipater*, begged his life of them, promiſing to ſet at liberty many *Jewiſh* priſoners; giving his word of honour that he would releaſe the captives, he was ſet at liberty, without injury. We hear no more of him. See 2 *Macc.* chap. xii. 1 *Macc.* v. 11, 44. A. M. 3841, *ante* A. D. 163.

III. TIMOTHY, a diſciple of St. *Paul*. He was of *Derbe*, or rather of *Lyſtra*, both cities of *Lycaonia*. Acts xvi. 1. xiv. 6. His father was a *Gentile*, but his mother was a *Jeweſs*. Her name was *Eunice*, and his grandmother's name was *Lois*. St. *Paul* commends their piety, and the good education they had given *Timothy*. 2 Tim. i. 5. iii. 15. When St. *Paul* came to *Derbe* and *Lyſtra*, about A. D. 51, or 52, the brethren reported very advantageouſly of the merit and good diſpoſition of *Timothy*, and the apoſtle would have him along with him. He circumciſed him at *Lyſtra*, before he received him into his company. Acts xvi. 3. *Timothy* applied himſelf to labour in the goſpel, and did St. *Paul* very important ſervices, through the whole courſe of his preaching. It is not known when he was made biſhop; but it is believed that he received very early the impoſition of the apoſtle's hands, and that in conſequence of a particular revelation, or order from the Holy Ghoſt. 1 Tim. iv. 14. 2 Tim. i. 6. St. *Paul* names him, not only his dearly beloved ſon, but alſo his brother, the companion of his labours, and a man of God; obſerving, that there was none more united with him in heart and mind than *Timothy*.

This holy diſciple accompanied St. *Paul* to *Macedonia*, to *Philippi*, to *Theſſalonica*, to *Berea*: And when the apoſtle went from *Berea*, he left *Timothy* and *Silas* there, to confirm the converts. Acts xvii. 14, 15, 16, &c. When at *Athens*, he directed *Timothy* to viſit him there: A. D. 52. And when he was come, and had given him an account of the churches of *Macedonia*, St. *Paul* ſent him back to *Theſſalonica*, from whence he afterwards returned with *Silas*, and came to St. *Paul* at *Corinth*, Acts xviii. 5. There he continued with him; and the apoſtle names him with *Silas*, at the beginning of the two epiſtles he then wrote to the *Theſſalonians*.

About A. D. 56, St. *Paul* ſent *Timothy* and *Eraſtus* into *Macedonia*; Acts xix. 21, 22. and directed *Timothy* to call at *Corinth*, to refreſh the minds of the *Corinthians* in the truth. And ſome time after, writing to the ſame *Corinthians*, 1 Cor. iv. 17. he recommends to them to have care of *Timothy*, and to ſend him back in peace. *Timothy* returned to St. *Paul*, in *Aſia*, who there ſtayed for him. They went together into *Macedonia*; and the apoſtle joins *Timothy*'s name with his own, in the ſecond epiſtle to the *Corinthians*, which he wrote from *Macedonia*, about the middle of A. D. 57; and he ſends his commendations to the *Romans*, in the letter which he wrote to them from *Corinth*, the ſame year, Rom. xvi. 21.

Though it does not appear by the *Acts*, that *Timothy* was with St. *Paul* the two years in which he was priſoner at *Cæſarea*, nor during his voyage to *Rome*; yet as *Timothy* had accompanied him in his journey to *Jeruſalem*, Acts xx. 4. where he was apprehended, it is likely he alſo followed him to *Cæſarea*, and to *Rome*; and it is certain he was in this laſt city when the apoſtle wrote to the *Philippians*, to the *Coloſſians*, and to *Philemon*, becauſe he is named in the titles of theſe epiſtles, which were written A. D. 60, 61, 62. The year following, when St. *Paul* wrote to the *Hebrews*,

Heb.

Heb. xiii. 23. A. D. 64. he tells them, that *Timothy* was come out of priſon: But he mentions no circumſtances, either of the impriſonment, or of the delivery of this diſciple.

When St. *Paul* returned from *Rome*, A. D. 64, he left *Timothy* at *Epheſus*, 1 Tim. i. 3, 4. ii. 1, 8. 9. iii. 1, 8. v. 7, 20. to take care of that church, of which he was the firſt biſhop, as he is recognized by the council of *Chalcedon*. *Chalcedon. Concil.* tom. 4. p. 699. *Vide & Conſtitut. Apoſt.* lib. vii. cap. 46. St. *Paul* wrote to him from *Macedonia* the firſt of the two letters that are addreſſed to him, 1 Tim. vi. 23. about A. D. 64, or 65. He recommends to him to be more moderate in his auſterities, and to drink a little wine, becauſe of the weakneſs of his ſtomach, and his frequent infirmities. After the apoſtle came to *Rome*, A. D. 65, being now near his death, he wrote to him his ſecond letter, which is full of kindneſs and tenderneſs for this his dear diſciple, and which is juſtly conſidered as the laſt will of St. *Paul*. He deſires him to come to *Rome* to him before winter, and to bring with him ſeveral things that St. *Paul* had left at *Troas*. 2 Tim. iv. 10, 11, 12, 13. If *Timothy* went to *Rome*, as is probable, he muſt be a witneſs there of the martyrdom of St. *Paul*, A. D. 66.

He returned to *Epheſus*, probably A. D. 67, and continued to govern this church as its biſhop; for St. *John* the Evangeliſt, who reſided there at the ſame time, had the care of the churches of all *Aſia*, by an authority ſuperior to that of a biſhop. The *Acts of St.* Timothy, of which *Photius* has tranſmitted an abridgment to us, *Cod.* 254. (See the *Bolland.* 24. *January*; M. *De Tillemont.* tom. ii. p. 101, 564.) import, that on *January* 22, A. D. 97, the pagans of *Epheſus* made a great feaſt, in which they carried in proceſſion the images of their gods, being maſked and armed with great clubs; that *Timothy* ruſhed in among them, to prevent this idolatrous ſuperſtition, but they killed him with ſtones and with their clubs. His diſciples carried him to a mountain near the city, upon which he was buried. The *Greeks*, *Uſuard*, and ſome *Latins*, put his feaſt on this day; but *Bede*, *Raban*, *Adon*, and others, place it January 24. The ancient martyrologies, under the name of *Jerom*, mention him *September* 27.

If he did not die before A. D. 97, we can hardly doubt but that he muſt be the angel of the church of *Epheſus*, to whom St. *John* writes, Rev. ii. 1, 2, 3, &c. Though the reproaches of having left his firſt love, do not ſeem to agree to ſo holy a man as *Timothy*. *I know thy works, and thy labour, and thy patience, and how thou canſt not bear them which are evil; and thou haſt tried them which ſay they are apoſtles, and are not, and haſt found them lyars: And haſt born, and haſt patience, and for my name ſake haſt laboured, and haſt not fainted. Nevertheleſs, I have ſomewhat againſt thee, becauſe thou haſt left thy firſt love. Remember therefore from whence thou art fallen, and repent, and do thy firſt works; or elſe I will come unto thee quickly, and will remove thy candleſtick out of his place, except thou repent.* The greater part of Interpreters think, that theſe reproaches do not ſo much concern *Timothy*, perſonally, as ſome member of his church, whoſe zeal was become cool. Others are perſuaded that they may even be imputed to *Timothy* himſelf, who made ample atonement by his martyrdom, for what the Holy Ghoſt reproaches him with in this place. We are not to think that the Saints are in an impeccable ſtate; or that their zeal never ſuffers any diminution. It is thought *Timothy* was ſucceeded by *Oneſimus*.

TIPHSAH, תפסה, θαΦὰ, θαΦθὰ, *paſſage*, *leap*, or *ſtep*, made in halting: or *the paſſover*; from פסח *paſach*.

TIPHSAH, or *Thapſa*, a city of *Ephraim*. *Shallum* ſon of *Jabeſh* having ſlain *Zechariah* king of *Iſrael*, *Menahem*, general of this prince's army, procured himſelf to be acknowledged king; 2 Kings xv. 16. A. D. 233, *ante* A. D. 771. The city of *Tiphſah* having ſhut its gates againſt him, he took it by force; and exerciſed the utmoſt cruelties againſt the inhabitants. See *Joſeph. Antiq.* lib. ix. cap. 11.

TIRAS, תירס, *that demoliſhes or deſtroys;* from תרס *aras:* otherwiſe, *that waters*; from רכס *raſas*.

TIRAS, or *Thiras*, the ſeventh ſon of *Japheth*, the ſon of *Noah*. Gen. x. 2. Interpreters agree, that he was the father of the *Thracians*.

TIRATHITES. The word is not in the Vulgate, but only in the *Hebrew* of 1 Chron. ii. 55: הרעתים *Tirathim*. Vulg. *Canentes*. The *Tirathites*, in *Chaldee* ſignifies *porters*. They deſcended from *Hemath*, head of the family of the *Rechabites*.

TIRHAKAH, תרהקה, *inquirer*, *examiner*, or *dull obſerver*, whoſe eyes are ſtopped, or whoſe ſight is diſturbed; from תור *thur*, *to ſeek*, *to examine*, and קהה *caah*, *made dull:* otherwiſe, *turtle*, or *law made dull*; from the ſame תור *thur*, *a turtle*, or תורה *thorah*, *a law*, and קהה *caah*, *to make blunt*. This is an *Ethiopian* name; its etymology is not in the *Hebrew*.

TIRHAKAH, or *Tharaca*, king of *Ethiopia*; is of

of the land of *Cuſh*, bordering on *Paleſtine* and *Egypt*. This prince, at the head of a powerful army, attempted to relieve *Hezekiah*, then attacked by *Sennacherib*. 2 Kings xix. 9. A. M. 3291, *ante* A. D. *Sennacherib* was then engaged in the ſiege of *Lachiſh*; yet he raiſed the ſiege, and went out to meet him. But the angel of the Lord ſmote his army that night, and killed of them to the number of eighty-five thouſand men. It does not appear that this prince had given *Tirhakah* battle; his army was routed before he came up to him, *Tirhakah* is called *Thearchon* by *Strabo*. lib. i. p. 653. This geographer quotes *Megaſthenes*, who related, that this prince had carried his conqueſts as far as *Europe*, and even to the pillars of *Hercules*.

TIRIA, הריא, *that ſearches or examines*; from תור *thur*: otherwiſe, *that beholds*; from ראה *raah*.

TIRIA, or *Thiria*, ſon of *Jehaleleel*; deſcended from *Caleb*, 1 *Chron.* iv. 16.

TIRSHATHA, התרשתא, *that overturns the foundation*; from שתות *ſhathoth*, *foundation*, and תור *thor*, or *thua*, *that overturns*: according to the *Syriac*, *that beholds the time or the year*. This word is foreign to the *Hebrew* tongue; it will not be eaſy to find its true etymology in that language.

TIRSHATHA, or *Atherſata*, a title, it ſignifies *The king's cup-bearer*. התיר שתה *Pincerna Regis*. Nehem. vii. 65, 70. x. 1. See NEHEMIAH.

TIRZAH, תרצתה, *Heb. Tirzathah*, *benevolent*, or *complaiſant*; from רצה *ratza*: otherwiſe, *that runs*; from רוץ *rutz*.

I. TIRZAH, or *Therſa*, the fifth daughter of *Zelophehad*, Numb. xxvi. 33. xxvii. 1. Joſh. xvii. 3.

II. TIRZAH, a city of *Ephraim*, the royal ſeat of the kings of *Iſrael*, from the time of *Jeroboam* the ſon of *Nebat*, to the reign of *Omri*, who built the city of *Samaria*, which then became the capital of this kingdom. *Joſhua* killed the king of *Tirzah*, Joſh. xii. 24. *Menahem*, the ſon of *Gadi*, of *Tirzah*, ſlew *Shallum*, the uſurper of the kingdom of *Iſrael*, who reigned at *Samaria*, and aſſumed the government himſelf. But the city of *Tirzah* ſhutting its gates againſt him, he made it feel the moſt terrible effects of his indignation. See 2 Kings xv. 14, 16. *Joſeph. Antiq.* lib. ix. cap. 11.

TISHBITE, תשבי, *that makes captives*; from שבה *ſhabah*: otherwiſe, *that turns back or recalls*, *that dwells*; from שוב *ſhub*.

TISHBITE: *Theſbe*, or *Thiſhbe*, was a city of *Gilead*, beyond *Jordan*, and the country of the prophet *Elijah*, who from hence was called the *Tiſhbite*. 1 King xvii. 1. *Epiphanius* ſays, that *Thiſbe* was in the country of the *Arabians*, because in his time the whole diſtrict beyond *Jordan* belonged to the *Arabians*. *Joſephus* calls this city *Theſbon*, *Antiq.* lib. viii. cap. 5.

TISRI, or *Tizri*, the firſt *Hebrew* month of the civil year, and the ſeventh of the eccleſiaſtical year. The *Hebrews* call it תצרי *Tizri*, or, otherwiſe ראש־השנה *Roſh-haſhana*. *Initium vel caput anni. i. e.* the beginning of the year. It anſwered to the moon of *September*. On the firſt day of this month was kept the feaſt of trumpets, becauſe the beginning of the year was then proclaimed by the ſound of trumpets. On this day they refrained from all ſorts of ſervile buſineſs, and offered in ſacrifice a calf, a ram, and ſeven lambs. Levit. xxiii. 24. Numb. xxix. 1.

It is thought *Joſhua* died on the firſt day of *Tiſri*. The ſabbatical years, and the year of jubilee, began on this day.

The third day was a faſt for the death of *Gedaliah*, the ſon of *Ahikam*, killed at *Mizpah*. 2 Kings xxv. 25. Jerem. xli. 2.

The fifth day was a faſt for the death of twenty of the chief *Jewiſh* doctors; particularly for that of *Akiba*.

The eighth day, the dedication of *Solomon's* temple, which began on this day, and continued fourteen days, to the 22d. 1 Kings viii. 35. 2 Chr. vii. 9, 10.

The tenth day, the feaſt of ſolemn expiation. Levit. xvi. 29. xxiii. 27. See EXPIATION.

The fifteenth of *Tiſri*, the feaſt of tabernacles. It continued ſeven days. Levit. xxiii. 34. See TABERNACLES.

The twenty third day, the *Jews* keep the feaſt of *The rejoicing for the Law*: they thank God for having given it them; they read the bleſſings; and the hiſtory of the death of *Moſes*. Deut. xxxiii. xxxiv.

TITANS, Τιτᾶνες, in *Greek*, it may ſignify *revenger*, *puniſher*.

TITANS, giants, famous in hiſtory, or rather in fable. *Vide* REPHAIM.

TITLE, *Titulus*. This word is variouſly uſed:—

1. For a monument. *Jacob* roſe up early in the morning, and took the ſtone that had ſerved him for a pillow, and made a monument of it: Gen. xxviii. 18. *Erexit in titulum*. *Jacob*, together with *Laban*, erected a title, or monument, of their covenant, by a pile of ſtones on mount *Gilead*. Gen. xxxi. 45, 46. After the death of *Rachel*, *Jacob* raiſed her a monument. Gen. xxxv. 20. *Abſalom* in his life-time ſet up himſelf a monument, or title, called *The hand of Abſalom*. 2 Sam. xviii. 18. In moſt of theſe places the *Hebrew* word is *Matzbah*, מצבה, *Statua*, *Columna*, *quicquid ſtatuitur & erigitur in monumentum*.

monumentum. which, in general, ſignifies any thing ſet up as a memorial, whether a ſtatue, a pillar, a ſtone, a mound, &c. *Vide* FRAGMENT, No. CLXVI. page 167. *Moſes* forbids the erecting of ſuperſtitious monuments, or titles, through all the coaſts of *Iſrael.* Levit. xxvi. 1. See alſo, Numb. xxxiii. 52.

2. *Title* is taken for whatever is put upon any thing, as a mark. So, the title of a *Pſalm*, the title of a book. Thus we often find in the inſcriptions of the *Pſalms*, [Pſal. xv. lvi. lvii. lviii. lix. lx. *Heb.* לדוד מכתם. LXX. Στηλογραφία τῷ Δαυὶδ. *Aqu.* Ταπεινοφρόνως καὶ απλως. *Sym.* Ταπεινόφρονως καὶ ἀμώμως. *Hieron. Humilis & ſimplicis David.*] *Pſalmus David in tituli inſcriptionem.* The *Hebrew* reads, *Michtam le-David*; which *Jerom*, *Aquila*, and *Symmachus*, expreſs by, *A Pſalm of David, the humble and the ſimple:* Others, *A golden Pſalm of David.* We think it only means, A Pſalm, inſcribed, ſealed, or marked, by the name of *David.* *Iſaiah* ſays, xix. 19. the time ſhall come when a title, (or pillar) to the Lord ſhall be ſeen on the borders of *Egypt*; and an altar, or monument, inſcribed to his name. The evangeliſts tell us, that a title was put on the croſs of our Saviour; *i. e.* the ſubject of his condemnation, written in *Hebrew*, *Greek*, and *Latin*, "*Jeſus of Nazareth, the King of the Jews*;" which might be underſtod to imply, that *Jeſus* of *Nazareth* was condemned for aſſuming the quality of king of the *Jews.*

3. *Title* ſeems alſo to be put for epitaphs, or inſcriptions; or, for pillars, tombs, or other erections, &c. over the graves of the dead. We have already obſerved in this ſenſe the titles of *Rachel* and *Abſalom.* See alſo 2 Kings xxiii. 17. the title of the man of God, ſent to reprove *Jeroboam*, and which was preſerved by king *Joſiah*; and thoſe titles (or ſigns) mentioned by *Ezekiel* xxxix. 15. which were put near the dead bodies, that they might be buried.

TITUS, Τιτος, *honourable*; from the *Greek* τέω, *I honour.*

TITUS, ſon and ſucceſſor of the emperor *Veſpaſian*; brother and predeceſſor of the emperor *Domitian.* One of the beſt princes that the *Roman* empire ever had; liberal, generous, mild, wiſe, and valiant. He thought that day loſt, in which he had not done ſome ſervice to mankind. He was called the love and delight of human kind. He was made uſe of by providence to accompliſh the deſtruction of the city and temple of *Jeruſalem*; and by that means to fulfil the denunciations of the Son of God againſt a city, which had murdered the prophets, and even *Jeſus Chriſt* himſelf. Matth. xxiv. 1, 2, 3, &c.

Veſpaſian was in *Achaia* with *Nero*, when that emperor appointed him to conduct the *Jewiſh* war, A. D. 66. He did not arrive in *Judæa* till the year following, and began to form his army in 67. His ſon *Titus*, whom he had choſen for one of his lieutenants, joined him at *Ptolemais*, with two legions which he brought with him from *Alexandria.* *Joſeph. de Bell.* lib. iii. cap. 5. *Sueton. in Veſpaſ.* cap. 4. They began the war firſt in *Galilee*, that they might give the people of *Jeruſalem* time to reflect on what was approaching. *Titus* gave many proofs of his bravery; and *Veſpaſian*, his father, being declared emperor, A. D. 69, and being obliged to ſet out for *Italy*, he left the whole care of the *Jewiſh* war to *Titus.* *Titus* laid ſiege to *Jeruſalem* in the beginning of *April*, A. D. 70. The firſt wall was taken *April* 28, the ſecond wall *May* 7th. The tower *Antonia* was taken by ſtorm, *July* 5. The perpetual ſacrifice was diſcontinued, and entirely ceaſed *July* 7 or 10. The temple was burnt, notwithſtanding *Titus*'s orders to the contrary, *Auguſt* 10. The *Romans* carried the third wall of the city, *September* 7, and *Titus* entered the day following, *September* 8. After which *Titus* cauſed the temple and city to be razed, except three towers, *Hippica*, *Phaſaele*, and *Mariamne*, with the wall that ſurrounded the weſtern part of the city. *De Bell.* lib. vii. cap. 1, 34. The *Jews* have a tradition, that he cauſed a plough to paſs over the city, or at leaſt the temple, which was the token of entire deſolation; but it is believed this happened rather under *Adrian*, *Vide Scalig. Iſagog.* lib. iii. Thus was fulfilled the prediction of *Jeſus Chriſt*, who told his apoſtles, that the enemies would not leave one ſtone upon another of thoſe buildings, which they ſo much admired. Matt. xxiv. 2. *Titus* left at *Jeruſalem* the tenth legion, under the command of *Terentius Rufus*; and as the approaching winter would not allow him to go to *Rome* to his father, he viſited ſeveral cities of *Syria*, where he often had games repreſented at the coſt of the *Jews*, the ſlaughter of whom, ſays *Joſephus*, always made a part of thoſe entertainments. *De Bell.* lib. vii. cap. 6, 8, 13.

He continued ſome time at *Berytus*, and went to *Antioch*, in the beginning of A. D. 71. From thence he paſſed to *Zeugma*, on the *Euphrates*, where he had conferences with the ambaſſadors of *Vologeſus*, king of the *Parthians.* He then returned

returned to *Antioch*, where he declined to meddle with the privileges of the *Jews*, or to expel them from this city, as the citizens of *Antioch* earneſtly endeavoured to perſuade him: *de Bell.* lib. vii. cap. 14. He then paſſed through *Jeruſalem*, in his way to *Egypt*. He could not forbear ſhedding tears, when he ſaw the condition to which that city was reduced: and he made imprecations againſt thoſe who had forced him to this extremity, againſt his own inclination. *de Bell.* lib. vii. cap. 15. From *Alexandria* he went to *Rome* by ſea, where he triumphed over the *Jews*, with his father *Veſpaſian*. Among the plunder was the golden table, and the golden candleſtick with ſeven branches, with the roll of the law of the *Jews*; which were carried in the triumph, *de Bell.* lib. vii. cap. 17. The book of the law was kept in the palace, with the purple hangings that had been uſed in the temple. The golden veſſels were placed in the temple that *Veſpaſian* built, and conſecrated as the Temple of Peace, *de Bell.* lib. vii. cap. 19. *Veſpaſian* died A. D. 79; *Titus* ſucceeded him, and governed the *Roman* empire two years, two months, and twenty days. His brother *Domitian* ſucceeded him.

II. TITUS, ſurnamed *Juſtus*, a native of *Corinth*, and hoſt to St. *Paul* in this city. We read, Acts xviii. 7. that St. *Paul* quitted the houſe of *Aquila*, where he lodged, and entered the houſe of one *Titus Juſtus*, who feared God, and whoſe houſe adjoined the ſynagogue: As if he meant to hint, that he abandoned the *Jews*, with reluctance, and was ready to return to them, if they would but relinquiſh their ſtubbornneſs, and hardneſs of heart. Some *Greek* MSS. read only *Titus*, without *Juſtus*: others read, *Titus* the ſon of *Juſtus*. St. *Chryſoſtom*, in *Ep. ad. Tit.* 1. and *Grotius*, were of opinion, that this *Titus* was the biſhop of *Crete*, to whom St. *Paul* has addreſſed an epiſtle. But the contrary opinion, which diſtinguiſhes theſe two perſons, has generally prevailed. We know nothing particular concerning *Titus Juſtus*.

III. TITUS, a diſciple of St. *Paul*, was a *Gentile* by religion and birth, Galat. ii. 3. but was converted by St. *Paul*, who calls him his ſon, Tit. i. 4. *Jerom* ſays, *Ep.* 150. *Qu.* 11. that he was St. *Paul*'s interpreter; and this, probably, becauſe he might write what St. *Paul* dictated; or, explain in *Latin* what this apoſtle ſaid in *Greek*; or render into *Greek* what St. *Paul* ſaid in *Hebrew*, or *Syriac*. St. *Paul* took him with him to *Jeruſalem*, A. D. 51. Gal. ii. 1. about the time of the queſtion, Whether the converted *Gentiles* ſhould become ſubject to the ceremonies of the law, Some would then have obliged him to circumciſe *Titus*; but neither he nor *Titus* would conſent. *Titus* was ſent by the ſame apoſtle to *Corinth*, 2 Cor. xii. 18. toward the end of A. D. 56. on occaſion of ſome diſputes in that church. He was very well received by the *Corinthians*, and much ſatisfied by their ready compliance, but would receive nothing from them; thereby imitating the diſintereſtedneſs of his maſter.

From thence he went to St. *Paul* in *Macedonia*, and gave him an account of the ſtate of the church of *Corinth*, 2 Cor. vii. 6, 15. A little while afterwards the apoſtle deſired him to return to *Corinth*, to regulate things againſt his own coming. *Titus* readily undertook this journey, and departed immediately, 2 Cor. viii. 5, 16, 17. carrying with him St. *Paul*'s ſecond letter to the *Corinthians*. *Titus* was made biſhop of *Crete* about A. D. 63. when St. *Paul* was obliged to quit this iſland, to take care of the other churches, Tit. i. 5. The following year he wrote to him, to deſire him, that as ſoon as he ſhould have ſent *Tychicus* or *Artemas* to him, to ſupply his place in *Crete*, *Titus* would come to him to *Nicopolis* in *Macedonia*, (or to *Nicopolis* in *Epirus*, on the gulph of *Ambracia*,) where the apoſtle intended to paſs his winter. Tit. iii. 12.

The ſubject of this epiſtle, written A. D. 64, is, to repreſent to *Titus*, the qualities of a biſhop. As a principal function of *Titus* in the iſle of *Crete*, was to ordain prieſts and biſhops, it was highly incumbent on him to make a diſcreet choice. The apoſtle alſo ſuggeſts the advice and inſtructions that he ſhould give to all ſorts of perſons; to the aged, both men and women; to young people of each ſex; to ſlaves and ſervants. He exhorts him to exerciſe a ſtrict authority over the *Cretans*, and to reprove them with ſeverity; as a people addicted to lying, idleneſs, and gluttony. And as there were many converted *Jews* in *Crete*, he exhorts *Titus* to oppoſe their vain traditions, and fables; alſo the obſervation of the legal ceremonies, as no longer neceſſary; to ſhew that the diſtinction of meats is aboliſhed, and that every thing is pure and clean to thoſe who are pure. He puts him in mind of exhorting the faithful to be obedient to temporal powers, to avoid diſputes, quarrels, and ſlander; to apply themſelves to honeſt callings; and to ſhun the company of heretics, after the firſt and ſecond admonition.

The Epiſtle to *Titus* has always been acknowledged by the church. The *Marcionites* did not receive it, *Tertull. contr. Marcion.* lib. 5. cap. ult. nor the *Baſilidians*, and ſome other heretics,

Hieron. Prolog. in Epiſt. ad Tit. Tatian, the chief of the *Encratites*, received it, and preferred it before all the reſt. It is not certainly known from whence it was written, nor by whom it was ſent.

Titus was deputed to preach the goſpel in *Dalmatia*; and he was there A. D. 65, when the apoſtle wrote his ſecond epiſtle to *Timothy*, 2 Tim. iv. 10. He afterwards returned to *Crete*, from whence, it is ſaid, he propagated the goſpel in the neighbouring iſlands. He died at the age of ninety-four years, and was buried in the iſland of *Crete*. *Menæa* p. 259, 277. We are aſſured that the cathedral of the city of *Candia* is dedicated to his name, and that his head is there preſerved. The *Greeks* keep his feaſt *Auguſt* 25, but the *Latins January* 4.

TIZRI. See TISRI.

TOB, טוב, *good*, or *goodneſs*.

TOB, the country of *Tob*, *Tubin*, or of the *Tubenians*, lying beyond *Jordan*, in the moſt northern part of the portion of *Manaſſeh*. Into this country *Jephthah* retired, when driven away by his brethren. Judg. xi. 3, 5. This country is called *Tobie*, or *Tubin*, 1 *Macc.* v. 13. and the *Jews* of this diſtrict are called *Tubieni*, 2 *Macc.* xii. 17.

TOB-ADONIJAH, טיב־אדניה, *my good god*; from טוב *tob*, *good*, אדון *adon*, *maſter*, *ruler*, and יה *jah*, *the Lord*; otherwiſe, *the goodneſs of the foundation of the Lord*; from the ſame, *tob* and *jah*, and אדן *eden*, *baſe*, or *foundation*.

TOB-ADONIJAH, or *Thobadonias*, a *Levite*, and doctor of the law, ſent with others by king *Jehoſhaphat* into the cities of *Judah*, to inſtruct the people, 2 Chron. xvii. 8. A. M. 3092, *ante* A. D. 910.

TOBIAH, טוביה, or *Tobias*, *the Lord is good*, or *the goodneſs of the Lord*: from טוב *tob*, *good*, or *goodneſs*, and יה *jah*, *the Lord*.

I. TOBIAH, *Tobias*, or *Tobit*, was ſon of *Tobiel*, *Ita Edit. Rom.* LXX. *Hebræi Munſter*, and grandſon of *Ananiel*, of the tribe of *Naphthali*. Others make him ſon of *Ananiel*, *Ita Hebr. Fagii & Antiq. Edit. Latin.* His habitation was in *Kadeſh*, the capital city of *Naphthali*. The *Greek* text intimates, that he was of *Thiſbe*, which laid to the right of *Kadeſh* of *Naphthali*. *Tobit* married *Anna*, a woman of his own tribe, and had by her one ſon, whom after his own name, he called *Tobiah*, or *Tobit*, Tob. i. 1, 2, 3, 4, &c. *Tobiah* was born A. M. 3262; he married *Anna* about 3281: he had young *Tobiah* in 3281; he was carried captive to *Nineveh* in 3283, *ante* A. D. 721. Though he lived in the midſt of *Galilee*, and in the kingdom of the ten tribes, where the worſhip of the golden calves had long prevailed, yet he did not omit to go ſecretly to the temple of the Lord at *Jeruſalem*, on the ſolemn feaſts, and there to offer his tythes and firſt-fruits. He continued this pious practice from his youth, till *Shalmaneſer* took *Samaria*, and led him away captive to *Nineveh*, with his wife and ſon.

In this country, he abſtained from the food of the *Gentiles*, and preſerved his ſoul pure from their defilements. God gave him favour before king *Shalmaneſer*, who not only gave him liberty, but alſo made him his purveyor, Tob. i. 13. Ἦμην αὐτῷ ἀγοραστής. Going on a time to *Rages* in *Media*, he lent to one *Gabriel*, a *Jew*, and his kinſman, or, according to the *Greek*, committed to his truſt, the ſum of ten talents; about 3422l.

After the death of *Shalmaneſer*, *Tobit* was diſgraced by king *Sennacherib*, his ſucceſſor; was turned out of his employment, fell to great poverty, and was forced to conceal himſelf, to avoid the death he was threatened with. Moreover, the king confiſcated his whole eſtate.

But after the death of *Sennacherib* he returned to his houſe, and his goods were reſtored to him. He continued, as before, in the exerciſes of piety. One day, after he had buried a dead body, left in the market place, he durſt not enter his houſe becauſe of the uncleanneſs he had ſo contracted: he therefore went to ſleep under the wall of his court. While he ſlept here the warm dung of a ſparrow, or ſwallow, whoſe neſt happened to be juſt above him, fell into his eyes, and deprived him of his ſight. This misfortune, which God permitted by way of trial, did not provoke him into repining and impatience, but he ſtill retained his integrity, notwithſtanding the inſults and reproaches of his relations; and of his wife herſelf, who aſked, where were the fruits of all the works of charity he had done?

Seeing that he could be of no further uſe, but was become a burden to himſelf and to others, he begged of the Lord to take him out of this life: and thinking himſelf near death, he ſent his ſon to *Gabriel* at *Rages*, to fetch the money left with him. *Tobias* went thither, married *Sara* the daughter of *Raguel*, and brought the money to his father. Alſo, by means of the gall of a fiſh which he had caught on the banks of the *Tigris*, he reſtored ſight to his father. *Vide* TOBIAH II.

Tobit intending to reward the angel *Raphael*, who had conducted his ſon to *Ecbatana*, and whom he took to be a mere man, offered him half of what his ſon had brought out of *Media*. But the angel, taking them into a private place, thus

ſpoke

ſpoke to them: Bleſs the great God of heaven, who has thus manifeſted his mercy towards you. Prayer joined to faſting and alms-giving, is better than all the riches in the world. And ſince you were agreeable to him, he has thought fit to make trial of your virtue. I am the angel *Raphael*, whom God has ſent to relieve you, &c.

Then the two *Tobits*, father and ſon, proſtrated themſelves on the earth, worſhipping God for three hours. On this occaſion *Tobit* compoſed a canticle of thankſgiving, in which he extols the greatneſs, the power, and the goodneſs, of God; he foretels the reſtoring of *Jeruſalem*, the end of the captivity, the magnificence of the holy city, and its temple, and the multitude of its inhabitants. After *Tobit* had recovered his ſight, he lived forty-two years, and ſaw the ſons of his grandchildren. He was fifty-ſix years old when he became blind, and recovered his ſight at ſixty. When dying, he called his ſon *Tobias*, and ſeven young grandchildren, and ſaid to them; the deſtruction of *Nineveh* is near; the land of *Iſrael* that has been forſaken ſhall be peopled again; the houſe of God that was burnt ſhall be rebuilt again. My children, ſerve the Lord in truth; endeavour to do what is agreeable to him. Continue not long here; but, as ſoon as you have buried your mother near me, in the ſame ſepulchre, think of leaving this place as ſoon as poſſible.

All this happened, as *Tobit* had foretold; *Tobias*, his ſon, faithfully performed all he commanded. So that after *Tobit* had lived an hundred and two years, he died in peace, and was honourably buried in the city of *Nineveh*. A. M. 3363, *ante* A. D.. 641.

II. TOBIAS, ſon of *Tobiah*, or *Tobit*, mentioned above, and of *Anna*, his wife, of the tribe of *Naphthali*, was born A. M. 3281, *ante* A. D. 723. He was very young when carried captive to *Nineveh*, with his father, by king *Shalmaneſer*, A. M. 3283. His father *Tobit* educated him in the fear of the Lord, and in the practice of the law. His father ſuppoſing himſelf near death, called him, and gave him many pious inſtructions; alſo, adviſed him to be induſtrious in recovering the ten talents, committed to *Gabael*, who dwelt at *Rages* in *Media*. He added, "Be not diſcouraged, my ſon; we are poor now, it is true, but we ſhall be rich enough if we fear God, if we avoid ſin, and if we practiſe good works."

He bid *Tobiah* ſeek a guide, who could conduct him into *Media*. *Tobiah* went out for this purpoſe, and ſoon found a young man, who appeared willing to undertake the journey. *Vide* RAPHAEL.

When they arrived at their inn, a place on the river *Tigris*, *Tobiah* went into the river to waſh his feet, when preſently a great fiſh leaped out of the water, as if it would devour him. The angel bid him take courage, and ſeize it by the gills, and draw it to land; then to take out the heart, the gall, and the liver, which would compoſe ſome particular remedies. Being come pretty near to *Ecbatana*, *Tobiah* aſked the angel, where they ſhould lodge? He told him, there lived in that city one *Raguel*, who has an only daughter, whoſe name is *Sara*. You are his neareſt kinſman, and all his eſtate ought to come to you: you muſt therefore marry her.

Tobiah anſwered, I have heard ſay, that ſhe hath already had ſeven huſbands, but they are all dead, being ſlain by a dæmon that haunts her. I am afraid the ſame fate ſhould happen to me, by which I ſhould bring the grey hairs of my parents to the grave. The angel replied, the dæmon has power over thoſe only who marry to gratify a brutal paſſion: but when you have married this young woman, live with her in continence for three nights, and the firſt night put upon hot coals the liver of this fiſh, the fume of which will drive away the evil ſpirit.

Entering into the city, they went ſtrait to *Raguel*, who received them with much joy. He obſerved in young *Tobiah* a great reſemblance of his father, and being informed he was his ſon, he fell on his neck, and embraced him, with tears. Having ordered ſomething to eat, *Tobiah* told him, he would not ſit down to his table, before he promiſed him his daughter *Sara* in marriage. *Raguel* apprehending the ſame misfortune might happen to him as had happened to the other huſbands of *Sara*, durſt not return an anſwer; till the angel ſaid, You need not heſitate to give your daughter to this young man, becauſe he fears God; and your daughter is due to him, as her neareſt kinſman; for which reaſon no other could take her to wife. *Raguel* on this promiſed him his daughter; and taking *Sara*'s right hand, and putting it into that of *Tobiah*, he ſaid to them, May the God of *Abraham*, of *Iſaac*, and of *Jacob*, be with you both, unite you, and pour out his bleſſings upon you.

After ſupper, *Tobiah* was taken into the nuptial chamber, where having put the liver of the fiſh upon burning coals, the angel *Raphael* ſeized the dæmon, and chained him up in the deſarts of *Egypt*. (See RAPHAEL and ASMODEUS.) Then *Tobiah* and *Sara* betook themſelves to prayer, and paſſed the night in continence. The day following, very early, *Raguel* ſent to ſee whether *Tobiah* was alive or dead; and, for fear of the

the worſt, had already provided a grave for him. But when he heard that he was living and in good health, he filled up the grave, and praiſed God Then preparing a great feaſt, he invited all his friends and neighbours.

Tobiah called the angel, gave him the bond, and deſired him to go to *Rages* himſelf, and to receive from *Gabael* the money, which was the chief occaſion of their journey, which he did, and brought with him *Gabael* himſelf, who deſired to ſee young *Tobiah*.

In the mean time, *Tobit* the father, with his wife *Anna*, were in great trouble about their ſon, fearing that ſome misfortune had befallen him. Eſpecially *Anna* was inconſolable, and went out every day that way by which he was to return, in hopes of meeting him. Nor was *Tobiah* himſelf leſs impatient to return to his parents. *Raguel* would fain have detained him longer, but *Tobiah* was ſo urgent, that at laſt he conſented to let him depart with his wife *Sara*, and much property.

When they came to *Charan*, or *Haran*, *Raphael* ſaid to *Tobiah*, you know in what condition you left your father; if you think well of it, we will go before, and let your ſervants and your wife come ſlowly after, with the cattle. This being concluded on, they went forward. *Anna*, *Tobiah*'s mother, perceiving him at a diſtance, ran to carry the news to her huſband. At the ſame time came in the dog that had followed *Tobiah*, as it were, to tell that his maſter was hard by. Old *Tobit*, blind as he was, roſe up, and taking a ſervant by the hand, ran to meet his ſon, fell upon him, and embraced him: his mother did the ſame, and both began to weep. *Tobiah* then taking the gall of the fiſh, he rubbed his father's eyes with it, and in about half an hour afterwards a thin white film or ſkin, like the inward ſkin of an egg, began to fall from his eyes; upon which he recovered his ſight. Seven days after arrived *Sara*, *Tobiah*'s wife, with the ſervants and cattle. *Tobit*, calling his friends together, made a feaſt that continued ſeven days; then being deſirous to give *Raphael* his reward, whom he ſtill took for a mere man, the angel diſcovered himſelf to them. *Vide* TOBIT.

God bleſſed this mariage, and gave *Tobiah* ſeven children. After his return he lived with his father about forty-two years. He then paid him the laſt duties; and having done the ſame by his mother, he quitted *Nineveh*, with his wife and children, and returned to his father and mother-in-law at *Ecbatana*. He alſo cloſed their eyes; and lived to ſee his children's children, to the fifth generation. After having lived fourſcore and nineteen years, he died in peace, and was buried by his children. He was ſent to *Rages*, A.M. 3322; he died A.M. 3380, *ante* A.D. 624.

The book of *Tobit* contains the hiſtory of the father and ſon, now related. It is thought to have been compoſed by them, or, at leaſt, that they left the materials out of which it was compoſed; for there may be obſerved in it, ſome reflections that ſeem not to have proceeded immediately from themſelves. It is not doubted but that the original of this work was either in *Hebrew* or *Chaldee*, though it cannot now be found. St. *Jerom* having retrieved a *Chaldee* copy of it, took a man who perfectly underſtood this language, who rendered it into *Hebrew*, which at the ſame time St. *Jerom* tranſlated into *Latin*. This *Latin* tranſlation we now follow, and it was declared authentic by the council of *Trent*. Before this tranſlation there was another from the *Greek*, the author of which, and its age, are unknown. It was made from a different original than that of St. *Jerom*, and very often diſagrees with it pretty much. The ancient *Latin* tranſlations from the *Greek*, were not very conſiſtent with one another; and the *Greek* copies we now have are not all alike.

We have the hiſtory of *Tobit* in *Hebrew*, printed by *Fagius* and by *Munſter*. *Origen* had been informed, that the *Jews* read *Tobit* in their own language. *Origen. Ep. ad African.* *Huetius* had an *Hebrew* mannſcript of *Tobit* in his poſſeſſion. We cannot judge of that which the *Jews* had, and which *Origen* mentions, becauſe it is unknown to us; but thoſe of *Fagius* and *Munſter* are different from both the *Greek* and the *Latin*, and can be thought to be only copies or tranſlations, and thoſe modern enough, from the *Greek* or the *Latin* verſion. The *Syriac* verſion has ſo great a conformity with the *Greek*, that it is eaſily perceived to have been made from it. Laſtly, the *Latin* verſion being the moſt natural, the moſt perſpicuous, and moſt free from foreign circumſtances, has the greateſt tokens of truth.

The book of *Tobit* not being received into the canon of the *Jews*, was not admitted into that of the ancient *Chriſtian* authors; *Jerom* does not regiſter it among the ſacred books. Some moderns have ſpoken of it with very little reſpect; *Paul Fagius* has pretended, that it did not contain a true hiſtory, but a pious fiction; wherein is given a pattern of a good father and an obedient ſon; exemplifying in what manner

manner God rewards the practice of good works, even in this life; especially the care of burying the dead.

Notwithstanding these reasons, we are assured that the *Jews* had always a great regard for this book. *Origen*, in his epistle to *Africanus*, says, that they read this work, but placed it among their apocryphal writings. *Jerom* acknowledges, that though they did not receive it into their canon, yet they admitted it among their *Hagiographa*: *Quem Hebræi de catalogo divinarum scripturarum secantes, his quæ hagiographa memorant manciparunt. Hieron. Ep. Chromat. & Hesiod.* *Grotius* owns, that they read this work, and considered it as a true history. *Grot. Præfat. in Tob. Vide & Sixt. Sen.* lib. viii. *Biblioth.*

In the *Christian* church, several of the ancient fathers admitted this book as canonical. St. *Cyprian* quotes it in more places than one, as a divine writing, and dictated by the Holy Ghost. *Cypr.* lib. iii. *Testim. & lib. de opere & Eleemos.* *Polycarp* in his epistle, *Clemens Alexandrinus*, *Origen*, *contra Cels.* lib. iii. the author of the *Apostolical Constitutions*, lib. i. cap. 1. lib. iii. cap. 15. St. *Basil*, St. *Ambrose*, St. *Jerom*, St. *Austin*, and others of the fathers, have often quoted it, as they quote other canonical books. *Tobit* is expresly mentioned in the catalogues of holy books composed by the council of *Hippona. An.* 393. *Can.* 98. in the third council of *Carthage*, *An.* 397. *Can.* 47. in the epistle of *Innocent* I. to *Exuperus*, in the *Roman* synod, held under *Gelasius*; in the more modern authors, as *Cassiodorus*, *Rabanus Maurus*, *Isidorus* of *Seville*, the decree of union between the *Greeks* and *Latins* under *Eugenius* IV. and, lastly, in the council of *Trent*. [Notwithstanding which, Protestants by rejecting it avoid many difficulties; they are amply justified, by its non-existence in an authentic original; and by the contrariety found in those translations which have come down to us. It may be AUTHENTIC, as a history (and probably it is founded on fact) without being CANONICAL, or inspired: and therefore it is very properly placed among the apocryphal writings.]

III. TOBIAS, brother-in-law to the high-priest *Onias* II. father of *Joseph*, and grandfather of *Hyrcanus*; *Josephus*, *Antiq.* lib. xii. cap. 4. This *Tobias* is but little known, but his son *Joseph*, and his grandson *Hyrcanus*, are very well known in history. 2 Macc. iii. 11. gives *Hyrcanus* the surname of *Tobias*.

IV. TOBIAH, an *Ammonite*, an enemy to the *Jews*. He strenuously opposed the rebuilding of the temple, after the return from *Babylon*. Neh ii. 10. iv. 3. vi. 1, 12, 14. A. M. 3550, *ante* A. D. 454. This *Tobiah* is called in some places *the servant*, or slave, of *Nehemiah*; probably because he was of servile condition. However, he was of great consideration among the *Samaritans*, where he was governor with *Sanballat*. *Tobiah* married the daughter of *Shechaniah*, a principal *Jew* of *Jerusalem*, and had a powerful party in *Jerusalem* itself, which was opposite to *Nehemiah*. Neh. vi. 18. He maintained a correspondence with this party, against the interests of *Nehemiah*; but this prudent governor, by his wisdom and moderation, defeated all their machinations. *Nehemiah* being obliged to return to *Babylon*, after he had repaired the walls of *Jerusalem*, *Tobiah* took this opportunity to come and dwell at *Jerusalem*; and even obtained of *Eliashib*, who had the care of the house of the Lord, an apartment in the temple. But *Nehemiah* returning from *Babylon*, some years after, drove *Tobiah* away, and threw his goods out of the holy place. Nehem. xiii. 4—8. The year is uncertain. Scripture makes no farther mention of *Tobiah*: probably he retired to *Sanballat* at *Samaria*.

V. TOBIAH, son of *Nokoda*. His children or grand-children returned from the captivity, Ezra ii. 60. [children of *Nokoda*. *Eng.* Tr.]

TOBIE, Τωβίας, from טוב *tob*, *good*. 1 Macc. v. 13.

I. TOBIJAH, or *Thob-ias*, a *Levite*, and doctor of the law, sent by king *Jehoshaphat* through the cities of *Judah*, to instruct the people, 2 Chron. xvii. 8.

II. TOBIJAH, or *Tobiah*. The Lord commanded the prophet *Zechariah*, vi. 10, 14. to ask of *Tobijah*, *Heldai*, (otherwise *Helem*) *Jedaiah*, and *Josiah*, (otherwise *Hen*) son of *Zephaniah*, lately returned from *Babylon*, a certain quantity of gold and silver, which they intended for an offering to the temple, to make crowns thereof, to place on the head of *Joshua*, the son of *Josedech*, high-priest of the *Jews*. The Rabbins are of opinion, that these four persons were the same as *Daniel*, *Ananias*, *Azariah*, and *Misbael*.

TOCHEN, תכן, *middle*; from תוך *thoc*: otherwise, *preparation*; from כין *cun*.

TOCHEN, or *Thochen*, a city of *Simeon*, 1 Chron. iv. 32. *Gr. Tocca*.

TOGARMAH, תגרמה, θεργαμὰ, *which is all bone*, or *strong*: otherwise, *breaking or gnawing of the bones*; from גרם *gherem*, *bone*, *strong*, or *very fearful*.

TOGARMAH, or *Thogarma*, the third son of *Gomer*. Gen. x. 3. The learned are divided as to what country he peopled. *Josephus* and *Jerom* were of opinion, that *Togarmah* was the father of the *Phrygians*: *Eusebius*, *Theodoret*, and *Isidorus* of *Seville*, thought he peopled *Armenia*:

the *Chaldee* and the *Thalmudiſts* are for *Germany*. Several moderns believe that the children of *Togarmah* peopled *Turcomania* in *Tartary* and *Scythia*. *Bochart* is for *Cappadocia*: in conſequence of what is ſaid Ezek. xxvii. 14. *they of the houſe of Togarmah traded in thy fairs* (at *Tyre*) *with horſes and horſemen and mules*. He proves that *Cappadocia* was famous for excellent horſes and aſſes. He obſerves alſo, that certain *Gauls*, under the conduct of *Trocmus*, made a ſettlement at *Cappadocia*, and were called *Trocmi*, or *Throgmi*. This opinion, which places *Togarmah* in *Scythia* and *Turcomania*, ſeems to us to ſtand on the beſt foundation.

TOHU, תהו, θοκὲ, *that lives*; from היה *chajah*: otherwiſe, *that declares*; from חיה *chivah*.

TOHU, תוה, *Heb. Thoah. Dart, javelin*; from תותה *thothach*.

TOHU, or *Thohu*, ſon of *Zuph*, or *Suph*, father of *Elihu*, and grandfather of *Samuel*, 1 Sam. i. 1. 1 Chron. vi. 34. [*Toah. Eng.* Tr.]

TOI, תעי, תעו, *who wanders*; from תעה *thahah*.

TOI, or *Thou*, king of *Hamath* in *Syria*. When he heard that *David* had conquered king *Hadadezer*, he ſent his ſon *Joram*, to congratulate him on that occaſion, and to offer him veſſels of gold, ſilver, and braſs. 2 Sam. viii. 9. 10, 11. A. M. 2960, *ante* A. D. 1044.

TOLA, תולע, *worm*, or *grub*: otherwiſe, *ſcarlet*, becauſe this colour is made from a worm; from תלע *tholah*.

I. TOLA, or *Thola*, the tenth judge of *Iſrael*. He ſucceeded *Abimelech*, and judged *Iſrael* twenty-three years; from A. M. 2271, to 2794; *ante* A. D. 1310. Scripture ſays, *Tola* was the ſon of *Puah*, uncle to *Abimelech* by the father's ſide, and conſequently brother to *Gideon*; yet *Tola* was of the tribe of *Iſſachar*, and *Gideon* was of *Manaſſeh*. To reconcile this, it is ſaid, that *Gideon* and *Puah* might be uterine brothers; born of the ſame mother, who might ſucceſſively have married two huſbands, one of the tribe of *Manaſſeh*, from which marriage *Gideon* proceeded, the other of the tribe of *Iſſachar*, who was father of *Puah*. See St. *Auſtin*, Queſt. 47. *in Judic.* and other commentators on *Judg.* x. 1. *Tola* was buried at *Shamir*, a city in the mountain of *Ephraim*, where he dwelt. He had for ſucceſſor *Jair* of *Gilead*.

II. TOLA, eldeſt ſon of *Iſſachar*, and chief of a family. Numb. xxvi. 23. Gen. xlvi. 13.

TOLAD, תולד, *birth*, or *generation*; from ילד *jalad*.

TOLAD, or *Tholad*, a city of *Simeon*, 1 Chron. iv. 29. probably the *Eltolad*, Joſh. xv. 30. xix. 4. It was yielded by *Judah* to *Simeon*. The *Greeks* call it *Molada*.

TOMB. See SEPULCHRE.

TO-MORROW, is uſed in Scripture indefinitely, for any time to come. For example, Exod. xiii. 14. *when thy ſon aſketh thee in time to come*; Heb. *to-morrow*. And, Deut. vi. 20. *In time to come, your children might ſpeak to our children*; Heb. *to-morrow*, alſo Joſh. iv. 6, 21. In the ſtyle of the *Oriental*, *to-day* often ſignified the preſent life, and *to-morrow*, the life to come, Joſh. xxii. 24. *Jeſus Chriſt* forbids his diſciples to trouble themſelves about *to-morrow*, and tells them that the morrow will take care for itſelf.

TONGUE. This word is taken in different ſenſes:

1. For the natural tongue, the organ of ſpeech.
2. For the tongue, or language, ſpoken in any country.
3. For good or bad diſcourſe: thus we ſay a bad tongue, a ſlanderous tongue, &c. Many queſtions are propoſed about tongues, taken in the ſecond ſenſe, for language. See LANGUAGE.

To gnaw ones tongue, is a ſign of *fury*, *deſpair*, and *torment*. The worſhippers of the beaſt, *gnawed their tongues for pain; and blaſphemed the God of heaven, becauſe of their pains and their ſores, and repented not of their deeds*. Rev. xvi. 10.

Tongue of the ſea, tongue of land, are terms uſed in Scripture for an extremity or point of a ſea. Or, a peninſula, a cape, a promontory of land; ſtretching out into the ſea.

Lingua eucharis, a tongue of bleſſing and kindneſs, Eccleſ. vi. 5. in oppoſition to an ill tongue, a tongue of reproach and ſcandal: the firſt promotes friendſhip, love, and concord, among men; the other cauſes deſtruction, hatred, and diſſention.

Flagellum linguæ, the flail, the laſh of the tongue, are malicious diſcourſes, ſcandal, calumny, inſulting and offenſive ſpeeches. The wiſe man ſays, Ecclus. xxvi. 9. that a jealous woman is *a ſcourge of the tongue*. In families, where polygamy was frequent, jealouſy among women was the foundation of an infinite number of evil diſcourſes and backbitings. The ſame author ſays, Ecclus. xxviii. 17, 18. *The ſtroke of the whip maketh marks in the fleſh, but the ſtroke of the tongue breaketh the bone. Many have fallen by the edge of the ſword, but not ſo many as have fallen by the tongue.* And *Job* ſays, v. 21. God ſhall defend you from the laſh of the tongue; you ſhall not be expoſed to its ſtrokes.

The gift of tongues, which God granted to the apoſtles and diſciples aſſembled at *Jeruſalem*, on the day of *Pentecoſt*, Acts ii. 3. 4, 5, &c. was communicated to the faithful, as appears by the *Epiſtles* of St. *Paul*, which regulate the manner in which this great privilege was to be uſed

uſed in their aſſemblies, 1 Cor. xii. 10. xiv. 2: and it continued in the church ſo long as God thought neceſſary, for the converſion of the heathen, and the confirmation of believers. *Irenæus* teſtifies, lib. v. cap. 6. that it ſubſiſted in the church in his time.

The Rabbins teach, ſee *Baſnage*'s *Jewiſh Antiquities*, tom. i. p. 111, cap. 13. that the judges of the ſanhedrim ought to know ſeveral tongues. Some extend the number to ſeventy, ſuppoſing there is only this number of languages in the world. It would be a ſhame to uſe an interpreter before this famous tribunal. Every one might preſent themſelves here, either to accuſe or defend, without fear of not finding a judge who could underſtand his language. This is what the *Jewiſh* doctors pretend; but *Joſephus*, *Antiq.* lib. xx. cap. *ult.* informs us, that the *Jews* made but little account of the ſtudy of languages, becauſe they looked on it as a thing common to freemen and ſlaves; and which any one might acquire, if he pleaſed, by a little labour. They eſteem ſuch only as ſtudy the law and the holy writings, and who have a knowledge of them ſufficiently extenſive and profound, to interpret them to others.

They bring the example of a *Jew*, the ſon of *Duma*, who conſulting his maſter about the ſtudy of foreign languages, received this anſwer: that he muſt meditate upon the law of God both day and night: if you can find an hour, ſaid the maſter, that is neither night nor day, you may then leave the ſtudy of the law, and read *Greek*. *Miſhnah. in Sota*, cap. 9. We are alſo told, that when *Jeruſalem* was beſieged by a king of the *Aſmoneans*, they let down every day in a baſket, over the walls, ſo much money as was neceſſary for buying lambs for the daily ſacrifices, which lambs they drew up again in the ſame baſket. But a man who ſpoke *Greek* having acquainted the beſiegers, that as long as they offered the ſacrifices the city could not be taken, they ſent up a hog in the baſket, inſtead of the uſual victim: and from that time they curſed every one that could ſpeak *Greek*.

The tongue of angels, 1 Cor. xiii. 1. St. *Paul* ſays, *Though I ſpeak with the tongues of men, and of angels, and have not charity, I am become as ſounding braſs, or a tinkling cymbal.* Some of the ancients thought, that the angels had an audible language, becauſe Scripture ſays, they ſpeak to God, and diſcourſe with one another. Others, that they uſe the *Hebrew* tongue, as being the ſhorteſt and moſt expreſſive of all languages. A Rabbin called *Sochanan* boaſted that he knew the language of angels and of devils, becauſe he could exorciſe the one, and conjure the other. *Vide Lightfoot in* 1 Cor. xiii. 1.

But theſe opinions are now rejected: it is agreed that the angels have no ſenſible tongue, either common, or particular. If they ſpeak to God, if they commune among one another, it is by an operation of their ſpirit and will, by which they reciprocally communicate their thoughts. Souls and ſpirits ſpeak by their deſires, ſays *Gregory* the Great, lib. ii. *Moral.* cap. 5. *Animarum verba ipſa ſunt deſideria.*

When therefore St. *Paul* ſays, that though he ſhould ſpeak with the tongue of men and of angels, it would be nothing without charity; he uſes a kind of hyperbole, like as when we ſay, angelical beauty, angelical voice, &c. I would have every one ſet a due value on the gift of tongues, ſays St. *Paul*; but, though a man poſſeſſed the moſt exquiſite eloquence, could he ſpeak as well as angels themſelves, this ineſtimable gift would be of little uſe to him, as to ſalvation, if he be without charity.

TOOTH. The *Hebrews* called *ivory*, *tooth*, *q.* elephant's tooth: 1 Kings x. 22. They alſo called naked and craggy rocks *teeth:* 1 Sam. xiv. 4. The rock from which God cauſed the water to guſh, for quenching *Samſon*'s thirſt is called *makteſh*, *the jaw-tooth*. Judg. xv. 19. When *Moſes* appointed the law of retribution, *Legem talionis*, he ordered tooth for tooth. Exod. xxi. 24. To grind the teeth, to gnaſh the teeth, are tokens of ſorrow, deſpair, and paſſion. Pſal. xxxv. 16. God breaks the teeth of the wicked; Pſal. lviii. 6. he puts it out of their power to injure good men. The wicked complain, that the fathers have eaten ſour grapes, but the children's teeth were ſet on edge; Ezek. xviii. 2.—as if they would accuſe God of injuſtice, for puniſhing the innocent, and ſparing the guilty. *Amos* iv. 6. tells the prevaricating *Jews*, that God had ſent them *cleanneſs of teeth*, *i. e.* famine: They ſhould not have wherewithal to defile their teeth. St. *Jerom* tranſlates it, *ſtuporem dentium*. The goſpel in ſeveral places ſpeaks of the gnaſhing of teeth of the damned, out of rage and deſpair. *David* ſays, that his enemies have their teeth as ſharp and piercing as ſwords, or arrows. Pſal. lvii. 4.

TOPARCHY, Τοπαρχία, A *Greek* word, ſignifying territory, dominion over a certain diſtrict.

TOPARCHY, from the *Greek*, *Toparchia*, a lordſhip, a government of a place or diſtrict, which gives to the perſon who poſſeſſes it no particular title, either of governor or preſident, or ethnarch, or tetrarch, or king. There is frequent

quent mention in the *Maccabees*, of the three toparchies (or governments) of *Apherema*, *Lydda*, and *Ramaſhem*. 1 Macc. xi. 28. x. 30, 38. *Pliny*, lib. iv. cap. 14. ſets down ten toparchies of *Judea*; i. e. *Jericho*, *Emmaus*, *Lydda*, *Joppa*, *Acrabatene*, *Gophnitica*, *Thamnitica*, *Betholene*, *Tephene*, *Orine*, wherein was *Jeruſalem*, and laſtly, *Herodium*. *Joſephus* alſo, *de Bello*, lib. iii. cap. 4. names ten, of which *Jeruſalem* was the chief; *Gophna*, *Acrabate*, *Thamna*, *Lydda*, *Ammaus*, *Pella*, *Idumea*, *Engaddi*, *Herodium*, *Jericho*. Elſewhere, *Antiq.* lib. xiii. cap. 5. he mentions three toparchies added to *Judea*; i. e. *Samaria*, *Galilee*, and *Perea*; or, *Samaria*, *Joppa*, and *Galilee*.

TOPAZ, *Topaſius*, in *Hebrew*, פטדה, *Pitdath*, Exod. xxviii. 17. *Vide* alſo chap. xxxix. 10. Job xxviii. 19. Ezek. xxviii. 13. The LXX. St. *Jerom*, *Pagninus*, *Leo* of *Juda*, *Junius*, and the greater part of modern interpreters, tranſlate *pitdath* by *topaz*; the paraphraſts *Onkelos* and *Jonathan* by *a green ſtone*: *Kimchi* tranſlates it the ſame; which agrees perfectly with the *topaz*; of which the fineſt are green. *Pliny* ſays, lib. xxxvii. cap. 8. *Egregia topazio gloria eſt, ſuo virenti genere.* Yet others maintain, that the moſt beautiful *topazes* are of a gold colour. It is probable enough that *Moſes* expreſſes the *topaz* by the *Hebrew pitdath*, which has a good deal of reſemblance to *topazios*, being read backwards. It is pretended this ſtone was named *topaz*, from an iſland in the *Red-ſea*, of the ſame name. *Pliny* will have *Juba*, king of *Mauritania*, to have been the firſt who found them: but if it was known to *Moſes*, it muſt be much more ancient. *Job* ſpeaks of the *pitdath* of *Cuſh*; Job xxviii. 19. which may confirm their opinion who ſuppoſe the *topaz* came from the *Red-ſea*; becauſe there was a country of *Cuſh* lying on the eaſtern ſhore of this ſea.

Others will have it, that the *pitdath* ſignifies an *emerald*. *Pliny* ſays, lib. xxxvii. cap. 5. that the emerald is of a fine green, and comes from *Ethiopia*. The land of *Cuſh* often ſignifies *Ethiopia*; and *Job* ſpeaks of the *pitdath* of *Cuſh*. This ſtone was the ſecond of the firſt row in the pontifical breaſt-plate, and had the name of *Simeon* on it. Exod. xxviii. 17.

The LXX. Pſal. cxix. 127. tranſlate by *topazion* the *Hebrew* word *paz*, or *phaz*, which rather ſignifies the pureſt gold, the gold of *Phaz*, or *Piſon*. Compare Jerem. x. 9. 1 Kings ix. 28. Dan. x. 5. Job xxvii. 22. [UPHAZ.]

TOPHEL, תפל, τοΦὰλ, *ruin*, *folly*, *without underſtanding*, *inſipid*; from תפל *thaphil*. Deut. i. 1.

TOPHET, תפת, *drum*; from תף *thoph*: otherwiſe, *betraying*; from פתה *pathah*.

TOPHET. It is thought *Tophet* was the butchery, or place of ſlaughter at *Jeruſalem*, lying ſouth of the city, in the valley of the children of *Hinnon*. It is alſo ſaid, that a conſtant fire was kept here, for burning the carcaſſes, and other filth, brought hither from the city. Into the ſame place they caſt the aſhes and remains of the images of falſe gods, when they demoliſhed their altars, and ſtatues. *Iſaiah* xxx. 33. ſeems to allude to this cuſtom, of burning dead carcaſſes in *Tophet*, when ſpeaking of the defeat of the army of *Sennacherib*, he ſays; *For Tophet is ordained of old; yea, for the king it is prepared; he hath made it deep and large. The pile thereof is fire, and much wood; the breath of the Lord, like a ſtream of brimſtone doth kindle it.*

Others think the name of *Tophet* is given to the valley of *Hinnon*, becauſe of the ſacrifices offered there to the god *Moloch*, by beat of drum, to drown the cries of the conſuming children. In *Hebrew*, a drum is called *Toph*. *Vide* MOLOCH.

Jeremiah vii. 31, upbraids the *Iſraelites* with having built temples to *Moloch*, *The high places of Tophet, which is in the valley of the ſon of Hinnon, to burn their ſons and their daughters in the fire.* We may ſee, by the ſame prophet, that *tophet* was a polluted and unclean place, where they uſed to throw the carcaſſes, to which they refuſed burial. Jerem. vii. 32. xix. 11, 12, 13. King *Joſiah* defiled the place of *Tophet*, where the temple of *Moloch* ſtood, that nobody might go thither any more, to ſacrifice their children to that cruel deity. 2 Kings xxiii. 10, 11.

TORRENT, or *Brook*. In *Paleſtine*, *Arabia*, and the neighbouring countries, where water was ſcarce, and the heat exceſſive, to find a torrent, brook, or rivulet, in the wilderneſs, or on a journey, was very agreeable and acceptable. God promiſes his people, that at their return from the captivity of *Babylon*, he would provide them ſtreams of waters, in the deſarts through which they ſhould be obliged to paſs. Iſai. xxxv. 6. Jerem. xxxi. 9. The *Pſalmiſt* deſcribes the *Meſſiah*, as a conqueror at the head of his army, who finds water in abundance upon his march. Pſal. cx. 7. [But others underſtand this very differently; He ſhall drink of the brook of *ſuffering*:—rather *the brook of* perſonal *conſolations*, and divine ſupports.]

Figuratively, *a torrent* generally ſignifies plenty and abundance, whether of good or evil. A torrent or river of tears, Lam. ii. 18. Pſ. xviii. 4. a torrent of iniquity, or torrent of *Belial*, according to the *Hebrew*. Pſal. cxxiv. 5. My ſoul has paſſed through the torrent, it has been, as it were, plunged in the waters, but God has preſerved it.

A torre-

A torrent of ſulphur, &c. and in a contrary ſenſe, a torrent or river of delights, of peace; rivers of gold, of butter and honey. Job xxii. 24. xx. 15.

TOTAPHOTH, טוטפות, *Totaphot*. LXX. Ἀσάλευτοι. *Aquil.* Ἐνεκτὰ. Exod. xiii. 16. Deut. vi. 8. xi. 18. [*Sign, token, Eng.* Tr.] St. *Jerom* tranſlates it by *appenſum quid, an appendage*; and elſewhere, by *a ſign*. Several commentators think, that *totaphoth* is an *Egyptian* word, and denotes ſome ſort of ornament, which we do not well know. The *Septuagint* generally tranſlate it by *things immoveable*, *Aquila* by *things that are appendant*. The *Chaldee* paraphraſts ſometimes tranſlate it by *tephelim, preſervatives*; and ſometimes by *a tiara, a crown, a bracelet*, probably according to the cuſtom of the *Jews* of their time, who took the *totaphoth* for rolls of parchment, which they wore upon their foreheads. The *Syriac* has it, *a memorial before your eyes*; *Pagninus, bandages before the eyes*. Some Rabbins ſay, that *totaphot* ſignifies a *looking-glaſs*; and ſeveral learned men pretend, *Oleaſt. Munſt. Mayer. Grot. &c.* that in *Egyptian* it ſignifies *ſpectacles*. *Scaliger* and *Lightfoot*, *Hor. Heb. in Matthew* xxiii. explain it by *amuleta*, phylacteries, preſervatives: *Samuel Petit*, *Var. Lect.* cap. 20. טוטפות, *pudenda è luto effermata:* in the *Septuagint* he reads Αξὰ λευτα, from ἀξα, *duſt*, and λευτα, *pudenda*, inſtead of Ἀσάλευτα, as we read it, *i. e.* obſcene figures that the Pagans carried about them by way of preſervative. St. *Jerom* imagined, they were rolls of parchment that were moveable before, or between, the eyes of the *Jews*. Deut. vi. 8. *Movebuntur ante oculos tuos:* And chap. xi. 18. *Inter oculos veſtros collocate:* And Exod. xiii. 16. *Quaſi appenſum quid*. And in his commentary on St. Matth. xxiii. though he quotes the *Septuagint*, who tranſlate *totaphoth* by *immoveable things*, yet he does not omit to obſerve, that the *Phariſees* explained the words of *Moſes* too literally, and wrote the decalogue on ſlips of parchment, folded them up, put them upon their foreheads, and made as it were a crown of them, which was in motion upon their eyes. He takes notice, that the *Jews* of *India*, *Babylonia*, and *Perſia*, ſtill retained this cuſtom in his time: and thoſe that wore theſe rolls were eſteemed as the moſt devout. *Vide* PHYLACTERIES, TEPHILIM.

I ſhould think that the word *totaphoth* ſignifies pendants, worn upon the forehead, and hanging down between the eyes. See Gen. xxiv. 22. And that *Moſes* requires that the law of God ſhould be always preſent to the minds of the *Iſraelites*, as thoſe ornaments for the forehead were always before the eyes of thoſe who wore them. The word *totaphoth* might, perhaps, be *Egyptian*. I obſerve, in moſt of the figures of prieſts, repreſented in the pictures of *Iſis*, a little ornament raiſed upon the forehead, fixed to their bonnet. This ornament does not ſeem to be flowing on the forehead, but like a leaf turned up. By the words of *Moſes*, it ſhould be an ornament peculiar to men, becauſe he exhorts men not to forget the commandments of God, and not to loſe ſight of them, no more than they did of the *totaphoth*, which they hung on their foreheads. *Vide* Plate of "PRIEST'S DRESSES, No. CCXXXVI. page 136.

TOUCHING, *Tangere*, *Of the fruit of the tree which is in the midſt of the garden, God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die*. Gen. iii. 3. To touch a woman, Gen. xx. 6. *Non permiſi ut tangeres eum*. And St. *Paul, Bonum eſt homini mulierim non tangere:* 1 Cor. vii. 1. It is beſt for a man to live in a ſtate of continence. Iſai. lii. 11. Do not touch, or eat, any thing unclean. The touching of unclean things defiled thoſe who were clean, and the touching of holy things defiled thoſe who were unclean, or who were not qualified to touch them. See Lev. v. 2, 3. vi. 18, 27, &c. God forbids to build an altar to him of ſuch ſtones, as had been touched by an iron tool. Deut. xxvii. 5. Joſh. viii. 31.

To touch, is alſo uſed for *to puniſh*, or *to put to death*. *We ſhall know that it is not his hand that ſmote us*, that ſent this misfortune upon us; 1 Sam. vi. 9. *Touch not my anointed*; 1 Chron. xvi. 22. Pſalm cv. 15. And in *Job* i. 11. *Touch all which he poſſeſſes*. And in *Wiſdom* iii. 1. *The pangs of death do not touch them*. And Wiſd. xviii. 20. *Tetigit & juſtos tentatio mortis*. Even the juſt themſelves, the *Iſraelites*, were ſtruck with death.

God touches the heart of thoſe in whom he inſpires ſentiments of converſion, and repentance, Jerem. iv. 18. 1 Sam. x. 26. God himſelf is touched with repentance and grief, Gen. vi. 6. *Tactus dolore cordis intrinſecus:* or rather, he acts as if he really repented.

Jeſus Chriſt upbraids the *Phariſees* with refuſing ſo much as to touch with their finger, thoſe burdens which they laid upon others; Luke xi. 46. And God ſays, that the wicked *Iſraelites* do not ſtay to be purified from their firſt murders, before they commit freſh ones, Hoſ. iv. 2. *Blood toucheth blood*.

To touch the feet, is put for ſupplicating. See Exod. iv. 25. 2 Kings iv. 27, 37.

TOWER, *Turris*; in *Greek* πυργος, *Pyrgos*; in *Hebrew*, *Migdol*. See MIGDOL.

The Tower of *Strato*. See STRATO.

The Tower of *Siloam* was probably near the fountain of that name, eaſt of *Jeruſalem*. *Vide* SILOAM.

The Tower of the Flock, or the Tower of *Ader*. *Vide* ADER. It is ſaid this tower was in the neighbourhood of *Bethlehem*, Gen. xxxv. 21. and that the ſhepherds, to whom the angel revealed the birth of our Saviour, were near this tower, where afterwards a church was built. Luke ii. 8, 15. *Hieron. Ep.* 27. Many interpreters aſſert, that this paſſage of *Micah*, *And thou tower of the flock, the ſtrong hold of the daughter of Zion*, ſtood for the city of *Bethlehem*; others maintain, that the prophet intended the city of *Jeruſalem*.

The Tower of the Watchmen, 2 Kings xvii. 9. xviii. 8. We often find this form of ſpeaking in the Scripture. *From the tower of the watchmen to the fenced city*, to expreſs in general all the places [ſtructures] of a country, from the leaſt to the greateſt. A tower of watchmen, or of ſhepherds, ſtood alone in the midſt of a plain, to lodge ſhepherds and herdſmen, who looked after the flocks, or to place watchmen in. King *Uzziah* cauſed ſeveral towers to be built for the ſhepherds in the deſart; and made many ciſterns there, becauſe he had a great number of flocks; 2 Chron. xxvi. 10. The Tower of the Flock mentioned before, and that which *Iſaiah*, v. 2. notices, which was built in the midſt of a vineyard, were of the ſame kind. *Vide* Plate of AGRICULTURE, and FRAGMENT, No. page

Scripture ſpeaks of the Tower of *Phanuel*, of that of *Succoth*, of *Shechem*, and others, which were a kind of citadels and fortreſſes to theſe cities. The Tower of *Babel* was alſo as it were the fortreſs of *Babylon*. *Faciamus Civitatem & Turrim*, Gen. xi. 4, 5. St. *Jerom* obſerves, *ad Princ.* that the *Septuagint* often uſe the *Greek* word *baris*, which is a word proper to *Paleſtine*, where they called by this name houſes that were ſhut up on all ſides, and conſtructed in the manner of towers. And this is probably what he would expreſs in 2 Chron. xvii. 12. when he ſays, *Jehoſhaphat* built in *Judah* houſes in the form of towers. *Ædificavit in Judah domos ad inſtar turrium.* The *Hebrew* has *Biranioth*, which comes from the *Chaldee bira*, a palace. *Vide* BARIS.

Mention is alſo made of ſeveral towers in the city of *Jeruſalem*; of which the true ſituation is little known. We ſhall not venture to determine here any thing of them.

Ezekiel, in two places, xxix. 10. xxx. 6. ſpeaks of the Tower of *Syene*: *Heb.* בירניות *Biranioth*, *A turre Syenes, uſque ad terminos Æthiopiæ.* But we have ſhewn, under the article SYENE, that the *Hebrew* ought to be tranſlated, from *Migdol*, or *Magdolum*, a city in the Lower *Egypt*, to the city of *Syene*, which is at the extremity of Upper *Egypt*, on the frontiers of *Ethiopia*.

The Tower of Babel. See BABEL. The *Septuagint* read in *Iſaiah* x. 9. Οὐκ ἔλαβον τὴν χώραν τὴν ἐπάνω Βαβυλῶνος, καὶ Καλάνης ὁ πύργος ᾠκοδομήθη, Did not I take the country which is above *Babylon*, and *Chalaneh*, where the tower was built?—The *Greek* fathers, who uſed this verſion, and thought it agreeable to the *Hebrew*, were really perſuaded that this famous tower was built above *Babylon*, and that *Chalaneh* was the place where it was raiſed. But the *Hebrew* text implies, Is not *Calaneh* as *Carchemiſh*, *Hamath* as *Arpad*, and *Samaria* as *Damaſcus*? *i. e.* Have not I ſubdued all theſe cities?

The Tower of Shechem, Judg. ix. 46, &c. This tower was as a citadel, or fortreſs, ſtanding on higher ground than the reſt of the city, and capacious enough to receive above a thouſand perſons. After *Abimelech* had taken and razed the city of *Shechem*, he endeavoured alſo to take this tower, to which the inhabitants had retired; but as he could not take it, becauſe it was extremely ſtrong, he reſolved to ſet it on fire; whereby all who had taken refuge in the tower, either periſhed in the flames, or were ſtifled by the ſmoke.

TRACONITIS, Τραχωνίτις, *rough*, *ſtrong*; from the *Greek* τραχὺς.

TRACHONITIS, *Trachonite*, or *Drachonite*. St. *Luke*, iii. 1, ſpeaks of *Trachonitis*: he ſays, that in the fifteenth year of *Tiberius*, *Philip*, ſon of *Herod* the Great, was Tetrarch of *Iturea*, and of *Trachonitis*. This province had *Arabia Deſerta* eaſt, *Batanea* weſt, *Iturea* ſouth, and the country of *Damaſcus* north. *Trachonitis* is often aſcribed to *Arabia*; to which it rather belongs than to *Paleſtine*. *Joſephus*, *Antiq.* lib. i. cap. 7, ſays, it is ſituate between *Paleſtine* and *Cœlo-Syria*, and was peopled by *Huſh*, or *Chuſh*, the ſon of *Aram*. The road to *Trachonitis* lay toward the lake *Phiala*, where were the ſources of the *Jordan*. This province was full of rocks, which ſerved to harbour a great number of thieves and robbers, who often found employment for *Herod* the Great, as may be ſeen in *Joſephus*. *Euſebius* ſays, *in loc. voce Kanath*, that the tribe of *Manaſſeh* extended into *Trachonitis*, towards *Boſtra*; and elſewhere, that *Iturea* penetrated alſo into *Trachonitis*, and into the deſart

deſart near *Boſtra*. St. *Jerom* ſays, that *Trachonitis* is beyond *Boſtra*, inclining toward *Damaſcus*. *Strabo* ſpeaks of two mountains called *Trachones*, which were above *Damaſcus*, towards *Arabia* and *Iturea*, where are ſteep mountains with caves in them, that would afford retreats to a thouſand men.

TRADITION, is a ſentiment, cuſtom, &c. not written in the holy books, but delivered down by ſucceſſion, and, as it were, from hand to hand.

The *Jews* did not commit their traditions to writing, before their wars againſt the *Romans*, firſt under *Veſpaſian*, afterwards, under *Adrian* and *Severus*. Then the Rabbin *Judas*, ſurnamed the Holy, compoſed the *Miſhna*; *i. e.* the ſecond law; which is the moſt ancient collection of *Jewiſh* traditions. To this were added the *Gemara* of *Jeruſalem*, and that of *Babylon*, which, together with the *Miſhna*, form the *Talmud* of *Jeruſalem*; and that of *Babylon*; which are as the ſupplement and the explication of the *Miſhna*, or of the principal code of their traditions. *Vide* MISHNA, TALMUD.

Jeſus Chriſt, in the *Goſpel*, often declared againſt the falſe traditions of the *Phariſees*. He reproached them with preferring theſe traditions to the law itſelf; for the obſervation of which they even violated the commandments of God. Mark vii. 7, 8, 9, 10, *&c.* Matth. xv. 1, 2, 3, 4, *&c.* *For, laying aſide the commandment of God, ye hold the tradition of men.*——*Full well ye reject the commandment of God, that ye may keep your own tradition.* He gives ſeveral examples of their falſifications of the law, of their ſuperſtitious adherence to vain obſervances, while they neglected eſſential things. However, the *Phariſees* and *Jews* have not abated their ſupercilious zeal for the traditions of their fathers; and thoſe who have not a blind reſpect for them, or do not pay unlimited ſubmiſſion to them, are looked upon as heretics. Witneſs, the *Caraites*, who adhere to the text of Scripture, and who admit of no traditions, but ſuch as are found agreeable to the words and intention of the lawgiver.

The *Jews* call their traditions *The Oral Law*, pretending that God delivered them to *Moſes*, by word of mouth on mount *Sinai*, when he gave him the written law; that this lawgiver taught and committed them to the elders of the people, as a truſt, which they were to convey down to their ſucceſſors; and ſo on. Through this channel the *Jews* pretend to have received all their traditions, which are read at this day in the *Talmuds:* and from hence proceeds that extravagant veneration they have for them; which is carried ſo far, as to make them prefer theſe before the moſt expreſs texts of Scripture.

The *Chriſtians* alſo had their traditions, which they received from *Jeſus Chriſt*, or his apoſtles. St. *Paul*, 2 *Theſſalonians* ii. 15. ſays, *Therefore, brethren, ſtand faſt, and hold the traditions which ye have been taught, whether by word, or by our epiſtle.* The ancient fathers acknowledged the truth and authority of the apoſtolical traditions, as well written as not. *Vide Iren*, lib. iii. *contra Hæreſ.* cap. 3, 4. *Tertull. de corona militis*, cap. 3. *Baſil. ad Amphiloch. de ſpiritu ſancto.* cap. 29. *Chryſoſt. in* 2 *Theſſal.* ii. *Epiphan. Hæreſ.* 61. *Auguſt. Ep. olim* 118. *nunc* 54. *ad Januar.* But they have not pretended that we muſt blindly receive as apoſtolical traditions all that may be put upon us as ſuch. Reaſon and diſcretion teach us to diſtinguiſh the true from the falſe: we are obliged to admit of none, but ſuch as are approved of and authorized, by general conſent in the church.

TRAGELAPHUS, אקו, *Heb. akko;* from the *Greek* τράγος, *a goat*, and ελαφὼν, *a ſtag.*

TRANSFIGURATION. After our Saviour had enquired of his diſciples, what men thought of him? and, what they themſelves thought of him? St. *Peter* anſwered, that he was the Son of the living God. Then *Jeſus Chriſt* began to ſpeak of his paſſion, which was at hand, Matth. xvi. 28. adding, *Verily, I ſay unto you, there be ſome ſtanding here, which ſhall not taſte of death, till they ſee the ſon of man coming in his kingdom.* Six days after this promiſe, [Matth. xvii. 1. ſays ſix days; but Luke ix. 28. mentions eight days; probably becauſe he counted incluſively, reckoning the day of the promiſe, and the day of the execution: whereas the other evangeliſt had regard only to the ſix intermediate days. One evangeliſt alſo ſays *about* eight days—the other, *after* ſix days.] *Jeſus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart, and was transfigured before them, and his face did ſhine as the ſun, and his raiment was white as the light: and behold there appeared unto them Moſes and Elias talking with him.*

The ſubject of their converſation, ſays St. *Luke*, was the expected ſufferings and death of *Jeſus* at *Jeruſalem.*

We conceive that this transfiguration happened in the night; and from hence proceeded the ſleep, which oppreſſed the apoſtles. Moreover, St. *Luke* obſerves that the *next day* they came down from the mountain. Luke ix. 37. Therefore they

they had paſſed the preceding night there. The chief deſign of the Son of God in this transfiguration, was, according to the fathers, to fulfil his promiſe made ſome days before that he would let ſome of his diſciples ſee a glimpſe of his glory before their death; and to fortify them againſt the ſcandal of the croſs, by giving them this convincing proof that he was the *Meſſiah*. It is obſerved, with great reaſon, that the condition in which *Jeſus Chriſt* appeared among men, humble, weak, poor, deſpiſed, was a true and continual transfiguration; whereas the transfiguration itſelf, in which he ſhewed himſelf in the real ſplendor of his glory, was his true and natural condition.

It is the common opinion of interpreters, that this transfiguration occurred upon mount *Tabor*: but this opinion is attended with great difficulties. *Vide* TABOR.

As to the appearing of *Moſes* and *Elias*, it is aſked, how could the apoſtles know them? It is anſwered, that *Jeſus Chriſt* might call them by their names; or, he might tell his apoſtles ſo afterwards. Or, the apoſtles might know them by pictures, or deſcriptions, received from their anceſtors: for it cannot be doubted but that among the *Jews* there was a certain tradition of theſe matters, as there is in the *Chriſtian* church, concerning the likeneſs, for inſtance, of St. *Peter*, or St. *Paul*.

The fathers obſerve in this manifeſtation, that the law, repreſented by *Moſes*, and the prophets, repreſented by *Elias*, gave teſtimony to our Saviour. It is is believed that *Moſes* was raiſed from the dead on this occaſion: as for *Elias*, he did not die; and he came from the place where he now is, a place unknown to men, to appear on the mountain of transfiguration. Some have thought that theſe two holy perſons did not appear in reality, but in figure only.

TRANSMIGRATIONS. See CAPTIVITIES. Great difficulties are ſtarted concerning the country whither the ten tribes of *Iſrael* were tranſplanted. Scripture informs us, 2 Kings xv. 29. 1 Chron. v. 26. that *Tiglath-Pilneſer* carried away *Naphthali*, *Reuben*, *Gad*, and the half tribe of *Manaſſeh*, from beyond *Jordan*, to *Halah*, to *Habor*, and to *Hara*, A. M. 3264. About twenty years after, in 3283, when *Salmanaſſer* took *Samaria*, he carried off the reſt of *Iſrael* into *Aſſyria*, to *Halah*, to *Habor*, on the river *Gozan*, and into the cities of the *Medes*. 2 Kings xvii. 6. xviii. 10.

Lahela and *Halah* are certainly the ſame, and probably denote the land of *Havilah*, or *Cholchis*. *Habor*, or *Chabor*, is the river *Chaboras*, and the country watered by it. *Gozan*, or *Gauzan*, is the name of the province through which the river *Chaboras* flows, according to 2 Kings xviii. 10. *In Habor fluviis Gozan*; and xvii. 6. *In Habor juxta fluvium Gozan*. There is alſo a diſtrict in *Media*, called *Gauzan*, between the rivers *Cyrus* and *Cambyſes*. *Benjamin* of *Tudela* places *Gozan* in *Media*, four days journey from *Hemdam*. By *Gozan* the *Jews* underſtand the river *Sabbaticus*, which does not run on the Sabbath-day; but on this day is ſurrounded by fire, ſo as not to be paſſable.

Hara, or *Ara*, is in *Media*. This is probably the province of the *Areans*, known to the ancient geographers. *Benjamin* of *Tudela* aſſures us, that there were in *Media* fifty cities peopled by *Iſraelites*. We ſee by *Tobit* i. 11, 16. ii. 7. v. 8. that there were *Iſraelites* at *Nineveh*, at *Rages* in *Media*, at *Shuſhan*, or *Suſa*, and at *Ecbatana*. In our Saviour's time there were *Iſraelites* ſcattered through the provinces of the *Eaſt*, Acts ii. 9, 10, 11. *Perſia*, *Media*, the country of *Elam*, *Meſopotamia*, *Cappadocia*, *Pontus*, *Aſia*, *Phrygia*, *Pamphilia*, *Egypt*, *Cyrenaica*, the iſland of *Crete*, and *Arabia*. St. *James*, i. 1. writes to the twelve tribes that were diſperſed. *Philo*, *legat ad Caium*. places the *Jews* in great numbers throughout the *Eaſt*, under the empire of the *Perſians*. *Joſephus*, *Antiq.* lib. xi. cap. 5, ſpeaking of the ten tribes, ſays, that in his time they were ſtill in great multitudes beyond the *Euphrates*. And St. *Jerom*, *in Ezech.* xxiii. aſſures us, that even in his time the ten tribes were ſtill in captivity, in the mountains and cities of *Media*.

The ſecond book of *Eſdras* xiii. 41, *&c.* advances a notion, that the *Iſraelites* carried captive by *Salmanaſſer*, reſolved upon withdrawing from among the nations, that they might ſerve God with greater liberty; and that for this purpoſe they paſſed over the *Euphrates*, God having opened the channel of this river, by a miracle in their favour, like that when he gave the *Hebrews* paſſage over the *Jordan*, under *Joſhua*. They marched a year and a half before they arrived at the place they intended. At laſt they ſettled at *Arzeret*, where they are to remain to the latter ages, and then the Almighty will recall them, and again open a paſſage for them through the *Euphrates*.

But where is this country of *Arzeret?* The *Hebrews* themſelves do not know it. *Joſeph Ben-Gorion* ſays, that when *Alexander* the Great would have paſſed over the dark mountains which ſeparate the country of the *Iſraelites* from the

the other nations, he was prevented by a voice which cried to him, *Take care that you enter not into the Houſe of God.* *Benjamin* of *Tudela* reports, that after a journey of one and twenty days, as he travelled towards the *North*, he arrived at the kingdom of the *Rechabites*, the extent of which was ſixteen days journey. Of the cities of this kingdom he relates many particulars, but does not ſay that this was the kingdom of *Arzereth*.

Menaſſeh Ben-Iſrael pretends, in *La Eſperança di Iſrael*, that the *Iſraelites* of the ten tribes retired ſoon into *Tartary*, from whence ſeveral of them paſſed into *America*; which opinion is not peculiar to him. Many learned men have thought, (*Philip. Mornay de verit. Relig. Chriſt.* cap. 26. *Geneb. Chronic. Religions du Monde*, tom. ii. *Vide Grot. de Origin. Gent. Americ.*) that the ten tribes were in *Tartary*; from whence they have ſpread into *Ruſſia*, *Moſcovy*, *Poland*, *Lithuania*, where they are in greater numbers than in any other places of *Europe*. The *Tartars* have preſerved ſeveral *Jewiſh* cuſtoms. They eat no ſwines-fleſh, are circumciſed at nine years old, obſerve the *Levitical* law, which requires that the brother ſhall marry his brother's wife, if he dies without children. *Davity* relates, *Etats du Turc en Aſie*, p. 124, 168. that the king of *Thabor* in *Tartary* came into *France* in the reign of *Francis* I. and propoſed to this prince to become a *Jew*. He made the ſame propoſal to ſeveral other princes of *Europe*, who received it with contempt.

It is believed that ſeveral *Jews* paſſed from *Tartary* into *China*.

As to that opinion which ſuppoſes the *Iſraelites* of the ten tribes, at leaſt a part of them, to have paſſed into *America*, the foundation of it is this: *Monteſini*, in his relation addreſſed to *Manaſſeh Ben-Iſrael*, ſays, that he found many *Iſraelites* concealed behind the mountains *Cordilleron* [*Cordilleras*], which are upon the confines of *Chilly* [*Chili*] in *Armenia*, [*South America.*] He adds, that when he advanced farther into this country, he arrived at the banks of a river, and a ſignal being given, he ſaw people appear who pronounced in *Hebrew* thoſe words of *Deuteronomy*, *Hear, O Iſrael, the Lord thy God is the only Lord.* They held *Abraham*, *Iſaac*, and *Jacob*, to have been their progenitors, and pretended to be of the poſterity of *Reuben*. They ſaid they had been brought into this country by the particular and miraculous providence of God; that at the inſtigation of the *Magi*, the *Indians* had three times waged war againſt them, but that the *Iſraelites* had always been victorious. That at laſt the *Magi* having eſcaped the ſlaughter, declared that the God of *Iſrael* was the only true God, and that at the conſummation of ages the *Iſraelites* ſhould become maſters of the world.

This relation of *Monteſini* deceived *Manaſſeh*, who thereupon compoſed his treatiſe called, *The Hope of Iſrael.* In this he maintains, that *Aſia* and *America* were heretofore but one continent, which God divided at the ſtreights of *Anian:* that it was before this ſeparation the *Iſraelites* paſſed thither, and fixed themſelves there, notwithſtanding the oppoſition of the inhabitants of the country. He ſupports this opinion from thoſe words of Scripture; Iſai. li. 5. *The iſles ſhall wait upon me, and on mine arm ſhall they truſt.* And Iſai. xlii. 4. *The iſles ſhall wait for his law.* It was *America*, ſays *Manaſſeh*, that the prophet *Iſaiah* meant by the word *iſles* in theſe paſſages.

Sir *William Penn*, in his letter concerning the ſtate of the dominions of the *Engliſh* in *America*, is perſuaded, that the *Americans* originally were derived from the *Hebrews*. Their countenances, eſpecially thoſe of their children, have ſo exact a reſemblance to thoſe of the *Jews*, that in looking upon them any one would think that they ſaw the *Jews* themſelves. Their eyes are ſmall and black: they reckon by moons: they offer up their firſt-fruits: their altars are ſaid to be compoſed of twelve ſtones: their mournings continue for a year: their women obſerve the ſame cuſtoms as the *Jeweſſes:* their language is maſculine, ſhort, cloſe, energetical; one word ſerves inſtead of three, the reſt being ſupplied by the hearers.

Others add, that the *Mexicans* receive circumciſion; that giants have been ſeen heretofore in this country; that the *Americans* have ſome notion of the deluge, and of the paſſage over the *Red* ſea: that in ſome places of *Peru* they kill a white lamb, the blood of which they mingle with meal, and diſtribute it to the people, who with this blood make a token over the doors of their houſes. Some of them believe a reſurrection; they keep up a perpetual fire in honour of their gods; obſerve a year of jubilee at the end of fifty years, and a ſabbath every week. Theſe marks of conformity between the *Americans* and the *Iſraelites*, and many other that have been taken notice of, cannot be merely caſual. It muſt therefore be acknowledged, that the *Iſraelites* penetrated as far as *America*, either by *China*, or ſome other way.

There

There are ſome *Jews* who ſuppoſe them to have paſſed thither even from *Spain* or *France*, and who underſtand thoſe words of *Obadiah*, verſe 20, to allude to this paſſage. *Vide* SOPHARAD, BOSPHORUS.

But when we conſider theſe proofs with a little attention, and examine the facts advanced as foundations of this opinion, we ſhall find that a great part of theſe characters are falſe, that others are doubtful, and others equivocal. If we obſerve among the *Americans* ſome footſteps of *Judaiſm*, we may alſo obſerve ſome marks of *Chriſtianity* too; but more eſpecially a declared open *Paganiſm* and idolatry. So that nothing can be reaſonably concluded about the original of the *Americans*, either as proceeding from the *Jews* or *Chriſtians*.

It has been ſaid a long time ago, that the ten tribes, at leaſt a part of them, are ſettled in *Ethiopia*. It is thought that at, and after, the time of *Solomon* many of them followed the queen of *Sheba*. The Rabbi *Eliezer* tells us, *Vide Bartolocci Bibl. Rabbin.* tom. i. p. 129. that in the time of *Jeroboam*, the tribe of *Dan* went into this country, and that the tribes of *Naphthali*, of *Gad*, of *Aſher*, and of *Moſes*, went thither ſome time after. The tribe of *Moſes*, (of which tribe Scripture mentions nothing) according to him, was idolatrous: But being converted, they built themſelves palaces in the land of their ſettlement. Theſe tribes united together, and had a powerful monarch of their own nation, who could bring into the field, ſixſcore thouſand horſe, and an hundred thouſand foot. But what we may be certain of is, that in *Ethiopia* there are many *Jews*, that they are brave and warlike, and that ſome of them have been powerful enough. In the middle of the laſt age one of them ſet himſelf up for king of a little mountainous country, which was of very difficult acceſs; as we are informed by the two ambaſſadors of the king of *Ethiopia*, whom Mr. *Bernier* ſaw at the court of the great *Mogul*. *Bernier*, *Voiage de Cachemire*, lib. 4. Theſe *Jews* pretend to be deſcended from *Judah*, and there is no proof of their deſcent from thoſe other tribes. [Mr. BRUCE confirms this.]

Olaus Rudbek, ſon of the famous Mr. *Rudbek*, author of the *Atlantica*, in his *Laponia illuſtrata*, pretends that we muſt not expect to find the remains of the ten tribes of *Iſrael* either in *Aſia*, or in *Africa*, and much leſs in *America*; but in the utmoſt northern climes, even in his own country of *Lapland*. Theſe ſurmiſes he ſupports by ſome general probabilities, and by the conformity between the manners and ceremonies of the *Laplanders* and thoſe of the *Jews*. But, upon this foundation, there can be no country in the world in which the *Jews*, and the ten tribes, may not be found.

Certain it is, firſt, that there is no place of the earth known to us, where the ten tribes can be found united, and making but one people: Secondly, that there are but few countries where there are not *Jews* and *Iſraelites*, and conſequently ſome traces of their religion: Thirdly, that a great number of the captive *Iſraelites* returned into their own country during the times of the rule of the *Perſians* and *Greeks*: Fourthly, that the tribes of *Judah* and *Benjamin*, and the ten tribes of *Iſrael*, are at preſent ſo blended together, that it is hardly poſſible to diſtinguiſh them, and therefore a needleſs thing to give ourſelves trouble in ſeeking the ten tribes in any part of the world. See CAPTIVITY, *&c.* [Sir W. JONES has lately hinted at their ſettlement toward *India*, which is very probable.]

TREASURE, in *Latin* and *Greek* Θησαύρος, *Theſaurus*; in *Hebrew*, אוצר *Ozer*. The *Hebrew* word, ſignifies any thing collected together; proviſions, magazines. So, a treaſure of corn, of wine, of oil; treaſures of gold, ſilver, braſs; treaſures of ſilver in money. Snow, winds, hail, rain, waters, are in the treaſuries of God: *He bringeth the wind out of his treaſuries*, Pſal. cxxxv. 7. Jerem. li. 16. We ſay alſo, a treaſure of good works, treaſures of iniquity; to lay up treaſures in heaven, to bring forth good or evil out of the treaſures of ones heart. The wiſemen opened their treaſures, *i. e.* their pacquets, or bundles, to offer preſents to our Saviour. *Joſeph* told his brethren, when they found their money returned in their ſacks, that God had given them treaſures. Gen. xliii 23. The treaſures of the houſe of God, whether in ſilver, corn, wine, or oil, were under the care of the *Levites*, the porters, or doorkeepers, of the temple. The kings of *Judah* had alſo keepers of their treaſures, both in city and country; 1 Chron. xxvii. 25. 2 Chron. xxxii. 27, *&c.* and the places where theſe magazines were laid up were called treaſure-cities. *Pharaoh* compelled the *Hebrews* to build him *treaſure-cities*, or magazines: Exod. i. 11. ערי מסכנות *Urbes Tabernaculorum*, ſays the Vulgate; but the beſt interpreters tranſlate the *Hebrew* by *treaſure*. This word is often uſed to expreſs any thing whatever in great abundance. Coloſ. ii. 3. *In Jeſus Chriſt are hid all the treaſures of wiſdom and knowledge.* The *wiſeman* ſays, that wiſdom contains in its treaſuries underſtanding, the knowledge of religion,

gion, &c. And St. *Paul*, Rom. ii. 5. you heap up to yourſelf a treaſure of wrath againſt the day of wrath, &c. The prophet *Amos* ſays, iii. 10. they treaſure up iniquity, they lay up iniquity as it were in a ſtore-houſe; which will bring them a thouſand calamities.

The treaſures of impiety or iniquity, Prov. x. 2. expreſs ill-got riches. The treaſures of iniquity, ſays the *wiſeman*, will bring no profit; in the ſame ſenſe *Chriſt* calls the riches of iniquity *Mammona iniquitatis*, an eſtate wickedly acquired.

Goſpel faith is the treaſure of the juſt; but St. *Paul* ſays, 2 Cor. iv. 7. *We have this treaſure in earthen veſſels*. *Iſaiah* ſays of a good man, Iſa. xxxiii. 6. *the fear of the Lord is his treaſure*. The *wiſeman* ſays, Ecclus. xxix. 11. *Lay up thy treaſure, according to the commandment of the moſt high, and it will bring thee more profit than gold*. Our Saviour tells us, Matth. xii. 35. *A good man, out of the good treaſure of his heart, bringeth forth good things; and an evil man, out of the evil treaſure, bringeth forth evil things*. Nothing can proceed from us, but what is within us, whether good or evil.

Under the name of treaſure, is often underſtood ſome ſecret, unknown, and precious thing. Deut. xxviii. 12. *The Lord ſhall open unto thee his good treaſure, the heaven, to give the rain unto thy land, in his due ſeaſon*. The terrible effects of the vengeance of the Lord, *Is not this laid up in the ſtore with me, and ſealed up among my treaſures? Job* aſks, Have you penetrated into the treaſuries of the ſnow, and have you ſeen the treaſures of the hail? All theſe things are unknown to mortals; God keeps them concealed in his treaſuries.

TREES. There is hardly any thing leſs certain in Scripture, than the *Hebrew* names of plants and trees. We ſhall not attempt to enumerate them here, but rather, as occaſions offer, ſhall ſpeak of the chief of them mentioned in Scripture.

When the *Jews* had planted a vine, or fruit-tree, they were not allowed to eat the fruit, for the firſt three years: They offered to God that of the fourth year, and afterwards might uſe whatever thoſe trees produced. Levit. xix. 23. The fruit of the three firſt years was accounted unclean: Scripture ſays, that for theſe three years they gave a ſort of circumciſion to the trees: *Auferetis præputia eorum?* After this they became common. They *profaned* (as it were) their trees, after they had offered the firſt-fruits to the Lord.

TREE *of life*: this was a tree planted in the midſt of *Paradiſe*; whoſe fruit had the power of preſerving the life of *Adam*, if he had continued obedient to the commands of God: But this tree of life became to him a tree of death, becauſe of his infidelity and diſobedience.

TREE *of the knowledge of good and evil*. This was was alſo planted in the midſt of paradiſe, and *Adam* was forbid to touch it on pain of death, *Gen.* ii. 17. It is diſputed, whether the tree of life, and that of the knowledge of good and evil, might be the ſame tree? Opinions are divided hereupon: But that opinion which makes them diſtinct, ſeems the moſt probable.

Theſe reaſons are generally alledged, for and againſt the opinion which ſuppoſes them to be two different trees. Gen. ii. 9. *Moſes* ſays, that God planted the garden of *Eden*, and put therein all ſorts of good trees, particularly the tree of life in the midſt of the garden, as alſo the tree of the knowledge of good and evil. And when he placed *Adam* in paradiſe, he ſaid to him, *Of every tree of the garden thou mayeſt freely eat; but of the tree of the knowledge of good and evil, thou ſhalt not eat of it; for in the day that thou eateſt thereof, thou ſhalt ſurely die*. And when the ſerpent tempted *Eve*, he ſaid to her, *Yea, hath God ſaid, ye ſhall not eat of every tree of the garden? Eve* anſwered, God hath permitted us to eat of the fruits of paradiſe, *but of the fruit of the tree which is in the midſt of the garden, God hath ſaid, ye ſhall not eat of it, neither ſhall ye touch it, leſt ye die*. To which the ſerpent replied, *Ye ſhall not ſurely die; for God doth know, that in the day ye eat thereof, then your eyes ſhall be opened, and ye ſhall be as gods, knowing good and evil*. And after *Adam* and *Eve* had tranſgreſſed the commands of God, he drove them out of paradiſe, ſaying to them, *Behold, the man is become as one of us, to know good and evil. And now, leſt he put forth his hand, and take alſo of the tree of life, and eat, and live for ever, therefore the Lord ſent him forth from the garden of Eden*.

From all theſe paſſages it may be concluded in favour of one tree only, whoſe uſe was forbid to *Adam*; *Firſt*, there can be no neceſſity of admitting two; the ſame fruit that could prolong *Adam*'s life, might alſo communicate knowledge. *Secondly*, the text of *Moſes* may very well be underſtood of one tree: "God planted the tree of life, OR the tree of knowledge." Frequently in the *Hebrew* the conjunction *and* is equivalent to the disjunctive *or*; in like manner, *leſt he put forth his hand, and take*

take alſo of the tree of life, and live for ever, may be explained in the ſame ſenſe: Leſt he ſhould return to it again, to obtain life alſo; as he has already eat of it in order to obtain knowledge. *Thirdly*, the tempter plainly aſcribes to the ſame tree, the fruit of life, and the fruit of knowledge: *Ye ſhall not ſurely die; for God doth know, that in the day ye eat thereof, ye ſhall know good and evil.* He confirms them againſt the apprehenſions of death, and aſſures them of knowledge; by their eating the forbidden fruit.

But the contrary opinion ſeems to have a better foundation in the letter of the text. *Moſes* plainly diſtinguiſhes theſe two trees, the tree of life, and the tree of knowledge; why then, ſhould we confound them without neceſſity? Life and knowledge are very different effects; why ſhould they be produced by one and the ſame fruit:—was it too much to forbid *Adam* the uſe of two trees? The diſcourſe of God with *Adam* after his fall, ſeems to be expreſs, for a diſtinction of two trees: *Leſt he take alſo of the tree of life, and eat, and live for ever.* As if he had ſaid, he has already taſted of the fruit of knowledge, he muſt be drove away from the fruit of life, leſt he ſhould take of that alſo. The tempter indeed aſſures *Eve* and *Adam* againſt the fear of death; but he only offers them the fruit of knowledge, telling them, that as ſoon as they had taſted of it, they ſhould have the knowledge of Gods. Hence, after their ſin, it is ſaid, their eyes were opened. Theſe reaſons incline us to prefer this opinion, inſtead of the former, which we had eſpouſed. See St. *Auſtin*, lib. vi. cap. 30. of his imperfect work againſt *Julian*.

It is enquired, of what nature was the forbidden fruit? Some have thought it was wheat, others the vine, *Rabb. in Sanhedrin.* fol. 70. *Bemidbar. Rabb.* fol. 170, & 238. others, the fig-tree, *Theodor. apud Theodoret. qu.* 28. *in Geneſ. Iſidor. Peluſ.* lib. 1. ep. 2. others the cherry-tree, others the apple-tree. This laſt ſentiment has prevailed, though no better founded than the reſt. However, they quote this paſſage of *Canticles* viii. 5. "I awakened you under the apple-tree; there your mother loſt her innocence;" as if *Solomon* had here intended to ſpeak of the fall of the firſt woman. We read this paſſage thus in our tranſlation: *I raiſed thee up under the apple-tree, there thy mother brought thee forth; there ſhe brought thee forth that bare thee.*

Many of the ancients conſidered this whole relation of *Moſes* as figurative: and were of opinion, that this account could only be underſtood as an allegory. St. *Auſtin* thought, *de Geneſ. ad liter.* lib. viii. cap. 5. & lib. ii. *de pecat. mentis.* cap. 21. that the virtue of the tree of life, and that of the knowledge of good and evil, were ſupernatural and miraculous. Others have thought, that this virtue was natural to them. *Joſeph. Antiq.* lib. 1. cap. 1. *Bonavent. in* 2. *Sent. diſt.* 19. *Strab. in Geneſ. Hug. Victor Abulens. alii paſſim.* According to *Philo*, *de opificio mundi*, p. 35. the tree of life repreſents piety, and the tree of knowledge, prudence. God is the foundation of theſe virtues. The Rabbins tell us very incredible and ridiculous ſtories concerning the tree of life: that it was of a prodigious ſize, and all the waters of the earth guſhed out at its foot: that one could hardly go round it in five hundred years. Perhaps all this is allegorical; but the ſecret meaning is hardly worth the trouble of penetrating into. *Baſnage*, Hiſt. of the *Jews*, lib. vi. cap. 12. art. 18.

TRES TABERNÆ, Τρεῖς τάβερναι, *the three taverns, or ſhops.* Acts xxviii 15.

TRIBE. *Jacob* having twelve ſons, who were the heads of ſo many families, which all together formed a great nation; each of theſe families was called a *tribe*. But *Jacob* on his death-bed adopted *Ephraim* and *Manaſſeh*, the two ſons of *Joſeph*, and would have them alſo to conſtitute two tribes in *Iſrael*. Gen. xlviii. 5. Inſtead of twelve tribes, there were now thirteen, that of *Joſeph* being divided into two. However, in the diſtribution of lands by *Joſhua*, under the order of God, they reckoned but twelve tribes, and made but twelve lots. For the tribe of *Levi*, being appointed to ſacred ſervice, had no ſhare in the diſtribution of the land; but only ſome cities to dwell in, and the firſt fruits, tythes, and oblations of the people.

The twelve tribes, while in the deſart, encamped around the tabernacle of the covenant, each in its order. To the *eaſt* were *Judah*, *Zebulun*, and *Iſſachar:* to the *weſt* were *Ephraim*, *Manaſſeh*, and *Benjamin:* to the *ſouth* were *Reuben*, *Simeon*, and *Gad:* and to the *north* were *Dan*, *Aſher*, and *Naphthali*. The *Levites* were diſtributed round about the tabernacle, nearer to the holy place than the other tribes; ſo that *Moſes* and *Aaron*, with their families, were to the *eaſt*, *Gerſhom* to the *weſt*, *Kohath* to the *ſouth*, and *Merari* to the *north*.

In the marches of *Iſrael*, the twelve tribes were divided into four great bodies. The firſt body, in the front of the army, included *Judah*, *Iſſachar*, and *Zebulun:* the ſecond was compoſed of *Reuben*, *Simeon*, and *Gad*. Between the ſecond and third body of troops, came the *Le-*

vites

vites and prieſts; with the ark of the Lord, and the furniture of the tabernacle.

The third body of the army of *Iſrael* was compoſed of *Ephraim*, *Manaſſeh*, and *Benjamin*. The fourth, which brought up the rear, was *Dan*, *Aſher*, and *Naphthali*.

In the diviſion made by *Joſhua* of the land of *Canaan*, *Reuben*, *Gad*, and half of *Manaſſeh*, had their lot beyond *Jordan:* All the other tribes, and the remaining half of *Manaſſeh*, had their diſtribution on this ſide the river. See the title of each of the twelve tribes, JUDAH, SIMEON, LEVI, BENJAMIN, DAN, EPHRAIM, MANASSEH, REUBEN, GAD, ASHER, ZEBULUN, ISSACHAR, and NAPHTHALI.

The twelve tribes continued united as one ſtate, one people, and one monarchy, till after the death of *Solomon*. Then ten of the tribes of *Iſrael* revolted from the houſe of *David*, and received as their king *Jeroboam*, the ſon of *Nebat*; and only the tribes of *Judah* and *Benjamin* continued under the government of *Reboboam*. This ſeparation may be conſidered as the chief cauſe of thoſe great misfortunes which afterwards happened to theſe two kingdoms, and to the whole *Hebrew* nation. As, firſt, it cauſed the alteration and change of the primitive religion, and the ancient worſhip of their forefathers. *Jeroboam* the ſon of *Nebat* ſubſtituted the worſhip of golden calves inſtead of worſhipping the Lord; which induced the ten tribes to forſake the temple of the Lord. Secondly, this ſchiſm cauſed an irreconcileable hatred between the ten tribes of *Iſrael*, and the two of *Judah* and *Benjamin;* and created infinite wars and diſputes. The Lord being provoked, delivered them up to their enemies. *Tiglath-Pilneſer* firſt took captive the tribes of *Reuben*, *Gad*, *Naphthali*, and the half tribe of *Manaſſeh*, beyond *Jordan*, and carried them over the *Euphrates*, 2 Kings xv. 29. 1 Chron. v. 26. A. M. 3264, *ante* A. D. 740.

Some years afterward, *Shalmaneſer*, king of *Aſſyria*, deſtroyed *Samaria*, and took away the reſt of *Iſrael*, beyond the *Euphrates*. 2 Kings xvii. 6. xviii. 10, 11. Thus ended the kingdom of *Iſrael*, A. M. 3283, *ante* A. D. 721.

It has been a great problem among the fathers, and interpreters, to determine whether theſe ten tribes ſtill continue in their ſettlement beyond the *Euphrates*, or whether they returned again into their own country. The greater part are of opinion, that they never did return; but the contrary opinion ſeems to have a better foundation in Scripture, which in ſeveral places promiſes the return of theſe tribes, and which repreſents all *Paleſtine* as well peopled by *Iſraelites* of all the tribes, long before the coming of *Chriſt*. However, it muſt be owned, that this return is not clearly made out by hiſtory, becauſe it was performed by inſenſible degrees, and was not ſo compleat and entire, but that a great number of *Iſraelites* ſtill remained beyond the *Euphrates;* ſo that St. *Peter* addreſſes his firſt epiſtle to the converted *Jews* diſperſed in the provinces of *Pontus*, of *Cappadocia*, *Bythinia*, *Aſia*, &c. [Major RENNEL, on *Herodotus*, has lately propoſed ſtrong arguments to prove that the deportation of *Iſrael*, like that of *Judah*, was not *univerſal*, or of *all* the people.]

The tribes of *Judah* and *Benjamin*, under the government of the family of *David*, continued much longer in their own country: But at laſt, *Nebuchadnezzar* took *Jeruſalem*, burnt the temple, and carried *Judah* and *Benjamin* to *Babylon*. 2 Kings xxv. 1, 2, 3, &c. 2 Chron. xxxvi. 17, 18, &c. A. M. 3416, *ante* A. D. 588.

The captivity of *Judah* continued for ſeventy years, as the prophets had foretold. Jerem. xxv. 11, 12. xxix. 10. The beginning of it may be fixed A. M. 3398, and the end in 3468, which is the firſt year of *Cyrus* at *Babylon*. Or the beginning A. M. 3416, the year of the taking of *Jeruſalem*, and of its deſtruction by *Nebuchadnezzar*, the end in 3486, which is the beginning of the reign of *Darius* ſon of *Hyſtaſpes*, the ſpouſe of queen *Eſther*, and the protector of the *Jewiſh* nation. The return of *Judah* is plainly aſſigned at the end of the ſecond book of the *Chronicles*, and in the books of *Ezra* and *Nehemiah*. 2 Chron. xxxvi. 20, 21, 22, 23. The decree of *Cyrus* which allowed their return into *Judea*, was A. M. 3468, *ante* A. D. 536.

TRIBUNAL. The place where judicial proceedings are exerciſed and adminiſtered. *Moſes* appointed, (Deut. xvi. 18. xvii. 8, 9. Ezek. xliv. 24. *Joſeph. Antiq.* lib. 10. cap. ult.) that in every city there ſhould be judges and magiſtrates, who ſhould hear and determine differences: And that if any thing very difficult occurred, it ſhould be referred to the place which the Lord ſhould chooſe, and be laid before the high-prieſt, or prieſts of the race of *Aaron*, and before the judge whom the Lord ſhould raiſe up there for the time being. See JUDGE and SANHEDRIM.

The Rabbins pretend, that there were three kinds of tribunals in *Iſrael*; one of three judges, another of twenty-three, and another of ſixty. The tribunal of three judges was in every village, it determined cauſes on money matters, and ordinary affairs; the tribunal of three and twenty judges was kept in cities, and could take cog-

nizance of matters relating to life and death. Laſtly, the third tribunal of ſixty, was held only at *Jeruſalem*, in an apartment of the temple. This is what the *Jews* call the great *Sanhedrim*, to the authority of which, even the king, the high-prieſt, the tribes of *Iſrael*, the falſe prophets, and the affairs of religion, were ſubject. The Rabbins affirm, that the privilege of judging in capital cauſes was taken away from this council forty years before the deſtruction of *Jeruſalem*; A. D. 30, ſeven years before the death of our Saviour. Wherefore the *Jews* ſaid to *Pilate*, that it was not permitted them to put any one to death: John xviii. 31.

TRIBUNE, an office of dignity among the *Romans*. They had tribunes of ſeveral kinds. Some commanded the troops, others directed the adminiſtration of the commonwealth. We find ſome called *Tribuni Celerum*, who commanded a ſort of light-horſe: Others called *Tribuni Ærarii*, had the inſpection of the public treaſure. *Tribuni Fabricarum*, attended to the making of arms and armour. *Tribuni Maritimorum*, had the overſight of ſea-ports, of rivers, of ſalt-works. *Tribuni Plebis* were the guardians and patrons of the people, to protect them from any injuries they might receive from the nobles, &c. Laſtly, *Tribuni Militum*, or *Militiæ*, who were divided into greater and leſſer tribunes; the firſt were tribunes of legions, the others tribunes of troops, or cohorts.

In Scripture the word tribune is often uſed, in the *Latin* of the Old Teſtament; becauſe the tranſlators knew no word more proper to expreſs certain employments, which reſembled that of the tribunes of the *Roman* republic. For example; *Jerom*, Exod. xviii. 21, 25. שרי אלפים *Principes Militum*. LXX. Χιλιάρχας. (*Vide* Numb. xxxi. 14, 48, 52. Deut. i. 15. 1 Reg. viii. 12. xvii. 18. & *paſſim*.) tranſlates by *Tribunes* what the *Hebrew* calls *prince of a thouſand*, and the *Septuagint*, *Chiliarchæ*; which has the ſame ſignification as the *Hebrew*. In the New Teſtament, the word *Tribune* has more correct relation to the offices or employments of the *Romans*, ſince they were really officers of the *Roman* troops: as *John* xviii. 12. *Acts* xxi. 31, 32, 33, 37, &c. *Mark* vi. 21. ſpeaks of the tribunes of the court of *Herod* the *Tetrarch*, theſe in the *Greek* are called *Chiliarchoi*, or captains of a thouſand men, as the tribunes of legions were. But he that apprehended St. *Paul*, and took him out of the hands of the *Jews*, Acts xxi. 31. was only a captain, or tribune of a company.

TRIBUTE, מס, *Heb. Mas*; Φόρος, *Greek*, *Phoros*.

TRIBUTE, *Tributum*; in *Greek*, Φόρος, *Phoros*; in *Hebrew*, מס *Mas*; from the verb *Maſas*, to *melt*, or *liquify*. The *Hebrews* acknowledged no ſovereign over them, but God: Whence *Joſephus* calls their government a *Theocracy*, or divine government. They acknowledged the ſovereign dominion of God by the payment of a tribute, or capitation, of half a ſhekel a head, which every *Iſraelite* paid yearly, Exod. xxx. 13. Our Saviour, Matth. xvii. 25. thus reaſons with *Peter*: *Of whom do the kings of the earth take cuſtom, or tribute? of their own children, or of ſtrangers?* Meaning, that as he was the Son of God, he ought to be exempt from this capitation. I do not find that either the kings, or the judges of the *Hebrews*, when they were of that nation, demanded any tribute.

Solomon, at the beginning of his reign, 1 Kings ix. 21, 22, 33. 2 Chron. viii. 9. compelled the *Canaanites*, left in the country, to pay him tribute, and to perform the drudgery of the public works he had undertaken: But the children of *Iſrael*, he would not ſuffer to be employed therein, but made them his ſoldiers, his miniſters, his chief officers; to command his armies, his chariots, and his horſemen. However, toward the end of his reign, he impoſed a tribute on them, and made them work at the public buildings; 1 Kings v. 13, 14. ix. 15. xi. 27. which alienated their minds, and ſowed the ſeeds of that diſcontent which afterwards ripened into open revolt, by the rebellion of *Jeroboam* the ſon of *Nebat*. Hence the *Iſraelites* ſaid to *Rehoboam* the ſon of *Solomon*; *Thy father made our yoke grievous*; *now therefore, make thou the grievous ſervice of thy father, and the heavy yoke which he put upon us, lighter, and we will ſerve thee.*

The *Iſraelites* were frequently ſubdued by foreign princes, who laid great taxes and tribute on them; to which, neceſſity compelled them to ſubmit. Yet after *Archelaus* had been baniſhed to *Vienne* in *France*, A. D. 6, and after *Judea* was reduced to a *Roman* province, *Auguſtus* ſent *Quirinius* (*Cyrenius*) into this country, to take a new poll of the people, and to make a new eſtimate of their ſubſtance, that he might thereby regulate the tribute that every one was to pay to the *Romans*. *Joſeph. Antiq.* lib. 17. cap. 15. Then *Judas*, ſurnamed the *Galilean*, or *Gaulonite*, made an inſurrection, to oppoſe the

the levying of this tribute: Pretending that it was not lawful to pay tribute to a foreigner; that it was the badge of actual ſervitude, and that they were not allowed to own any for their maſter, who did not worſhip the Lord. *Vide* JUDAS *the Galilean*, and HERODIANS.

See *Matthew* xxii. 17, *&c.* the anſwer of *Jeſus Chriſt* to the *Phariſees*, who came with inſidious deſigns of tempting him, and aſked him, Whether or no it was lawful to pay tribute to *Cæſar?* And *John*, viii. 33. where the *Jews* boaſt of having never been ſlaves to any body; of being a free nation, acknowledging God only for maſter and ſovereign. As at that time many *Jews* had imbibed the principles of *Judas Gaulonites*, and infuſed into the people their notions of independence, and a vain ſhew of liberty; ſo on the contrary, the apoſtles St. *Peter* and St. *Paul*, in their epiſtles, always endeavoured to recommend, and inculcate, to faithful *Chriſtians*, ſubmiſſion and obedience to princes, and a conſcientious diſcharge of their duty, in paying tribute. See *Rom.* xiii. 1—8. 1 *Pet.* ii. 13.

TRIBUTE-MONEY. We read Matt. xxii. 16, 17, 18, *&c.* that the diſciples of the Phariſees and the *Herodians*, came to tempt *Jeſus*, and aſked him if it were lawful to pay tribute to *Cæſar*, or not. *Jeſus* knowing their malice, ſaid to them; Ye hypocrites, why tempt ye me? Shew me a piece of that money, with which the tribute is paid: *numiſma cenſûs*. It is enquired what piece of money this was? and of what tribute our Saviour here ſpoke? As to the firſt of theſe queſtions, the goſpel informs us, that this piece of money had upon it the image and inſcription of *Cæſar*, or the *Roman* emperor. It was therefore a piece of money of the *Roman* emperor who then reigned, *i. e. Tiberius*, or one of his predeceſſors. As to the queſtion about the tribute, there is great probability it was a capitation, or a tax levied at ſo much a head. *Appian* ſays, that the *Jews* paid the capitation; *Appian. Syriac.* and *Ulpian* aſſures us, *Ulpian.* lib. iii. *digeſt. de Cenſib.* Vide *Ficher. de Numiſm. cenſus.* that in the provinces of *Syria*, all the males from the age of fourteen years, and all the females from twelve, till they were ſixty-five years old, were obliged to pay this tribute, or capitation. This is the proper ſignification of the word *Cenſus*. *Vide* alſo FRAGMENTS, Nos.

TRINITY. This term is uſed to expreſs the greateſt myſtery of the *Chriſtian* religion; *i. e.* that the one only God is diſtinguiſhed into three perſons; the father, the ſon, and the Holy Spirit. The word *Trinity* does not occur in Scripture; nevertheleſs, theſe three divine perſons are plainly expreſſed, and diſtinguiſhed. For example, *God created the heaven and the earth: i. e.* God the father. The ſon is expreſſed through the whole Scripture, by the name of *The Word*, *The Wiſdom*, *The Saviour*, *The Deliverer*. The Holy Ghoſt, which inſpired the prophets, is called in the Goſpel, *The Comforter*, or *Paracletus*. The Father and the Son are repreſented in *Pſalm* cx. 1. *The Lord ſaid unto my Lord, Sit thou at my right hand*, &c. In the New Teſtament the three perſons are diſtinctly expreſſed: as Matt. xxviii. 19. *Go and teach all nations; baptizing them, in the name of the Father, and of the Son, and of the Holy Ghoſt.* And when *Jeſus Chriſt* came out of the water after his baptiſm, the heaven was opened, and the ſpirit of God deſcended on him like a dove, and a voice was heard from heaven, ſaying, Matth. iii. 16, 17. *This is my beloved Son, in whom I am well pleaſed.* The whole goſpel of St. *John*, eſpecially his firſt chapter, marks diſtinctly the Father, the Word, and the Holy Ghoſt; to whom *John* the Baptiſt gives his teſtimony, John i. 32, 33, 34. ſaying, that he ſaw the Holy Ghoſt deſcend upon *Jeſus* like a dove. He adds, that the ſame Spirit that ſent him to baptize, ſaid to him, *Upon whom thou ſhalt ſee the Spirit deſcending, and remaining on him, the ſame is he who baptizeth with the Holy Ghoſt.*

It has been thought, that the diſtinction of three Perſons in the Deity was not unknown to *Plato*, and his diſciples; and ſome moderns have even dared to affirm, that from their writings the fathers of the church borrowed the greater part of their expreſſions concerning the Trinity. See *Baſnage*'s Hiſt. of the *Jews*, tom. iv. lib. vi. chap. 4.

It cannot be denied that ſome of the ancient *Jews*, who lived before *Jeſus Chriſt*, and thoſe alſo who lived in his time, were ignorant of the myſtery of the Holy Trinity: which yet is ſo clearly revealed in the Old Teſtament, that it could not be unknown to the patriarchs, the prophets, and the enlightened of the ancient *Hebrews*. *Raymund Martin*, *Galatine*, and others, have undertaken to ſhew, that the *Chaldee* Paraphraſts, and the ancient Rabbins, have made expreſs mention of the Trinity; *i. e.* of Three divine Perſons: and we do certainly find in their writings the words *Shalithith* שלישית *Trinitas*, which ſignifies Trinity; and *Memar* ממר, *Verbum*, the Word; and *Ruach Hakkadoſhah*, רוח הקדשה *Sanctus Spiritus*, the Holy Spirit. We alſo find *God the Father*,

Father, God the Son, and God the Holy Ghoſt. Laſtly, שלשה באחד *Tres in Uno.* אחד בשלשה *Unus in Tribus*, the *Tri-une, Three in One, and One in Three*; alſo, *Jehovah*, to expreſs the Father, *Memra-jah*, to expreſs the Word of the Father, and *Shechinah*, to expreſs the Holy Ghoſt,

It is true, modern Rabbins diſclaim part of the books in which theſe words are found, maintaining that they were not written by *Jews:* others they explain in another ſenſe: and they not only do not acknowledge a Trinity, but they expreſsly deny it, and declare againſt it; either, becauſe they have departed in this from the ſentiments of their forefathers; or, that their antipathy and hatred to *Chriſtians* has excited them to diſpute this truth, which is ſo clearly revealed by *Chriſt* and his apoſtles; or, that this myſtery from the beginning was unknown to the generality of the *Jews*, and the people had but a very imperfect idea of it. Indeed, the conceptions of the *Jews* were ſo very groſs, and they were ſo little acquainted with abſtract ſpeculations, that from the belief of the Trinity, it would have been very eaſy to them to have paſſed to that of the plurality of gods. For which reaſon, perhaps, the wiſdom of God might withhold from them the plain diſcovery of this myſtery. *Vide Baſnage*, as before, the Lexicon of *Suicerus*, under the word *Trias*; *Cudworth*'s Intellectual Syſtem. lib. i. cap. 4. and *Joſhua Arndi, Diatriba de myſterio Trinit. e ſcriptis Rabb.*

TRIPOLIS, a city of *Phœnicia*, on the *Mediterranean* ſea, between *Botrys* to the ſouth, and *Arca* to the north. It is watered by a river that runs from *Libanus*. It is mentioned 2 *Macc.* xiv. 1. where we read, that three years after the death of *Antiochus Epiphanes*, *Demetrius*, the ſon of *Seleucus*, to whom the kingdom of *Syria* belonged, eſcaped from *Rome*, and landed at *Tripolis*, A. D. 3642, *ante* A. D. 362. The word *Tripolis*, in *Greek*, ſignifies three cities: becauſe in fact it was made of three cities, diſtant from one another the length of a ſtadium, or furlong. One of theſe cities belonged to the *Arabians*, another to the *Sidonians*, and the third to the *Tyrians*, *Diodor. Sicul.* lib. xvi. cap. 41. *Strab.* lib. xvi. p. 519. *Plin.* lib. v. cap. 20. It is ſtill a conſiderable place, becauſe of its harbour.

At the foot of the caſtle runs the river called *Nahar-kadiſha*, or the Holy River. It has its ſource from the ſprings and melted ſnow that run down from *Libanus*, and particularly from the fountain called in Scripture, *The Fountain of Gardens*, Cant. iv. 15. *Fons hortorum, puteus aquarum viventium, quæ fluunt impetu de Libano.* The waters of this river, the inhabitants convey as they pleaſe, by little canals, and ſtop up the outlets, to overflow the land and the neighbouring gardens.

TROAS, Τρωὰς, *penetrated;* from the *Greek* τιτρώσκω, *I penetrate.*

TROAS, a city of *Phrygia*, or of *Myſia*, on the *Helleſpont*, between the city of *Troy* north, and the city of *Aſſos* ſouth. Sometimes the name of *Troas* [or the *Troad*] ſignifies the whole country of the *Trojans*, the province where the [ancient] city of *Troy* had ſtood. But in the New Teſtament, wherein the word *Troas* is found, it ſignifies a city of this name, which alſo is ſometimes called *Antigonia*, and *Alexandria: Ipſa Troas, Antigonia dicta, nunc Alexandria*, ſays *Pliny*, lib. v. cap. 30. Sometimes both names are united, *Alexandria-Troas.* St. *Paul* was at *Troas*, A. D. 52, Acts xvi. 8, &c. and had a viſion in the night, of a man of *Macedonia*, who requeſted goſpel-aſſiſtance. He embarked therefore at *Troas*, and paſſed over into *Macedonia*; the apoſtle was ſeveral other times at *Troas*; but we know nothing of his tranſactions there. See *Acts* xx. 5, 6. 2 *Cor.* ii. 12. He left behind him at *Troas*, in the cuſtody of *Carpus*, ſome clothes and books, which he deſired *Timothy* to bring with him to *Rome*, A. D. 65. a little before St. *Paul*'s death, 2 *Tim.* iv. 13.

TROGLODYTES, סכיים, τρογλοδύται, *Heb. Suchiim*, a people, *who are anointed*; from סוך *ſuc:* otherwiſe, *that are covered, and in the ſhade*; from סכך *ſacac.* The *Greek Troglodytæ* ſignifies *thoſe that dwell in caverns*; from τρώγλη, *a cavern*, and δύο or δύμι, *to go into.*

TROGLODYTES. This word in *Greek*, ſignifies thoſe who dwell in holes and caverns. There are many of this ſort of people in *Paleſtine*, *Arabia*, on the coaſts of the *Red Sea*, the *Perſian* gulph, and in *Egypt*. Scripture mentions *Troglodytes* only in 2 *Chron.* xii. 3. *Lybies & Troglodytæ, & Æthiopes.* The *Hebrew* ſays, the *Lubim*, the *Sukkim*, *Cuſhim*, or *Æthiopians.*

Moſt interpreters agree, that the *Sukkim* ſignifies the *Troglodytes.* *Bochart*, *Phaleg.* lib. iv. cap. 29. ſhews, that *Sukkah* in *Hebrew* ſignifies a hole or cave; and *Pliny*, lib. vi. cap. 29. places the city of *Succha* on the ſhore of the *Red Sea*, in the country of the *Troglodytes.* *Grotius*, and ſome others, rather ſuppoſe theſe *Sukkim*, which were in the army of *Shiſhack*, king of *Egypt*, were a people that dwelt in tents, as the *Arabian Scenites.*

Scenites. Many of theſe *Arabians* dwelt in *Arabia Petrea*, and about *Egypt*, who neither cultivated their lands, nor built houſes.

TROPHIMUS, Τρόφιμος, *well-educated, or brought up;* from the *Greek* τρόφιμος, which is from τρέφω, *to bring up, or educate.*

TROPHIMUS, a diſciple of St. *Paul*, a *Gentile* by religion, and an *Epheſian* by birth. After St. *Paul* had converted him, he adhered conſtantly to him, nor quitted him ever after. He came from *Epheſus* to *Corinth* with the apoſtle, and accompanied him in his whole journey from *Corinth* to *Jeruſalem*, A. D. 58, Acts xx. 4. When St. *Paul* was in the temple there, the *Jews* laid hold of him, crying out, *he hath brought Greeks into the temple, and hath polluted this holy place:* this they ſaid, becauſe certain *Jews* of *Epheſus* having ſeen St. *Paul* in the city, accompanied by *Trophimus*, whom they looked upon as a *Gentile*, imagined that St. *Paul* had introduced him into the temple. *Vide* PAUL. It is very probable *Trophimus* followed him to *Rome*, and forſook him not in his bonds. It is pretended, that after the apoſtle had obtained his liberty, A. D. 63, he went into *Spain*; and paſſing through *Gaul*, he left *Trophimus* at *Arles*, as biſhop. See *Baronius* A. D. 62, ſect. 4. But this is very difficult to reconcile with what St. *Paul* writes to *Timothy*, 2 Tim. iv. 20. that he had left *Trophimus* ſick at *Miletus*. *Trophimus* muſt neceſſarily have returned to *Aſia*, about a year after St. *Paul* had left him at *Arles*. The *Greeks* keep *April* 14. in honour of *Trophimus*, and ſay his head was cut off by command of *Nero*, along with St. *Paul*. At *Arles* his feaſt is kept *December* 29.

TRUMPET. The Lord commanded *Moſes* to make two trumpets of beaten ſilver, for the purpoſe of calling the people together, when they were to decamp. *Vide* Numb. x. 2, 3, 4, 5, *&c.* "The prieſts the ſons of *Aaron* ſhall only have the privilege of ſounding the trumpets; and this ſhall be an immutable law throughout all your generations. They ſhall ſound when you go forth to war againſt your enemies; and the Lord your God ſhall remember you to ſuccour you. They ſhall alſo ſound when you are to keep your religious feſtivals; when you celebrate your ſolemn feaſts; when you offer your burnt-offerings, and your peace-offerings; and on the firſt day of every month." They alſo chiefly uſed theſe trumpets, to proclaim the beginning of the civil year, the beginning of the ſabbatical year, Levit. xxiii. 24. Numb. xxix. 1. and the beginning of the jubilee, Levit. xxv. 9, 10. *Joſephus* ſays, *Antiq.* lib. iii. cap. 11. that theſe trumpets were near a cubit long, and had a tube or pipe of the thickneſs of a common flute. Their mouths were no wider than juſt admitted to blow into them, and their ends were like thoſe of a modern trumpet. At firſt there were but two in the camp, afterwards they made a greater number. In the time of *Joſhua* there were ſeven, Joſh. iii. 4. At the dedication of the temple of *Solomon* there were ſix-ſcore prieſts that ſounded the trumpets, 2 Chron. v. 12. *Joſephus*, *Antiq.* lib. ii. cap. 8. affirms, that this prince made *two hundred thouſand trumpets, as Moſes had commanded.* I know not from whence he took this account, of ſo great a number of trumpets. [omit the word *thouſand.*]

Beſides the ſacred trumpets of the temple, whoſe uſe was reſtricted to the prieſts, even in war and in battle, there were others uſed by their generals, Judg. iii. 27. *Ehud* ſounded the trumpet, to aſſemble *Iſrael* againſt the *Moabites*, whoſe king *Eglon* he had lately ſlain. *Gideon* took a trumpet in his hand, and gave each of his people one, when he aſſaulted the *Midianites*, Judg. vii. 2, 16. *Joab* ſounded the trumpet, as a ſignal of retreat to his ſoldiers, in the battle againſt *Abner*, 2 Sam. ii. 28, and in that againſt *Abſalom*, 2 Sam. xviii. 16; and in the purſuit of *Sheba* the ſon of *Bichri*, 2 Sam. xx. 22; and there are many other inſtances.

The Feaſt of TRUMPETS: was kept on the firſt day of the ſeventh month of the ſacred year; which was the firſt month of the civil year: called *Tizri*; anſwering to the moon of *September*. The beginning of the year was proclaimed by ſound of trumpet: Levit. xxiii. 2. Numb. xxix. 1, 2, 3, 4, &c. This day was kept ſolemn; all ſervile buſineſs was forbid. They offered a ſolemn holocauſt, in the name of the whole nation; of a calf, two rams, and ſeven lambs, of the ſame year, with offerings of flour and wine, as uſual with theſe ſacrifices. Scripture does not mention the occaſion of appointing this feaſt. *Theodoret, qu.* 32, in Levit. believes, it was in memory of the thunder and lightning on Mount *Sinai*, when God gave the law. The Rabbins ſay, it was in remembrance of the deliverance of *Iſaac*, by the ſubſtitution of a ram.

At preſent the *Jews* are accuſtomed on this evening to wiſh one another a good year, to make better cheer than ordinary, and to ſound the trumpet thirty times ſucceſſively. *Leo* of *Modena* obſerves, *Cerem. of the Jews*, p. 3, cap. 5. that heretofore there was a diſpute among the Rabbins concerning the time at which the world began: ſome holding for ſpring, others for autumn. But the opinion prevailed that placed it

in autumn; and upon this occaſion the Feaſt of Trumpets was founded; which is kept in autumn. During this feaſt, which laſts the two firſt days of the month, labour and buſineſs are ſuſpended. The *Jews* hold by tradition, that on this day God particularly judges the actions of the foregoing year, and diſpoſes the events of the year following. Wherefore, on the firſt days of the foregoing month, or at leaſt, eight days before the Feaſt of Trumpets, they generally apply themſelves to works of penitence, and mortification; and the evening before, many of them receive thirty-nine laſhes, by way of diſcipline.

On the firſt evening that begins the year, and which precedes the firſt day of *Tizri*, as they return from the ſynagogue they ſay to one another, *May you be written in a good year*; the other anſwers, *And you alſo*. Being returned home, they ſerve at table honey, and leavened bread, and whatever may betoken a happy and plentiful year. Some of them on the morning of theſe two feaſts go to the ſynagogue clothed in white, in token of purity and penitence. Among the *German Jews*, ſome wear the habit which they have appointed for their burial; and this as a mortification. This day they repeat in the ſynagogue ſeveral particular prayers, and benedictions; they take the Pentateuch very ſolemnly out of its cheſt, and read to five perſons the ſacrifice that was performed on this day: then they twenty times ſound a horn, ſometimes very ſlowly, and then very briſkly. They ſay it reminds them of the judgments of God, it intimidates ſinners, and induces them to repent. After prayers they return to their houſes, ſit down at table, and paſs the reſt of the day in hearing ſermons, and in other exerciſes of devotion; the two days of the feaſt are alike.

To prepare themſelves for the Feaſt of Trumpets, or for the beginning of the civil year, many *Jews* plunge themſelves into cold water, and as they deſcend in it they confeſs their ſins, and beat their breaſts. They plunge over head and ears, that they may appear entirely clean before God. They think that on this day God aſſembles his council, or his angels; and that he opens his books to judge all men. Three ſorts of books are opened; the book of life, for the juſt; the book of death, for the wicked; and the book of a middle ſtate, for ſuch as are neither entirely good, nor entirely bad. In the two books of life and of death, there are two kinds of pages; one for this life, the other for eternity. For it often happens, that the wicked are not puniſhed in this life according to their demerits; whereas the juſt ſuffer with ſeverity, as if they had incurred the anger of God. This conduct of God is the occaſion that no one can be ſure of his ſtate, but is uncertain, whether he is worthy to be loved or hated. As for the middling ones, they are not written down any where, as the *Jews* ſay; God ſtays till the day of expiation, which is the tenth of the year, to try if they will be converted. On this day their ſentence paſſes, whether for life or death.

TRUTH, *Veritas*, is uſed in ſeveral ſenſes in Scripture.

1. Truth is oppoſed to falſhood, to a lye, a miſtake, a deceit, *e. g.* None among you ſhall conſult the dead, to learn the truth from them; Deut. xviii. 11. and the *Pſalmiſt*, v. 9. ſpeaking of the wicked, the truth is not in their lips. And St. *Paul*, Rom. ix. 1. *I ſpeak the truth in Chriſt, I lye not.*
2. Truth is put for fidelity, ſincerity; punctuality in keeping promiſes. Generally to truth, taken in this ſenſe, is joined mercy or kindneſs: ſo *Gen.* xxiv. 27. *Eliezer*, the ſervant of *Abraham*, thanks God for ſhewing kindneſs and truth to his maſter *Abraham: Mercy* and *Truth* may alſo expreſs a ſtable, conſtant, and permanent mercy or kindneſs: the Lord be praiſed, who has favoured my Lord and maſter *Abraham* in ſo conſtant and uniform a manner.

Thoſe expreſſions, *mercy* and *truth*, are frequent in Scripture, *Gen.* xxiv. 29. And *Gen.* xlvii. 29. *Jacob* ſays to his ſon *Joſeph*, *If now I have found grace in thy ſight, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me; bury me not, I pray thee, in Egypt:* You ſhall promiſe this favour, and you ſhall faithfully perform it. And *Joſhua*, ii. 14. the ſpies of the *Iſraelites* promiſed *Rahab*, to deal with her *kindly and truly*, that they would faithfully perform what they had promiſed. And 2 *Samuel* ii. 6. *David* ſent to tell the inhabitants of *Jabeſh-Gilead*; that the *Lord would ſhew kindneſs and truth to them*, for their piety in burying the bones of *Saul*; and that he himſelf would requite it to them. As this manner of ſpeaking occurs in almoſt every page of Scripture, in my opinion it may ſignify, that God will beſtow his kindneſs and favour on all thoſe to whom he promiſes mercy and truth; and that he will do this in a fixed and permanent manner.

To ſome God makes promiſes, but they are only conditional; on others, he confers favours, but they are only temporary; others receive his firſt bleſſings, but not final perſeverance. God made many promiſes to the *Iſraelites*, but on condition that they ſhould continue faithful to him: He

gave the royal dignity to *Saul*, but it was only for a time: *Solomon* partook plentifully of his firſt favours, but it is doubted whether he had the gift of perſeverance. In this ſenſe God may be ſaid to have granted them his kindneſs, but not his truth. On the contrary, he granted both his mercy, or favour, and his truth, to *David*, in a particular manner, and in a more perfect manner ſtill to the *Meſſiah*. *Vide* Pſalm xl. 11. lvii 3 lxxxix. 33.

The *Septuagint* generally tranſlate the *Hebrew* word *cheſed* by *juſtice*, which the *Vulgate* renders *mercy*. Bleſſed be the Lord, who hath not withdrawn *his juſtice and truth* from my maſter. But in theſe paſſages, as in many others, the words mercy and juſtice are ſynonymous, even in the *Hebrew*.

Iſaiah deſires of the Lord, that peace and truth may be eſtabliſhed for his days: 2 Kings xx. 19. Iſaiah xxxix. 8. *Heb*. Shall there be peace and truth for my life? May I flatter myſelf, that God will ſuſpend the terrible effects of his vengeance till after my death?—Peace and truth here denote conſtant and continual proſperity. *Jeremiah* xxxiii. 6. uſes almoſt the ſame expreſſion: I will diſcover to them an effectual manner of prayer, to obtain peace and truth, or a fixed and durable peace. Otherwiſe, I will give them that ſolid happineſs they wiſh for. And *Zechariah*, viii. 19. *Seek peace and truth*, which relates to what he ſaid a little before, *verſe* 16. Judge in truth and peace; live in peace, and exerciſe juſtice over your brethren: let the judges and magiſtrates do juſtice to their inferiors, in truth and equity, with deſire of preſerving peace. Or elſe, *judicium veritatis & pacis*, implies judgment that procures peace to them, conſtant proſperity. Or, *judicium verum & perfectum*: Judgment attended by perfect equity. The *Hebrew* word *ſhalom*, peace, ſtands alſo for perfection.

Jeſus Chriſt is the eternal and eſſential truth, John xiv. 6. *I am the way, the truth, and the life*. 1 John v. 6. *Even as Chriſt is true*. He is the Word, full of grace and truth. He has granted and communicated to us a plenitude of both of theſe. *Grace and truth came by Jeſus Chriſt*. He has ſent to his apoſtles the ſpirit of truth, John i. 16, 17.

The word of truth, the way of truth, the knowledge of truth, to walk in the truth, to ſpeak in truth, to give teſtimony to the truth, in the ſacred authors of the New Teſtament, import the truth of the goſpel, the holy truths of *Chriſtianity*.

The *Pſalmiſt* ſays, Pſal. xxxvi. 5. lvii. 11. that the mercy of the Lord reaches to the heavens, and his truth to the clouds; to expreſs their greatneſs, immenſity, and extent; and that all creatures partake of them. Pſalm lxxxv. 10, 11. *Mercy and Truth are met together; Righteouſneſs and Peace have kiſſed each other. Truth ſhall ſpring out of the earth, and Righteouſneſs ſhall look down from heaven:* he deſcribes the happineſs of *Judah*, after the return from the captivity; and in a more exalted ſenſe, the advantages of the church after the coming of the *Meſſiah*. Mercy and juſtice, peace and truth, in theſe places may be conſidered as ſynonymous terms. In In *Judah* mercy, juſtice, peace, and truth, ſhall be ſeen to flouriſh, a conſtant and permanent mercy, a full and perfect juſtice. Certain it is, that juſtice is often put for clemency, benignity, mercy.

In Pſalm lxxxix. *David* in ſeveral manners extols the truth of God, or his fidelity to his promiſes. It is a ſong of thankſgiving for the mercies God had vouchſafed to the houſe of *David*. The fruitful invention of the prophetical poet ſuggeſts great variety of expreſſions to declare the greatneſs of God's favour, and the effectualneſs of his promiſes. "I will for ever ſhew forth his mercies; I will publiſh his truth from generation to generation.—His mercy is founded in heaven, he has confirmed his truth.—His truth ſhall be magnified in the congregation of the ſaints.—His power is infinite, and his truth ſurrounds it on all ſides.—Juſtice and equity are the ſupporters of his throne.—Mercy and truth go before him.—His mercy and his truth ſhall be always diſplayed to *David*." All theſe different expreſſions and turns of language amount to this, his mercy prevents and promiſes, his truth executes and performs his kind intentions.

TRYPHÆNA, Τρύφαινα, *delicious, delicate*; from τρύφα.

TRYPHENA *and* TRYPHOSA, *Chriſtian* women, whom St. *Paul* mentions, Rom. xvi. 12. *Salute Tryphena and Tryphoſa, who labour in the Lord*. Much mention is made of theſe two women in the hiſtory of St. *Thecla*; but as this hiſtory is corrupt, it can give no authority to the actions of theſe holy women. The *Roman* martyrology places their feaſts *Nov.* 10. It is ſaid they went to *Rome* to be ſerviceable to the ſaints, and to obtain a crown of martyrdom; but they returned into the eaſt, where their blood was ſpilt for *Jeſus Chriſt*.

TRYPHON, Τρύφων, from the ſame τρύφα.

TRYPHON, a king of *Syria*. See DIODOTUS, and 1 Macc. xi. 39, 54. xii. 42, 49. xiii. 1, 12. xv. 10, 15.

TRYPHOSA, Τρύφωσα, from the ſame τρύφα.

TUBAL, תבל, θοβὲλ, *the earth, the world*; from תבל *thebel:* otherwiſe, *that is carried, or led*; from יבל *jabel:* otherwiſe, *confuſion;* from בלל *balal.*

TUBAL, or *Thubal*, fifth ſon of *Japheth.* Scripture commonly joins together *Tubal* and *Meſhech*, which makes it thought that they peopled countries bordering on each other. The *Chaldee* interpreters, by *Tubal* and *Meſhech* underſtand *Italy* and *Aſia*, or rather *Auſonia. Joſephus* thinks *Iberia* and *Cappadocia.* St. *Jerom* affirms, that *Tubal* repreſents the *Spaniards*, heretofore called *Iberians. Bochart* is very copious to prove, that by *Meſhech* and *Tubal* are intended the *Muſcovites* and the *Tibarenians.* See Gen. x. 2.

TUBAL-CAIN, תובל־קין, θεβὲλ, *worldly poſſeſſion*, or *poſſeſſor of the world;* from תבל *thebel, the world, or the earth*, and קנה *canah, poſſeſſion:* or *who is jealous of confuſion*; from קנא *kinna, to be jealous*, and בלל *balal, confuſion.*

TUBAL-CAIN, or *Thubal-cain*, ſon of *Lamech* the Bigamous, and of *Zillah*, Gen. iv. 22. Scripture tells us, he was the father and inventor, or maſter, of the art of forging and managing iron, and of making all kinds of iron-work. It has been thought that he gave occaſion to the *Vulcan* of the *Heathens.* The name *Tubal-cain*, is not very remote from *Vulcan.* [This etymology muſt not be depended on.]

TUBINS, or *Tubianians*, or *Tubienians*, Τυβιανοι, 1 Macc. v. 13. See Tob.

TURTLE, a clean bird often mentioned in Scripture. They might offer in ſacrifice either turtles, or young pigeons. Theſe ſacrifices were appointed in favour of the poor, who could not afford more ſubſtantial ſacrifices. Before the law, *Abraham* offered, Gen. xv. 9. birds, which were a turtle, and a pigeon; and when he divided the other victims, he left the birds entire. *Moſes* appointed, Levit. xii. 6, 7, 8. for a woman's purification after child-birth, if ſhe had not wherewithal to offer a lamb, ſhe ſhould bring two turtles, or two young pigeons. The Holy Virgin did ſo at her purification, Luke ii. 24.

The *Nazarites* offered two turtles, or two young pigeons, one to be ſacrificed for ſin, and the other for a burnt-offering, when, during the time of their *Nazariteſhip*, they had been accidentally defiled by the preſence of a dead body, Numb. vi 10. When a leper was poor, and could not afford the larger ſacrifices, the law appointed for his purification two turtles, or two young pigeons, one for a ſin-offering, and the other for a burnt-offering; Levit. xiv. 22. There were other pollutions to purify from which turtles were offered. *Vide* Birds, Purifications, &c.

Jeremiah viii. 7. ſays, *the ſtork in the heaven knoweth her appointed times, and the turtle, and the crane, and the ſwallow obſerve the time of their coming.* And indeed the turtle is a bird of paſſage, as well as the ſwallow, and the ſtork: the ſpouſe in the *Canticles*, compares his bride to the turtle.

[TUTOR, a perſon who has the care of a child or children for a time: uſually one who is not their natural father, but a hireling. This office is very important, but it is only temporary, it leads the young mind toward maturity, but when the time of that maturity is arrived, and youth is advanced to manhood, tutorage ceaſes. This has ſerved the apoſtle for a ſimile, in which he compares the law of *Moſes* to a tutor, *Gal.* iv. 2.]

TYCHICUS, Τυχικὸς, *caſual, by chance*; from τύχη, *fortune.*

TYCHICUS, a diſciple of St. *Paul*, employed by the apoſtle, to carry his letters to ſeveral churches. He was of the province of *Aſia*, and accompanied St. *Paul*, A. D. 58, in his journey from *Corinth* to *Jeruſalem*; Acts xx. 4. He carried the epiſtle to the *Coloſſians*, written A. D. 61; that to the *Epheſians*, written A. D. 65; and the firſt to *Timothy*, written A. D. 64. St. *Paul* did not ſend him merely to carry his letters, but to learn the ſtate of the churches, and to bring him an account of them. Wherefore he calls him his dear brother, a faithful miniſter of the Lord, and his companion in the ſervice of God. Epheſ. vi. 21, 22. Coloſ. iv. 7, 8. He had thoughts alſo of ſending him into *Crete*, to preſide there in the abſence of *Titus*, Tit. iii. 12. It is thought alſo, that he was deputed to *Epheſus*, while *Timothy* ſhould be at *Rome*, when he carried a letter to the *Epheſians* from this apoſtle. The *Greeks* celebrate the feaſt of St. *Tychicus December* 8 or 9, and give him the title of one of the ſeventy diſciples, and biſhop of *Colophon* in the province of *Aſia*. *Uſuard*, *Ado*, and other martyrologiſts, mark his feaſt at *Paphos* in *Cyprus*, *April* 19. *Uſuard* gives him only the title of deacon.

TYMPANUM, a timbrel, or inſtrument of muſic, often mentioned in Scripture. The *Hebrews* call it תוף *toph;* and, I ſuppoſe, under this name they comprehended all kinds of drums, tabors, and timbrels. I do not find the *Hebrews* uſed it in their wars, but only at their public rejoicings; and it was commonly put into the hands of women. After the paſſage of the *Red* Sea, *Miriam*, the ſiſter of *Moſes* took a *tympanum*, or timbrel, and began to play and dance with the women. Exod. xv. 20. The

daughter of *Jepthah* came to meet her father with timbrels, and other muſical inſtruments. Judg. xi. 34. It was probably of the ſame kind as thoſe ancient *tympana*, which are put into the hands of *Cybele* the mother of the gods. *Tympana habet Cybele, & ſunt mihi tympana cribri.*

The ancient marbles generally repreſent *Cybele* with a *tympanum*. They uſed alſo to play on this inſtrument the feaſt of *Bacchus*. *Vide* Plates of Muſical Inſtruments, Plate III, No. 8.

II. TYMPANUM, an inſtrument of puniſhment; this occurs in the *Greek* of *Hebrews*, xi. 35. Ετυμπανίσθησαν *diſtenti ſunt.* Both ancient and modern interpreters are divided about the ſenſe of this word. Some have explained it of the *treſſel*, or *chevalet*, a puniſhment frequent in antiquity, but very little known at this day. St. *Chryſoſtom*, and the other *Greek* interpreters that have followed him, and who ought to have underſtood the meaning of this word better than the *Latins*, thought the apoſtle, in this place, alluded to the death of *John* the Baptiſt, and to that of St. *James*, who were both beheaded. *Heſychius*, *Suidas* and *Oecumenius*, think the verb *tympanizin* ſignifies to flea alive. Others, more modern, take it in a generical ſenſe, for all kinds of capital puniſhment and of violent death. And it is true that the *Greek* verb, is ſometimes uſed in this import.

But we think the apoſtle, in this place, means the *baſtinado*, or puniſhment of the whip, and that he alludes to the cruelties exerciſed on old *Eleazar*, and the ſeven brethren *Maccabees*. 2 Macc. vi. 19. Ἐλεάζαρος ἀνθαῖρετως επὶ τὸ τύμπανον προσῆγεν. Verſe 28. Τοσαῦτα δὲ εἰπὼν επὶ τὸ τύμπανον εὐθέως ἦλθε, ſpeaking of the martyrdom of *Eleazar*, ſays, that he went to the *tympanum*, and being at the point of expiring under the blows of the rods, he ſaid, groaning; "the Lord, who knows all things, knows this, that though I could eſcape death, yet I chuſe to ſuffer theſe violent pains in my body, being torn with the rods." *St. Paul* ſeems plainly to allude to this paſſage, when he ſays, ſome have ſuffered the puniſhment of the *tympanum*, not deſiring to reſcue themſelves from this torture, in hopes of a better reſurrection. The ſeven brethren *Maccabees* were alſo tormented with ſtripes and rods. The ſcholiaſt of *Ariſtophanes*, *in Plutum*, ſpeaking of the puniſhment of the *tympanum*, ſays, Τύμπανα ξύλα ἐφ' οἷς ἐπυμπάνιζον, that they called *tympana* thoſe inſtruments of wood, upon which criminals were whipt as were condemned by the judges to ſuch beating. This puniſhment is ſtill uſed in the eaſt. See PUNISHMENTS.

[TYPE, TYPICAL. Theſe words are not frequently uſed in Scripture; but what they ſignify is ſuppoſed to be implied very frequently: and hence they become entitled to a place in this work. We uſually conſider a *type* as an example, pattern, or general ſimilitude to a perſon, event, or thing which is to come: and herein it differs from a repreſentation, memorial, or commemoration of an event, &c. which is paſt. For inſtance, the ſacred ceremony of the paſſover among the *Jews*, with its bitter herbs, its lamb ſlain, &c. was a commemoration, or kind of repetition of what their fathers had *originally* tranſacted at their Exodus from *Egypt*. The ſame may be ſaid of their dwelling in booths, &c. Nay, I apprehend I am juſtified, in my private opinion, that ſacrifices themſelves are commemorative; and being *originally* inſtituted after the firſt great tranſgreſſion, they perpetually revived in *Adam*, and in his poſterity, whenever they were offered, the recollection of his firſt guilt, and of the victim which died inſtead of himſelf, on that occaſion.

In the nature of commemorative ordinances, *Jews* and *Chriſtians* are agreed: but *Chriſtians* ſay further that many, or moſt, if not all the ſacred inſtitutions among the *Jews* were figures, examples, hints, or notices of what was to happen under a more perfect diſpenſation. Hence a ſacrifice whoſe blood was ſhed before God, prefigured a more noble, more dignified blood which ſhould be ſhed before God, at ſome future time: that as ſuch blood was ſhed to reconcile man and God, to mediate between thoſe otherwiſe diſtant parties, ſo the nobler blood ſhould mediate, with the greateſt ſucceſs, in reſtoring amity between God and man. They ſay alſo, that the dwelling in tabernacles, or booths, prefigured the appearance of a great perſonage, whoſe reſidence in human nature was to him, like a temporary dwelling; as much below his true dignity, as a mere booth or hut is below the dignity of a palace. In like manner, the paſſover lamb was an inſtance of a ſacrifice, which exempted from evil, while it alſo prefigured a nobler deliverer (and deliverance) from divine wrath, and anger, than could poſſibly be accompliſhed in the exemption of *Iſrael* from the ſtroke of the deſtroying angel which ſmote the firſt-born of the *Egyptians*, — a nobler deliverance from the moral tyranny of ſin, than that of the *Iſraelites* was from the oppreſſive dominion of *Pkaraoh:* which deliverance is accompliſhed by the blood of "the Lamb of God, which taketh away the ſins of the world."

Types alſo differ from *ſigns*, in that ſigns were

 occaſional,

occaſional, and did not look backward, but forward: uſually to a point of time but little diſtant, in the firſt place, though *ultimately* to a much more diſtant event, of whoſe accompliſhment the accompliſhment of the ſign was a token, an earneſt, and in ſome ſenſe a proof: as it manifeſted a divine interpoſition in the ſubject to which the ſign related. So, when *Ezekiel*, at a great diſtance from *Jeruſalem*, brought out his goods, and digged through his houſe, he *ſignified* the fate of *Jeruſalem*: ſo, when *Iſaiah* was ordered to beget a child (a ſon) by a young woman then a virgin, this being accompliſhed was a ſign of a much greater birth to be expected in the perſon of Emmanuel, to whom the prophet expreſsly directs the reference.

If this be correct, what ſhould prevent types alſo from looking forward? If it pleaſed God to encourage the hope and faith of his people by *occaſional* ſigns, why not alſo by laſting and permanent [ſigns] types? Why may not the ſame ideas be conveyed every day, every year, on public occaſions, as now and then, in a leſs conſpicuous manner? But, that may be true of public ſervices under a general idea, which it would be imprudent and unadviſeable to apply to every minute circumſtance attending them. *E. gr.* The holy of holies in the *Jewiſh* temple may be a figure emblematic of heaven, the reſidence of God; but it will not therefore be prudent to conſider whatever may at any rate, and by any conſtruction bear a reference to the holy of holies, as therefore aſſimilated to a correſpondent antitype in heaven. I admire the wit, the ingenuity of many of thoſe references which occur in ſome ſyſtems of divinity, but admiration differs from approbation. When I read that the bellies of the pillars in *Solomon*'s temple were decorated with lilly work, I am by no means certain that "the typical meaning was to denote that miniſters being the pillars of the goſpel church, and lillies being emblems of the care of Providence, therefore goſpel miniſters ſhould leave to Providence the care of their bellies." Whatever I think of the doctrine, I do not think this was the intention of the ſacred writer, or of the Holy Spirit, in recording this paſſage.

Whether certain hiſtories which happened in ancient time, were deſigned as types of future events, I do not preſume to determine: but (1) I think it is likely that ſuch hiſtories are recorded, being ſelected from among many which had occurred, as might be uſeful leſſons, &c. &c. to ſucceeding ages. (2) That there being a general conformity in the diſpenſations of Providence, and grace, to different perſons, though in different ages, inſtances of *former* diſpenſations may very uſefully be held up to the view of *later* times, and may encourage, or may check, may direct, or may controul, thoſe whoſe circumſtances, &c. may be ſimilar to what is recorded, though their times and their places may be widely ſeparated. We have New Teſtament authority for this practice.

Types may be conſidered as differing in degrees of that clearneſs which determines their reference to their antitype: ſome may be evident, and palpable; others more obſcure: ſome may be referable in a general or leading ſenſe, or under ſome particular view, but, if only that general (or that particular) view was originally deſigned, it is not for us to particularize every diviſion, every ramification ſeen under every aſpect, and tinged with every hue which the multiplication-glaſs of a fertile imagination may offer to our inſpection, or may induce us to admire.

The *Jewiſh* literati delighted in the ſtudies and the application of learning derived from the types: they even thought certain letters, and their poſitions, were of the nature of types; hence aroſe their *Cabala*: and it muſt be owned, that the *Chriſtian* fathers vied with them in this mode of treating Scripture; but the fallacy of it, as to any reliance to be placed on it, appears, from conſidering, that ſcarce any two commentators agree in their explanations and inferences, when ſuch principles are the baſis of their remarks.

Types ſhould be referred from a leſs to a greater, as from the death of a beaſt to the death of a man: from a lower to a higher, as from earth to heaven: from time preſent to futurity, as from this world to the eternal ſtate: from leſſer degrees of perfection to more abſolute, as from man to God.—If the ſacrifice of a lamb availed to reſtore peace, and to conciliate favour, the ſacrifice of a man in whom dwelt all the fulneſs of the Godhead, muſt be infinitely more available to mediate reconciliation: if pardon and exemption from puniſhment in this world be deſirable, juſtification and deliverance from eternal miſery is infinitely more deſirable: if the tender feelings of a father in this unequal ſtate, and amidſt all the imperfections of the ſocial principles be energetic, what muſt be the paternal affections of the great Father of all, the Father of our ſpirits! Whatever is divine is infinite, whatever is infinite eludes our comprehenſion, and mocks our panting toil, however urged by the moſt vehement imagination: under this reflection, types may be uſeful by offering a ſimilitude adapted to our powers, but

but when that which is perfect is come, that which is imperfect, and partial, that which is feeble and unſatisfactory, ſhall be done away.]

TYPHONICUS, Τυφώνικος, *a turbulent*, or *impetuous wind*; from the *Greek* τύφω, *that is inflamed*, or *that blows violently*.

TYRANNUS, Τύραννος, *prince*.

TYRANNUS. We read Acts xix. 9. that St. *Paul* being at *Epheſus*, withdrew from the ſynagogue, but taught every day in the ſchool of one *Tyrannus*. It is enquired, who this *Tyrannus* was? Some think him a prince, or great lord, who accommodated St. *Paul* with his houſe, in which to receive and inſtruct his diſciples. But the generality conclude, that *Tyrannus* was a converted *Gentile*, a friend of St. *Paul*'s, to whom he withdrew. The name of *one Tyrannus* may be applied, either to a man of this name, or to ſome ſovereign prince. But, beſides, that the name *Tyrannus* was then become ſo odious, that it would not have been given to a man who deſerved only what was good to be ſaid of him, without ſome kind of mitigation, ſome *Greek* manuſcripts have *Tyrannios* inſtead of *Tyrannos*. Other copies intimate, that he taught from the fifth to the tenth hour. We find in hiſtory more men than one by the name of *Tyrannus*. [This name was probably a family name; as *King*, or *Lord*, &c. is among ourſelves: but the name does not imply the dignity of *king*, or *duke*, or *earl*, &c.]

TYRANT, *prince:* or, *that governs*; from the *Greek* τυραννὸς, *that reigns or governs*.

TYRANT. This word is taken in an odious ſenſe in moſt modern languages, for a prince who abuſes his authority to oppreſs his ſubjects, and to diſturb his neighbours. But in the *Greek* and *Latin*, *tyrannus* is often taken in a good ſenſe, and formerly there was no diſtinction or difference of ſignification between *tyrannus* and *rex: Nihil intererat apud majores inter tyrannum & regem. Servius in Æneid.* lib. iv. Afterwards, the word *tyrant* became a word of reproach and deteſtation, eſpecially in free cities.

The ſacred authors ſometimes uſe the word *tyrannus*, to expreſs a prince, or king. So Eſth. vi. 9. *Primus de regiis principibus ac tyrannis.* The *Hebrew* reads it פרתמים *parthumim*, which ſeems to anſwer to the *Greek* word Παραλίμι& *paratimios*, an illuſtrious man. We read the ſame word *parthumim*, in *Daniel*, i. 3. tranſlated *tyrannus* in the Vulgate. In *Daniel*, iii. 2, 3. we read in the *Hebrew*, *gedabræi*, inſtead of *tyrannus*, as in the *Greek* and *Latin*. In *Job*, xxxiv. 19. *tyrannus* anſwers to the *Hebrew* word *Shar*, a prince; and chap. xxxv. 9. it anſwers to *Rabbim*, great men. In *Ezekiel* xxiii. 23. *Tyrannus* is put for the *Hebrew* word *Shuah*. In *Habakkuk* i. 10. *Tyrannus* is put for the *Hebrew* word *Raſen*, which ſignifies a lord, a governor; and is probably the ſame as *Saren* or *Suren*, a great lord. I ſhall not ſpeak of the books that are written in *Greek*; as the Book of *Wiſdom*, *Eccleſiaſticus*, and the *Maccabees*, where the word *Tyrannus* is uſed ſometimes in a good ſenſe, and ſometimes in a bad ſenſe; as by other *Greek* authors.

TYRE, צור, τύρος; *Heb. Sor*, or *Tzur*, *ſtrength*, *rack*, *ſharp*.

TYRE, or *Tyrus*, a famous city of *Phœnicia*. Its *Hebrew* name is צור *Tſor*, or צר *Zor*, which ſignifies a *rock*. *Aulus Gellius*, lib. xiv. cap. 6. ſays, its ancient name was *Sarra*. [*q.* from *Zor?*] *Plautus*, *in Trucul.* calls it *Sara*.

Purpuram tibi ex Sara attuli.

And *Silius Italicus*, lib. xv. puts *Sarranus murex* for *Tyrius*:

Sarrano murice fulgens.

The city of *Tyre* was allotted to the tribe of *Aſher*, (Joſh. xix. 29. מבצר צר *Urbem munitiſſimam Tyrum*, Vulg.) with the other maritime cities of the ſame coaſt; but it does not appear that the *Aſherites* ever drove out the *Canaanites*. Yet very learned men maintain, that in *Joſhua*'s time *Tyre* was not built, and that *Mibzar-zor*, *Urbem munitiſſimam Tyrum*, [Strong *Tyre*, *Tyre* the great,] is not the city of *Tyre*. *Iſaiah*, xxiii. 12. calls *Sidon* the daughter of *Tyre*, *i. e.* a colony from it. *Homer* never ſpeaks of *Tyre*, but only of *Sidon*. *Joſephus*, *Antiq.* lib. viii. cap. 2. ſays, that *Tyre* was built not above two hundred and forty years before the temple of *Solomon*; which would be A. M. 2760, two hundred years after *Joſhua*. *Herodotus*, lib. ii. cap. 44. ſays, that it was affirmed by the prieſts of *Tyre*, that the temple of *Hercules* in this city was built at the ſame time as the city itſelf, which was 2,300 years before the time of his writing; (A. M. 3596.) By which account *Tyre* muſt have been built 656 years before the deluge; which by no means can be admitted. [*Query*, ſhould we read 1,300?]

But there ſeems to be a way of reconciling theſe variations, by allowing two cities of *Tyre*; the old one known to the ancients by the name of *Palæ-Tyrus*; the other a later city, called only *Tzor*, or *Tyre*. The firſt was built on the Continent, and here ſtood the temple of *Hercules*, of whoſe antiquity the prieſts of *Tyre* ſo extravagantly boaſted to *Herodotus*. In this temple

the

the *Tyrians* would have had *Alexander* ſacrificed, when he ſent them word he deſired to come into their city, under pretence of offering ſacrifices to *Hercules*. *Quint. Curt.* lib. iv. cap. 5. *Juſtin.* lib. xi. cap. 1. *Tyrum ſe iro velle ad vota Herculi reddenda dixit. Legati reſponderunt, eſſe Templum Herculis extra urbem, in ea ſede quam Palæ-Tyron, ſive veterem Tyrum ipſi vocant, ibique in antiquiore templo rectius id eum eſſe facturum*, &c. The other *Tyre* was in an iſland, oppoſite the old one, from which it was divided but by a narrow ſlip of the ſea. *Pliny* ſays, lib. v. cap. 19. not above ſeven hundred paces. *Alexander the Great* filled up this ſpace, in order to take the city; and the iſland continued joined to the Continent in *Pliny*'s time: *Tyrus quondam Inſula prælto mari ſeptingentis paſſibus diviſa: nunc vero Alexandri oppugnantis operibus continens.*

Joſhua therefore muſt be underſtood of the ancient *Tyre*. The new one was not built, even in the time of *Solomon*; there was only a temple in the iſland, dedicated to *Jupiter Olympius*. *Dius*, and *Menander* the *Epheſian*, *apud Joſeph. contra Appion.* lib. i. who wrote the *Phœnician* hiſtory, relate, that *Hiram*, the friend of *Solomon*, joined to the city of *Tyre* the temple of *Hercules*, which ſtood by itſelf in the iſland, by a mole formed by throwing earth, &c. into the ſea. It is true, that when *Hiram* wrote to *Solomon*, he aſked corn of him; becauſe, ſays he, we have need of it, living in an iſland wherein our city is built. But there is great probability that this circumſtance was added by *Joſephus*, ſince we read the ſame letters in *Eupolemus*, *Euſeb. præpar.* lib. x. cap. 33, 34. in a very different ſtyle, and where this circumſtance is not found. There are ſtill ſeen many traces of the ancient *Tyre*, as large ciſterns, and the remains of an aqueduct, which conveyed the water from the main land into the iſland. This iſland was 22 *ſtadia*, or 3190 paces in circumference, and the old *Tyre* was 19000 paces.

Menander of *Epheſus* relates, *Joſeph. Antiq.* lib. ix. cap. ult. that *Shalmaneſer*, king of *Aſſyria*, ſubdued all *Phœnicia*. For the inhabitants of *Sidon*, of *Acco*, and of ſome other cities, having renounced their alliance with the *Tyrians*, and having ſurrendered to the king of *Aſſyria*, *Shalmaneſer* made war againſt the *Tyrians*, with a fleet of ſixty ſhips, and eight hundred rowers. The *Tyrians* had but twelve ſhips, yet they obtained the victory, diſperſing the king's fleet, and taking five hundred priſoners. *Shalmaneſer* was then obliged to return to *Nineveh*, but he left his land forces before *Tyre*, who took poſſeſſion of the waters of the river, and of the aqueducts. This continuing for five years, the *Tyrians* were forced to dig wells in their own city. *Uſher* places this expedition of *Shalmaneſer* A. M. 3287, under the reign of *Hezekiah*, king of *Judah*, *ante* A. D. 717.

Ezekiel, chap. xxvii, xxviii. deſcribes at length the ſiege of *Tyre* by *Nebuchadnezzar*, A. M. 3419, *ante* A. D. 385. The learned are not agreed, whether he ſpeaks of old or new *Tyre*. St. *Jerom*, *in loc.* & *in Amos* i. thinks it to be new *Tyre*, becauſe he ſays *Nebuchadnezzar* joined the iſle to the continent, by earth, ſtones, and wood, which he caſt into the water. *Marſham*, *Periſonius*, and ſome others, think, on the contrary, that it was old *Tyre*. However this might be, *Nebuchadnezzar* ruined the city of *Tyre*; and the prophets ſhew clearly enough that it was never rebuilt, *Marſham. Canon. Chron. Sæcul.* xviii. p. 578. This cannot be ſtrictly underſtood but of old *Tyre*: for new *Tyre* flouriſhed afterwards, long ſince *Nebuchadnezzar*. It even recovered itſelf, after its fall by *Alexander*.

Iſaiah ſays, xxiii. 15, 17, 18. *It ſhall come to paſs in that day, that Tyre ſhall be forgotten ſeventy years, according to the days of one king; after the end of ſeventy years ſhall Tyre ſing as an harlot. And it ſhall come to paſs after the end of ſeventy years, that the Lord will viſit Tyre, and ſhe ſhall turn to her hire, and ſhall commit fornication with the kingdoms of the world upon the face of the earth. And her merchandize, and her hire ſhall be holineſs to the Lord, it ſhall not be treaſured nor laid up; for her merchandize ſhall be for them that dwell before the Lord, to eat ſufficiently, and for durable cloathing.* It is not eaſy to fix either the beginning or the end of theſe ſeventy years of oblivion of the city of *Tyre*. For if we put its beginning at the taking of this city by *Nebuchadnezzar*, or that by *Alexander* the Great, we muſt take the word *oblivion*, in an unuſual ſenſe, ſince we read that *Nebuchadnezzar* left *Ithobal* for king of *Tyre*, *Joſeph. cont. Appion.* lib. i. and that *Alexander* left therein *Abdalonymus*, or *Ballonymus*, or *Strato*; for all theſe names are found in the ancients, *Diodor. Sicul. Juſtin. &c.* and that theſe princes and their ſucceſſors reigned there a long time. Nor do we perceive that the *Tyrians*, before the time of *Jeſus Chriſt*, ſhewed any zeal for the Lord, or for his worſhip. Therefore to reconcile theſe prophecies, it muſt be ſuppoſed, that when the prophets ſpeak of the total deſtruction of *Tyre*, they mean the ancient *Tyre*, which was never rebuilt: and that when they foretel the re-eſtabliſhment of the ſame city, they muſt be underſtood of the New one, which became very flouriſhing, and roſe ſuperior to its misfortunes.

And

And finally, that when it embraced the *Chriſtian* religion, it offered to the Lord the fruits of its labours and traffic. In the time of St. *Paul*, there was a great number of believers in *Tyre*, Acts xxi. 3, 4, &c. and afterwards the church of *Tyre* became very famous. It afforded a great number of martyrs for the *Chriſtian* faith, and ſeveral illuſtrious biſhops; councils have been held there.

TYTHES. We have nothing more ancient concerning tythes, than what we find *Gen.* xiv. 20. that *Abraham* gave tythes to *Melchiſedech*, king of *Salem*, of all the booty he had taken from the enemy. *Jacob* imitated this piety of his grandfather, when he vowed to the Lord the tythe of all the ſubſtance he might acquire in *Meſopotamia*, Gen. xxviii. 22. Under the law, *Moſes* ordained, *All the tythe of the land, whether of the ſeed of the land, or of the fruit of the tree, is the Lord's; it is holy unto the Lord. And if a man will at all redeem ought of his tythes, he ſhall add thereto the fifth part thereof. And concerning the tythe of the herd, or of the ſlock, even of whatſoever paſſeth under the rod, the tenth ſhall be holy unto the Lord*, Levit. xxvii. 30, 31, 32.

The *Phariſees*, in the time of *Jeſus Chriſt*, to diſtinguiſh themſelves by a more ſcrupulous obſervance of the law, not content with paying tythe of the grain and fruits growing in the fields, they alſo paid tythe of pulſe and herbs growing in their gardens, which was more than the law required. Our Saviour did not diſapprove of this exactneſs; but he blames them for their hypocriſy and pride in it, Mat. xxiii. 23. Luke xi. 42. We read alſo in the *Talmud*, *Seder. Serain Maſſec.* that whatever is eaten, or laid up in reſerve, and which is produced from the earth, is liable to firſt-fruits and tythes.

Tythes were taken from what remained, after the offerings and firſt-fruits were paid. They brought the tythes to the *Levites* in the city of *Jeruſalem*, as appears by *Joſephus* and *Tobit*, *Joſeph. Antiq.* lib. iv. cap. 8. Tob. i. 6. The *Levites* ſet apart the tenth part of their tythes for the prieſt (for the prieſts did not receive them immediately from the people) and the *Levites* were not to enjoy the tythes they had received, before they had given the prieſts ſuch a part as the law aſſigned them.

Of thoſe nine parts that remained to the proprietors, after the tythe was paid to the *Levites*, they took another tenth part, which was either ſent to *Jeruſalem* in kind, or, if that was too far, they ſent the value in money, adding thereto a fifth from the whole, as the Rabbins inform us, *Vide Lyran. Deut.* xxvi. 12. This tenth part was applied toward celebrating the feſtivals in the temple; and was nearly reſembled by the *Agapæ*, or love-feaſts, of the firſt *Chriſtians*. Thus are thoſe words of *Deuteronomy*, xiv. 22, 23. underſtood by the Rabbins: *Thou ſhalt truly tithe all the increaſe of thy ſeed, that the field bringeth forth year by year. And thou ſhalt eat before the Lord thy God, in the place which he ſhall chuſe to place his name there, the tythe of thy corn, of thy wine, and of thy oil, and the firſtlings of thy herds and of thy flocks: that thou mayeſt learn to fear the Lord thy God always.* *Joſephus* alſo ſpeaks of theſe feaſts which were made in the temple, and in the holy city, *Joſeph. Antiq.* lib. iv. cap. 8.

Tobit ſays, i. 6. that every three years he paid punctually his tythe to ſtrangers and proſelytes. This was probably becauſe there were neither prieſts, nor *Levites*, in the city where he dwelt. *Moſes* ſpeaks of this laſt kind of tythe, Deut. xiv. 28. xxvi. 12. *At the end of three years thou ſhalt bring forth all the tythe of thine increaſe the ſame year, and ſhalt lay it up within thy gates. And the Levite, (becauſe he hath no part nor inheritance with thee,) and the ſtranger, and the fatherleſs, and the widow, which are within thy gates, ſhall come, and ſhall eat and be ſatisfied; that the Lord thy God may bleſs thee in all the work of thine hand which thou doſt.* We think this third tythe not to be different from the ſecond already noticed, except that in the third year it was not brought to the temple, but was uſed on the ſpot by every one in the city of his habitation. Therefore, properly ſpeaking, there were only two ſorts of tythes, 1. that which was given to the *Levites* and prieſts, 2. that which was applied to feaſts of charity, either in the temple of *Jeruſalem*, or in other cities.

Samuel tells the children of *Iſrael*, that their king would *take the tenth part of their ſeed, and of their vineyards, and give to his officers and his ſervants. He will take the tenth of your ſheep, and ye ſhall be his ſervants*, 1 Sam. viii. 15, 16. Yet it does not clearly appear from the hiſtory of the *Jews*, that they regularly paid any tythe to their princes. But the manner in which *Samuel* expreſſes himſelf ſeems to inſinuate, that it was looked on as a common right among the kings of the *Eaſt*.

At this day the *Jews* no longer pay tythe, at leaſt they do not think themſelves obliged to do it, except thoſe that are ſettled in the territory of *Jeruſalem*, and the ancient *Judea*, *Leo of Modena*, page 1, cap. 12. For there are few *Jews* now that have any lands of their own, or any flocks. They only give ſomething for the redemption of the firſt-born, to thoſe whom they

they think are deſcended from the prieſts, or *Levites*. However, we are aſſured, that ſuch among the *Jews* as would be thought very ſtrict, and religious, give the tenth part of their income to the poor.

Chriſtians alſo pay tythe of the produce of their eſtates to the miniſters of the Lord. But this is not by virtue of any law, either of *Jeſus Chriſt*, or his apoſtles. Our Saviour has commanded nothing in this affair; only, when he ſent his apoſtles to preach in the cities of *Iſrael*, he forbad them to carry either purſe, or proviſions, with them, but to enter the houſes of thoſe who were willing to receive them, and to eat what ſhould be ſet before them. For, as he adds, the labourer is worthy of his hire, and of his maintenance, Matth. x. 10. Luke x. 7, 8. And St. *Paul* determines, that he who receives inſtruction, ſhould adminiſter ſome of his good things to him who gives it, Galat. vi. 6. It is agreeable to nature and reaſon, that they who wait at the altar ſhould live by the altar; and who ever undertook a warfare at his own expence? 1 Cor. ix. 13.

In the infancy of the church, the miniſters lived only on the alms and oblations of the faithful. Afterwards, lands and fixed revenues were given to churches, and to their miniſters. Good people began early to give them a certain portion of their ſubſtance, which was called *tythe*, in imitation of that which was paid to the prieſts of the old covenant, though every one gave only as his devotion inclined him; without any expreſs obligation, either as to quantity, or quality. Laſtly, the biſhops, in concurrence with ſecular princes, made laws for this, and obliged *Chriſtians* to give to eccleſiaſtics the tythe of their revenues, and of the fruits of the earth. As theſe regulations were not all made at the ſame time, nor in an uniform manner, we cannot preciſely fix the time of the eſtabliſhment of tythes. But they were paid as far back as the ſixth century; not every where, nor under the ſame obligations. *Origen* thinks, *Homil.* xi. *in Numeros*, that the laws of *Moſes* concerning tythes and firſt-fruits are not repealed by the goſpel, but that they ought to be obſerved under the new law. *F. Paul*, in his Treatiſe of Benefices, obſerves, that before the eighth and ninth century, they did not pay tythes in the *Eaſt*, or in *Africa*. But thoſe who have treated this matter with greater accuracy, ſhew that tythes had been paid from the earlieſt time.

The moſt barbarous nations, the heathen, *Greeks* and *Romans*, out of a principle of religion, common to all men, often dedicated their tythes to their gods. Some made it a ſtanding obligation, others practiſed it on particular occaſions; or by the impulſe of a tranſient devotion. The *Arabian* merchants who traded in ſpices, durſt not ſell any till they had paid the tythe to their god *Sabis*, *Plin.* lib. xii. cap. 14. The *Perſians* were very exact in offering to their gods the tythe of the ſpoils they had taken from their enemies, *Xenoph. Cyropæd.* lib. iv. v. vii. The *Scythians* themſelves ſent their tythes to *Apollo*, *Solin.* cap. 27. The *Carthaginians* were uſed to ſend to *Tyre*, of which they were a colony, the tythe of their profits; *Mela*, lib. ii. cap. 5. and they ſent to *Hercules Tyrius* the tenth of the ſpoils they took in *Sicily*. *Diodor.* lib. xx. *Juſtin.* lib. xviii. The ſhip that brought the uſual tythe of the *Carthaginians* to *Tyre*, happened to arrive there a little before *Alexander* begun the ſiege of that city. *Q. Curt.* lib. iv. cap. 2. When *Piſiſtratus* wrote to *Solon*, to perſuade him to return to *Athens*, he told him, that every one there paid the tythe of his goods for the offering of ſacrifices to the gods. *Laert.* lib. i. The *Pelaſgians* that were ſettled in *Italy*, received a command from the oracle, to ſend their tythes to *Apollo* of *Delphos*. *Dionyſ. Halicarn. Plutarch*, in more places than one, mentions a cuſtom of the *Romans*, of offering to *Hercules* the tythe of what they took from their enemies.

V, *or* U.

VAICRA, ויקרא, the title of the book *Leviticus*, and the firſt word of this book: *And he called*; from the conjunction ו *vau*, and the word קרא *kara*, *to call*.

VAJEDABER, וידבר, the title of the book of *Numbers*, and the firſt word of this book: *And he ſpake*; from the conjunction ו *vau*, and the word דבר *dabar*, *to ſpeak*.

VAJEZATHA, ויזתא, βαιζαθὰ, *Vulgate*, *Jezata*. *That waters the bed*; from נזה *nazah*, *to water*, and תא *tha*, *chamber*, or *bed*: or, according to the *Syriac* and *Hebrew*, *Woe to the olive*.

VALE, or *Valley*. There are ſeveral vallies mentioned in Scripture.

The valley of Berachah, or of bleſſing, in *Judah*, weſt of the *Dead-ſea*, 2 Chron. xx. 26.

The vale of Siddim, *the vale of the Wood*, *Vallis Sylveſtris*, Gen. xiv. 3, 8, 20. The *Hebrew*, גיא השידים. The valley of *Haſhedim*, as ſome tranſlate, others the vale of the Fields, the vale of Chalk; the *Septuagint*, the vale of Salt. In this vale ſtood the cities of *Sodom* and *Gomorrah*, and here, afterwards, the lake *Aſphaltites*, or the *Dead-ſea*, was formed.

The vale of Shaveh, or, the *King's Dale*, Gen. xiv. 17. 2 Sam. xviii. 18. *Shevah* is a city in the *King's Dale*, over againſt *Jeruſalem*, according to *Euſebius*. In this vale *Melchiſedec* met *Abraham*, at his return from his victory over the five kings. But ſome think this interview was at the foot of mount *Tabor*. *Vide vit. Melchiſedech.* tom. 3, *Oper. S. Athanaſ.* 239. & *Brochard. deſcript. Ter. Sanct.*

The valley of Salt, [or *Salt Pits*,] *Vallis Salinarum*, 2 Sam. viii. 13. 2 Kings xiv. 7. This valley is generally placed in the ſouthern parts of *Idumea*, ſouth of the *Dead-ſea*. Here, they ſay, the *Idumeans* were defeated by *David*, or by *Joab*; and again by *Amaſiah*, the ſon of *Joaſh*, king of *Judah*. We place it in the eaſtern parts of *Idumea*, between *Tadmor* and *Bozrah*. See SALT.

The valley of Rephaim, or of the Giants, 2 Sam. v. 18. xxiii. 13. See REPHAIM.

The valley of Eſhcol, or of Grapes, *Vallis Botri*, Numb. xxxii. 9. See NEHEL ESHCOL.

The valley of Jezreel. This is the ſame as the *vale of Eſdraelon*, or the plain that extends eaſt and weſt, from *Scythopolis* to the foot of mount *Carmel*.

The valley of Mamre, near *Hebron*. See MAMRE.

The valley of Moreh, near *Sichem*, called the plain of *Moreh*, Gen. xii. 6. See MOREH.

The valley of Achor, Joſh. vii. 24, 26. Iſai. lxv. 10. Hoſ. ii. 15. north of *Jericho*, according to St. *Jerom*. Here the unfortunate *Achan* was ſtoned. See ACHOR.

The valley of Ajalon. See AJALON. This city gave its name to the valley.

The valley of Reeds, *Vallis Arundinis*, Joſh. xvi. 8. xvii. 9. The *Hebrew* reads, גיא קנה, *Ge-Kana*, the valley, brook, or river of *Kanah*. It was not far from the *Dead ſea*, nor from *Tapuah*.

The valley of Jehoſhaphat. It is generally underſtood to be the valley wherein the brook *Kidron* runs, eaſt of *Jeruſalem*. See JEHOSHAPHAT, *Joel* iii. 12. and MAP of *Jeruſalem*.

The valley of Hinnom, or *the valley of the ſons of Hinnom*. In *Hebrew*, Joſh. xv. 8. גיא הנום, *Gehennon*, or *Ge-bene-hennon*; whence comes the word *Gehenna*. It was eaſt and ſouth of *Jeruſalem*. See HINNOM, HENNON, or TOPHET: and the MAP of *Jeruſalem*.

The king's dale or valley. See the valley of *Shaveh*.

The valley of Charaſhim, or of *Craftſmen*, *Vallis Artificum*, 1 Chron. iv. 14. Nehem. xi. 35. In *Hebrew*, גיא חרשים, *Ge-charaſhim*. It is placed on the ſide of the *Jordan*, in *Benjamin*.

The valley of Keziz, Joſh. xviii. 21. עמק קציץ, in *Benjamin*. Its ſituation is not exactly known. Some tranſlate the *Hebrew* by *the valley of Inciſion*. It is conjectured that this name was given it, becauſe, perhaps, they here cultivated balm, which is drawn from the tree by inciſion. But I cannot think this plant was cultivated here ſo early as the times of *Joſhua*.

The valley of Jiphthah-el, Joſh. xix. 14, 27. It probably took its name from the city of *Jiphthah-el*, on the frontiers of *Zebulun*. The true ſituation is unknown.

The valley of Sorek, Judg. xvi. 4. in which was the city of *Sorek*, in *Dan*. Perhaps it may be the ſame as the valley of *Eſhcol*. See SOREK.

The valley of Zeboim, 1 Sam. xiii. 18. *Zeboim* was one of the four cities conſumed with *Sodom* by fire from heaven. Gen. xiv. 2. xviii. xix. The valley of *Zeboim* was therefore on the *Dead-ſea*, but its ſituation is not known. Perhaps *Zeboim* was rebuilt; ſee Nehem. xi. 34. as alſo *Sodom*. Some *Ita. Chald. Hebr. Vatab.* take *Zeboim*, or *Tzeboim*, in a generical ſenſe, for ſerpents, baſiliſks, or dragons.

The valley of Gad, 2 Sam. xxiv. 5. beyond *Jordan*, in the portion of *Gad*, and probably along the *Arnon*.

The vale of Baca, Pſalm lxxxiv. 6. or of *Tears*, probably the ſame as the valley of Tears, or Weepers, or *Bochim*. See Judg. ii. 1. 2 Sam. v. 23. See BOCHIM. This valley was to the ſouth of *Jeruſalem*. *Vide* FRAGMENTS, Nos.

The valley of Viſion, Iſai. xxii. 1. in the prophetical and figurative ſtile, ſignifies *Jeruſalem*. It is called a valley by *Antiphraſis*, becauſe that city ſtood upon a mountain. And the additional name of viſion was given to it, becauſe it is the ſubject of the prophecy of *Iſaiah*; or becauſe the temple of *Jeruſalem* was built upon mount *Moriah*, which is *the Mountain of Viſion*, Gen. xxii. 14. [Query, the valley between two hills, as between *Zion* and *Moriah? Valley of Sion*, LXX.]

The fat Valley, Iſai. xxviii. 1, 4, *Vallis Pinguium*. This lies below and about the city of *Samaria*. This country was very fat and fruitful. *Samaria* ſtood on a riſing ground that commanded this valley: *In vertice vallis pinguiſſimæ*.

The valley of Slaughter, Jerem. vii. 32. *Vallis interfectionis*. This name, according to the prophet *Jeremiah*'s prediction, ſhould be given to the valley of *Hinnom*, or *Tophet*. See TOPHET, and Jerem. vii. 32. xix. 6. xxxi. 40. It is called *the valley of Deciſion*, or Conciſion, Joel iii. 14. and *the valley of Jehoſhaphat*, or of the judgment of God.

The valley of the dead Bodies, Jerem. xxxi. 40. *Vallis Cadaverum*. The ſame as *Topheth*, which was the ſlaughter-houſe of *Jeruſalem*.

The valley of the Paſſengers, or Travellers, Ezek. xxxix. 11. *Vallis Viatorum ad orientem maris*. We think this ſtands for the great road at the foot of mount *Carmel*, from *Judea*, *Egypt*, and the country of the *Philiſtines*, into *Phœnicia*.

The valley of Hamon-Gog, Ezek. xxxix. 11, 15, or the burying-place of the army of *Gog*. Probably the valley of *Jezreel*, in which, we think, the army of *Cambyſes* was defeated, after the death of that prince. See CAMBYSES and GOG.

The valley of the Mountains, Zech. xiv. 5, *Vallis Montium*. The vallies round about *Jeruſalem*, where the inhabitants of that city took ſhelter in their laſt misfortunes, when the city was beſieged by the *Romans*.

The illuſtrious Valley, near *Sichem*. The vale, or plain, of *Moreh*. The *Hebrew* calls it, Gen. xii. 6. אלון מורה, *Elon-Moreh*, the oak, or grove of *Moreh*.

The vale of Kidron, 2 Kings xxiii. 4, 6. or the fields of the brook *Kidron*, eaſt of *Jeruſalem*, between this city and the mount of *Olives*.

The valley of Gihon, 2 Chron. xxxiii. 14, weſt of *Jeruſalem*, named from the fountain of *Gihon*, whoſe ſpring is in this place, and runs from weſt to ſouth.

The valley of Succoth, or the valley of tents, Pſal. lx. 6. cviii. 7. *Convallis Tabernaculorum*. Beyond *Jordan*, near the city of *Succoth*. The *Pſalmiſt* puts the valley of *Succoth* for the whole country beyond *Jordan*.

The valley, or plain, *of Zaanaim*, Judg. iv. 11, where dwelt *Heber* the *Kenite*. It was in *Galilee*, near *Zaanaim*, and *Kedeſh* of *Naphthali*.

The valley of Elah, 1 Sam. xvii. 2, עמק אלה, of the oak, or of the *Terebinthus*. *Saul* here encamped with the army of *Iſrael*; when the giant *Goliah* came to inſult the *Hebrews*. This valley was ſouth of *Jeruſalem*, towards *Sochoh* and *Azekah*. Alſo, the name of the valley of the *Terebinthus* is given to the valley of *Mamre*, becauſe of the *Terebinthus* under which *Abraham* entertained the angels. See TEREBINTHUS.

The valley of Zephathah, at *Mareſhah*, 2 Chron. xiv. 10. Here *Aſa*, king of *Judah*, defeated a great army of *Ethiopians* or *Cuſhim*. This valley was toward *Mareſhah* and *Eleutheropolis*.

VALLIS PINGUIUM, גיא־שמנים *Heb. Ge-ſhemanim*. See GETHSEMANI. *The vale of the fat ones*, or *the fat valley*; from גיא *ghei*, *a vale*, and שמן *ſhaman*, *fat*.

VALLIS SALINARUM, גיא־מלח, γεμαλὲχ, *Heb. Ge melach*. See GEMELLI. *The valley of Salt-pits*; from גיא *ghei*, *a valley*, and מלח *melach*, *ſalt*.

VALLIS SYLVESTRIS, עמק־השדים, Φάραγξ, *Heb. Emec-haſhidim*. *The vale of woods, or of fields*, or *wild*; from עמק *hamac*, *a vale*, or *depth*, and שדד *ſhidded*, *to harrow*, *to prepare a field*.

VANIAH, וניה, *nouriſhment of the Lord*, or *the arms of the Lord*.

VANIAH. One of thoſe who put away their ſtrange wives, after the return from *Babylon*. Ezra x. 36.

VANITY. Interpreters generally tranſlate by *vanitas* and *vanum*, the *Hebrew* words, *ſhave*, שוא

שוא, *vanitas, mendacium,* and *habel,* הבל, *vanitas, inutilitas,* the firſt of which rather ſignifies what is oppoſed to truth; and the ſecond what is oppoſed to reality and ſolidity. Thus the word *vanity* is taken in ſeveral ſenſes, in the ſacred writers.

I. VANITY is put for *vain glory,* or *pride,* which makes men entertain a great opinion of themſelves, to boaſt, or to be ſelf-conceited. For example, Pſal. cxix. 37, *Turn away mine eyes from beholding vanity.* And, 2 Pet. ii. 18, *They ſpeak great ſwelling words of vanity.*

II. VANITY is taken for lying, Pſal. iv. 2, *How long will ye love vanity, and ſeek after leaſing?* And, Exod. xx. 7, *Thou ſhalt not take the name of the Lord thy God in vain*; or, thou ſhalt not ſwear to confirm a thing that is falſe; thou ſhalt not appeal to the Lord as a witneſs of thy lies. Viſions of vanity, words of vanity, ſignify falſe and deceitful diſcourſes, or lies.

III. VANITY is taken for mere nothing or emptineſs. As, Eccleſ. i. 2, 3. *Vanity of vanities, ſaith the preacher, vanity of vanities, all is vanity:* I have ſeen nothing but vanity and vexation of ſpirit, in every thing done in this world, or under the ſun. Pſal. cxliv. 4. *Every man living is but altogether vanity: Man is like to vanity, his days are as a ſhadow that paſſeth away.*

IV. VANITY is taken for *idols:* Deut. xxxii. 21. *They have moved me to jealouſy with that which is not God, they have provoked me to anger with their vanities: They followed vanity, and became vain:* 2 Kings xvii. 15. Jerem. ii. 5. *Is not the Lord in Sion? Is not her king in her? Why have they provoked me to anger with their graven images, and with ſtrange vanities?*

V. *Vain* is often put for *falſe: Thou ſhalt not take the name of the Lord thy God in vain:* Exod. xx. 7. לשוא. Thou ſhalt not ſwear falſly; (*Ita plerique Interpretes.* שוא, ſignifies falſe. Deut. v. 20. Exod. xx. 16, &c.) or, thou ſhalt not take uſeleſsly, needleſsly, and without very good and ſubſtantial reaſons, the name of God to witneſs what thou affirmeſt. The *Hebrew* word *ſhave,* here tranſlated by *vain,* is put for falſe in many places; as Deut. v. 20. Exod. xx. 16. Levit. xix. 12. Pſal. iv. 3. xxxvii. 13. lxi. 10. Ezek. xii. 24. xiii. 6. Hoſ. x. 4. xii. 11. Jonah ii. 9. Zech. x. 2. Matth. v. 33. *Tertull. de Idololat.* cap. 20. *Cyrill. Clem. Alex. &c.* were of opinion, that this paſſage forbad to give the name of God to falſe gods, to idols. It is certain, that *vana* is often taken for falſe gods: But that is not the literal meaning of this place.

VI. *Vain* is oppoſed to *true, real, ſubſtantial.* Pſal. v. 10. Their heart is vain, or full of vanity and lying. Pſal. xii. 2. They have deceived their neighbours by vain diſcourſes, by words full of deceit and lies. The falſe prophets, Ezek. xiii. 6. *Vident vana & divinant mendacium,* have only idle dreams, and empty viſions: They pronounce only vain and falſe predictions. See alſo Iſai. lvi. 10.

Vain things are idols, 1 Sam. xii. 21. Do not run after idols, that cannot protect you; for they are non-entities. See Acts xiv. 14, 15.

To lift up the ſoul to vanity, Pſal. xxiv. 4. *i. e.* to ſwear by his own life, to ſwear vainly and falſely. Pſal. lxii. 10. They have ſought my ſoul in vain; they have unſucceſsfully endeavoured to take away my life; God has preſerved me, and defended me from their ſnares; or, rather, they have ſought, without any reaſon, and under falſe and vain pretences, to put me to death.

Vain men, does not only ſignify men puffed up with pride, and full of vanity, but alſo worthleſs and inſignificant perſons, without religion, without rule, or conduct, brainleſs fellows. For example, 2 Chron. xiii. 7. אנשים רקים בני בליעל. LXX. ἄνδρες λοίμοι. *Viri vaniſſimi, & filii Belial.* The *Hebrew* ſays, men void of ſenſe, or beggars, miſerable children, without a yoke, worthleſs children, [children of unreſtrainableneſs.] *Rekim,* which the *Vulgate* tranſlates by *vaniſſimi,* is the ſame as *raca,* which we find, Matth. v. 22. *Whoſo calleth his brother raca,*— inſtead of *vaniſſimi.* The *Septuagint* renders it *peſtilential and dangerous fellows.*

He that heaps up riches by lying is vain, and without underſtanding. Prov. xxi. 6. הבל נרף. *Vanus eſt & excors.* The *Hebrew* ſays, Vanity is driven by the wind; is as chaff, which is the ſport of the winds. And elſewhere, Prov. xii. 8. נעוה לב *Perverſus corde.* He that is vain, and without underſtanding, ſhall be expoſed to contempt. The *Hebrew* ſays, He that hath a perverſe and corrupted heart, &c. Thoſe that have no knowledge of God, are only vanity; all their other qualities, their ſcience, their ſkill, is nothing but ignorance, without this knowledge. The *Greek* intimates, All men are by nature vain; they can do nothing of themſelves, they tend to nothing, &c.

VAPHRES. The ſame as *Pharaoh Hophra.* See HOPHRA, and *Jerem.* xliv. 30.

VASHNI, ושני, καὶ ὁ δεύτερος. This has been taken for the name of a perſon, but very improperly. 1 Chron. vi. 28. is defective; *Filii Samuel primogenitus Vaſſeni.* It ſhould be read,

Filii Samuel, Joel primogenitus, & ſecundus (Heb. ושני vaſeni.) Abia. The word *Vaſhni* therefore denotes only *the ſecond.*

VASHNI, or *Vaſſeni*, the eldeſt ſon of *Samuel*, according to 1 Chron. vi. 28. *And the ſons of Samuel, the firſt-born, Vaſhni, and Abiah.* Some *Latin* copies have *Vaſhni, Joel*, and *Abiah.* But this paſſage is viſibly corrupted. *Vaſhni*, ſignifies *The Second*; ſo that it ſhould be thus ſupplied, *The ſons of Samuel were—Joel the firſt born, and —the ſecond, Abiah.* See 1 Chron. vi. 33.

VASHTI, ושתי, ἀςὶ, *that drinks*; from שתה *ſhathah:* otherwiſe, *thread*, or *woof*; from שתי *ſhethi.*

VASHTI, or *Vaſthi*, the wife of king *Ahaſuerus.* Eſth. i. 9, &c. This prince made a great feaſt for all the nobles of his kingdom; and queen *Vaſhti* alſo made a feaſt to entertain the women in the palace. On the ſeventh day of the feaſt, when the king was more merry than uſual, being warmed with wine, he ordered his principal officers to fetch queen *Vaſhti*, with her royal ornaments, that he might ſhew her extraordinary beauty to his ſubjects: But ſhe refuſed to come. This put the king in a great paſſion, and he conſulted with his ſtateſmen, what ſhould be the puniſhment of *Vaſhti? Memucan*, the firſt of the counſellors, anſwered, that ſhe ſhould be divorced, her crown taken from her, and given to another more worthy. This advice prevailed, *Vaſhti* was repudiated, and *Eſther* taken into her place. See ESTHER. This happened A. M. 3486, *ante* A. D. 518.

It is enquired, who this queen *Vaſhti* was? Some have thought ſhe was *Athoſſa*, the daughter of *Cyrus*, who was firſt married to *Cambyſes*, her own brother, afterwards to the *Magian*, who counterfeited *Smerdis*; and, laſtly, to *Darius*, the ſon of *Hyſtaſpes*, whom we take to be *Ahaſuerus.* She was of very exquiſite beauty; and *Herodotus* lib. vii. cap. 3. aſſures us, that *Darius* had four ſons by her, and that ſhe had for a long time a ſhare in the management of affairs. Therefore ſhe could not be *Vaſhti*, who was divorced in the third year of this prince. Others think her to have been *Ahaſuerus*'s own daughter. The *Perſians* made no ſcruple of this kind of marriage, and polygamy was cuſtomary among them. But hiſtory gives no warrant to this conjecture. *Herodotus* lib. vii. cap. 59. ſpeaks likewiſe of *Ariſtone*, the wife of *Darius*, ſon of *Hyſtaſpes*; perhaps ſhe may be *Eſther.*

The *Hebrews* tell us, that what made *Vaſhti* refuſe to obey the king, was, becauſe he required her to ſhew herſelf naked, [unveiled, *Vide* FRAGMENT, No. CLIX, page 133, &c.] before all the people; which ſhe peremptorily refuſed.

VEIL, or *Theriſtrum*, this *Greek* word, ſignifies a veil, or ſcarf, with which women of quality covered their faces, in ſummer, to keep off the heat of the ſun. *St. Jerom* uſes this word to expreſs the *veil* with which *Tamar* covered herſelf, when diſguiſed, Gen. xxxviii. 14. ותכס בצעיף. LXX. Περιέβαλε τὸ θέριστρον. It anſwers to the *Hebrew* word *tzaiph*, tranſlated by *a veil*, a ſcarf, a mantle, with which the eaſtern women covered their head and face. We find the ſame term, Gen. xxiv. 65. where the Vulgate inſinuates that *Rebecca* covered herſelf with her mantle: *Accepit pallium ſuum.* We read alſo *theriſtrum* in the *Latin* of Iſai. iii. 23. But the *Hebrew* has *haradidim*, הרדידים. LXX. Θέριστρα καλάυλιτα. *veils* to ſit at table in. Others render it by *very fine veils*, which the women uſed in ſummer. They wore their bracelets on their arms and legs, next to their ſkin; and the veil covered their face, neck, boſom, and ſhoulders, when they were at home: The girdle was very precious, and their ſandals probably were adorned with ſoles of gold. The veil was a kind of crape, ſo that they could ſee through it; or at leaſt a paſſage was left for the light to come to their eyes. *Vide* FRAGMENTS, Nos. CLIX, page 153, &c.

VEL, אואל, ὁ θεὸς, *or God, or the ſtrong*; from the conjunction או *o, or*, and אל *el, God*, or *ſtrong:* otherwiſe, *that deſires God*; from אוה *ivah, to deſire*, and אל *el, God.*

VELLE-SHEMOTH, ואלה־שמות, the title of the book *Exodus*, and the firſt words by which it begins: *And theſe are the names;* from the conjunction ו *vau, and*, the pronoun אלה *elle, theſe*, and שם *ſhem, name.*

VENGEANCE. See REVENGE.

VENUS, the goddeſs of love, worſhipped by the heathen. Some think her name is derived from the *Hebrew* word *Succoth-Benoth*, or *Venos*, according to another pronunciation. 2 Kings xvii. 30. See SUCCOTH BENOTH. The *Egyptians* called her *Nephtis*; the *Aſſyrians*, *Mylytta*; the *Arabians*, *Alitta*; the *Perſians*, *Mitra:* She was alſo known by the name of *Tanais*, at *Babylon*; of *Erycina*, in *Sicily*; of *Aphrodite*, among the *Greeks*. I believe ſhe was generally worſhipped in the territories of *Iſrael* by the name of *Aſtarte*, or *Aſtaroth*, or *Aſterah*, or the goddeſs of the groves. She is confounded with the moon, whom the Pagans called the heavenly *Venus*, and the *Hebrews* the queen of heaven, or the goddeſs *Meni.* The god *Dagon* was alſo

alſo very probably *Venus*. The dove was conſecrated to this falſe deity. *Vide* ASTARTE.

Three leagues from *Carthage*, ſays *Valerius Maximus* lib. ii. cap. 6. was a temple called *Sicca Veneria*, which had ſo much the more relation to the *Succoth-benoth* of Scripture, as the women there ſacrificed their chaſtity in honour of *Venus*, and thereby obtained portions, to place them out in matrimony afterwards. *Siccæ enim fanum eſt Veneris, in quod ſe matronæ conſerebant, atque inde procedentes ad quæſtum, dotes corporis injuria contrahebant: honeſta nimirum tam inhoneſto vinculo conjugia junctura. Vide* FRAGMENT, No. CCXIII.

VERMILION, from the *Latin*, *vermis*, or *vermiculus*, *a worm*; becauſe crimſon and ſcarlet are dyed with thoſe little worms that are gathered from a kind of green oak, which affords the *kermes*, or ſcarlet grain. See WORM. But the true vermilion has no relation to the *vermiculus*, but in colour. The vermilion known to the ancients, *vide Pliny*, *Theophraſt. Dioſcorid. Vitruv.* was found in *Spain*, upon inacceſſible rocks. They were ſtones that were beat down with arrows. They were found alſo in *Cholchis*. The artificial vermilion was made of a red ſand, procured near *Epheſus*, after it had been waſhed ſeveral times. The vermilion we uſe at preſent is compoſed of artificial cinnabar, which has been levigated for a long time upon porphyry, and reduced to an impalpable powder.

Wiſdom xii. 14. ſpeaks of vermilion, with which they painted the ſtatues of the gods: *Laying it over with vermilion and with paint, colouring it red, and covering every ſpot therein.* When a ſtatuary had formed a ſtatue of crooked and knotty wood, he rubbed it with vermilion and red paint, to give it a ſplendid colour, and by the paint to hide the deformities of the wood. The ancients much eſteemed vermilion, and were very thrifty in the uſe of it, becauſe of its ſcarcity, and great price. In the time of *Vitruvius* lib. vii. cap. 5, it was grown pretty common, and whole walls were ſometimes painted with it. *Verrius*, quoted in *Pliny*, lib. xxxiii. cap. 6. informs us, that on high feſtival days, there was a ceremony, and a kind of prodigality, in painting the face of *Jupiter* with vermilion. I have ſeen a *Diana*'s head, wherein the vermilion might ſtill be perceived, if it were wetted. The *Cenſors* in *Pliny*'s time, contracted for the care of painting *Jupiter*'s ſtatue with vermilion: *A Cenſoribus Jovem miniandum locari. Camillus* triumphed all daubed over with vermilion. Such was the taſte of the ancient *Romans*. Among the *Ethiopians*, they painted the ſtatues of their gods with this colour; and great men daubed their whole bodies with it. [Whereby they reſembled the ancient heroes; giants, *Rephaim.*]

VERSIONS *of Scripture.* It was late before the books of the Old Teſtament were tranſlated into foreign tongues. The *Hebrews* were always jealous of their privileges, and of being diſtinguiſhed from all nations of the world, as the only depoſitaries of the oracles of the prophets, and of the laws of God. They did not readily converſe with ſtrangers, but kept cloſe up in their own country, which they looked on as the fineſt and beſt on the earth. They made as little excurſions from hence as they could; and contenting themſelves with the ſtudy of their own language, and their laws, they deſpiſed the ſtudy of profane ſciences, and the converſation of foreigners. This is the obſervation of their hiſtorian *Joſephus*, *contr. Appion.* lib. i. page 2.

They did not think of tranſlating their books into *Greek*, till the time of the ſucceſſors of *Alexander the Great.* Before then, though many of them were ſcattered in *Perſia*, *Media*, *Aſſyria*, and *Chaldea*; yet they had no thoughts of tranſlating their ſacred books into other tongues; the proximity and relation of the languages of theſe countries with the *Hebrew*, or rather, the care they took to preſerve their own tongue, in the midſt of thoſe people, was the reaſon that they found no neceſſity of tranſlating the *Hebrew* books into other tongues. They ſatisfied themſelves with expounding them, *vivâ voce*, to ſuch as did not underſtand *Hebrew*. This was the method of *Eſdras* after the return from the captivity, and was continued by his ſucceſſors, or ſuch as undertook to read and explain the law to the people. Nothing of theſe *Chaldee* paraphraſes, or interpretations, was committed to writing till about the time of our Saviour, when *Onkelos* and *Jonathan* compoſed their *targums*.

But after the conqueſts of *Alexander the Great*, when the *Jews* were diſperſed through all the vaſt empire of this conqueror, and the *Greek* tongue was now become the univerſal language for all thoſe provinces, which had no relation to the *Hebrew*, many of the *Jews* were no longer in a capacity of underſtanding the ſacred books, and, conſequently, were under a neceſſity of having recourſe to ſome *Greek* tranſlation. This firſt produced that verſion called the *Septuagint*, after the ſeventy interpreters, *Vide* SEPTUAGINT; then thoſe of *Aquila*, *Symmachus*, and *Theodotion*.

The other verſions of Scripture, whether of the Old or new Teſtament, made into *Latin*, *Syriac*, *Arabic*, and into the vulgar tongues of *Europe*, *Aſia*,

Aſia, and *Africa*, were procured and performed chiefly by *Chriſtians*. Theſe were urged by a ſpirit very different from that of the *Jews*, and deſired nothing more eagerly than to publiſh to the whole world the truths belonging to ſalvation, and to ſpread every where the light of the law and of the goſpel.

VIRTUE. This word is very equivocal. It is uſed,

1. For that *virtue* which renders us acceptable both to God and man, and which anſwers to the *Greek* word *arete*,
2. For *power*, *valour*, and agrees with the *Greek* word *dynamis*.
3. For *a miracle*, or a ſupernatural power.
4. For the cœleſtial powers or virtues. [Angels.]

I. VIRTUE, in the ſenſe of a moral virtue, is rarely found in Scripture. I know no *Hebrew* word that anſwers to it in this ſenſe; and even *arete*, by which the *Greeks* expreſs moral virtue, is often put to ſignify *force*, or *ſtrength*, in the New Teſtament. As, 1 Pet. ii. 9. *That ye may ſhew forth the virtues* [praiſes, *Eng.* Tr.] *of him who hath called you.*—The *Greek* word *aretas* plainly in this place ſignifies power: [rather excellencies or wonders:] Alſo 2 Pet. i. 3. *Who hath called us to glory and virtue.* But in the fifth verſe, *virtus* is uſed for *virtue: Miniſtrate in fide veſtra virtutem, in virtute autem ſcientiam.*

II. Nothing is more common in the Old and New Teſtament, than the word *virtue*, for power, valour, ſtrength, army. This term anſwers to the *Hebrew* words, *on*, און, *ail*, איל, *geburah*, גבורה, *chail*, חיל, *coach*, כוח, and to the *Greek* words *dynanis* and *arete*. So Ruth iii. 11. *For all the people do know that thou art a virtuous woman.* A woman of courage, a ſtout woman, [a *woman of* CHARACTER: *i. e.* of confirmed good manners] And 2 Chron. ix. 5. Strength and virtue—power—are in your hands. Judith ii. 7. *Virtus Aſſyriorum*, the armies of the *Aſſrians*. 1 Macc. i. 4. *Congregavit virtutem*, he aſſembled forces.

III. VIRTUE is put for miracles. Matth. vii. 22. *Nonne in nomine tuo virtutes multas fecimus?* Have we not wrought many wonders in thy name? And, xiii. 58. *Non fecit ibi virtutes multas:* He did not many miracles. And, Acts xix. 11. *Virtutes non quaſlibet faciebat Deus per manum Pauli.* [Special miracles, *Eng. Tr.*]

IV. VIRTUE, VIRTUES, ſignifies the heavenly hoſt, or powers: Rom. viii. 38. *Certus ſum quia neque virtutes, neque inſtantia, neque futura - - - - neque creatura alia poterit nos ſeparare à charitate Dei.* And St. *Peter*, 1 Pet. iii. 22. *Jeſus Chriſt* aſcending into heaven, has ſubdued to his majeſty, the angels, the powers, and the virtues.

VESPASIAN, was nominated by the emperor *Nero*, to manage the war againſt the *Jews*, A. D. 66. *Sueton. in Veſpaſ.* cap. 4. *Tacit. Hiſt.* lib. v. *Joſeph. de Bello*, lib. iii. cap. 1. He was then in *Achaia* with the emperor, and began immediately to aſſemble troops, knowing the importance of this undertaking. He did not come into *Judea* till A. D. 67, and began the war in *Galilee*, where he took *Gadara* and *Jotapata*. Thence he returned to *Ptolemais*, and to *Cæſarea*, where he gave his army ſome refreſhment. Afterwards he took *Tiberias*, *Tarichea*, *Gamala*, and all *Galilee*. A. D. 68, in order to prepare for the ſiege of *Jeruſalem*, *Veſpaſian* took all the poſts and ſtrong places round about.

In the mean time *Nero* died, in A. D. 68, and *Galba* was declared emperor; but was killed at the beginning of the year following. *Vitellius* was proclaimed emperor at *Cologn*; and at the ſame time *Otho* was made emperor at *Rome*. *Otho* loſing the battle at *Bebriac*, ſlew himſelf *April* 15, A. D. 69. *Vitellius* was acknowledged emperor alone, and reigned about eight months. While this was doing, *Veſpaſian* was declared emperor by the army at *Alexandria*, *July* 1, A. D. 69, and by his own army at *Cæſarea*, on the third of *July*. Immediately all the eaſt declared for him, and ſoon after all the weſt. His indiſpenſible affairs calling him to *Italy*, he left his ſon *Titus* to manage the war againſt the *Jews*. *Titus* beſieged *Jeruſalem*, and took it A. D. 70, the 73d year of *Chriſt*.

Vitellius came to *Rome* with his army about the middle of *July*, A. D. 69; and the legions of *Illiricum*, who had declared for *Veſpaſian*, under the conduct of *Antonius Primus*, defeated the army of *Vitellius* in two battles, near *Cremona*. *Vitellius* himſelf was killed, *December* 20, and *Veſpaſian* came to *Rome* ſome time after. His ſon *Titus* came thither alſo A. D. 71. after he had reduced *Judæa*, and demoliſhed *Jeruſalem*; upon which occaſion they had both together a triumph over the *Jews*. *Veſpaſian* ſold all the lands of *Judæa*; *Joſeph. de Bello*, lib. vii. cap. 27. ſent a colony to *Emmaus*, which he called *Nicopolis*; and obliged the *Jews* to pay the half-ſhekel a head to the capitol, which before they had paid to the temple at *Jeruſalem*. *Dio.* lib. lxvi. page 748. *Vide Origen. ad African.* Laſtly, he made a ſtrict enquiry for all the lineage of *David*, *Euſeb. Hiſt. Eccleſ.* lib. iii. cap. 12. *Ex Hegiſippo.* in order to extirpate the whole

whole race, if it had been in his power. But though his commands were executed with great rigour, yet he could never ſucceed in deſtroying that illuſtrious family. He died *June* 24, A.D. 79, aged ſixty-nine years, ſeven months, and ſeven days. He reigned ten years, wanting ſix days. He was ſucceeded by his ſon *Titus*.

VESTMENTS, or *Garments*. The *Hebrews* wore a coat, or waiſtcoat, called כתנת *Chetonet*; and a cloak, called מעיל *Mehil*. The coat was their under garment, next their ſkin, and the cloak over this. Theſe two garments together made what the Scripture calls a *Change of Raiment*, 2 Kings v. 15. 22. ſuch as thoſe which *Naaman* brought as a preſent to *Eliſha*. The coat was commonly of linen; and the cloak of ſtuff, or woolen. As the cloaks were only a great piece of ſtuff, not cut; there were often many of them made of one piece, of which they uſed to make preſents. The *Hebrews* never changed the faſhion of their cloaths, as we know of; but they dreſſed after the manner of the country wherein they dwelt. A white colour, or a purple, were in moſt eſteem among them. *Solomon* adviſes him who would live agreeably, Eccleſ. ix. 8. *Let thy garments be always white*. *Joſephus* obſerves of this prince, that being the moſt ſplendid and magnificent of kings, he was commonly cloathed in bright and white garments. *Joſeph. Antiq.* lib. viii. cap. 2. The angels generally appeared in this colour; and in our Saviour's transfiguration, his cloaths appeared as white as ſnow. *Moſes* appoints none but white coats to the prieſts.

Mention is made in the Scripture, of a coat of many colours, Gen. xxxvii. 3. כתנת פסים, *Chetonet paſſim*, with which *Joſeph* was clothed. *Tamar*, the daughter of *David*, wore one alſo. 2 Sam. xiii. 18. Interpreters are divided about the ſignification of this word. Some tranſlate it by a long gown; others, by a gown ſtriped with ſeveral colours; and others by a gown with large ſleeves. The *Arabians* wear very great ſleeves to their coats. Theſe ſleeves have a very wide opening at the end, which hangs ſometimes down to the ground, but at the ſhoulder they are much narrower. In their houſes this coat, or gown, drags on the ground, but abroad they tuck it up, that they may walk at more liberty; or elſe they tie it up with a girdle. *Vide* FRAGMENTS, Nos. LXI. LXII. page 109. 110.

We ſhall not here ſpeak of the women's veils, or gowns, with which they covered themſelves when they appeared in public. *Vide* VEIL.

Iſaiah iii. 16—25, makes a long enumeration of the dreſſes of the women of his time. We ſhall not undertake to explain them, becauſe the correct ideas of the greater part of the *Hebrew* terms are unknown to interpreters.

The coats were often without ſeams, were woven in a loom, and had no ſlits, either at the breaſt or on the ſides; but only at the top, to let the head through. Such, probably, were the coats of the prieſts, Exod. xxviii. 32. and that of our Lord *Jeſus Chriſt*, John xix. 23. which the ſoldiers would not divide, but choſe rather to caſt lots for it. St. *Chryſoſtom*, *Theophylact*, and *Theophanes*, are of opinion, that it was made of two pieces of woollen ſtuff, wove in a loom, and fine-drawn together with a needle, ſo that it ſeemed to be but one piece. Others conſider it as all needle-work from top to bottom. But *Braunius*, *de veſtitu Sacerdotum Hæbræorum*, lib. i. cap. 16. proves that it was all wove in a loom. They ſtill make them after the ſame manner in the eaſt.

It is an ancient tradition, *Vide Euthym. in Joan.* xx. that the Holy Virgin herſelf wove her ſon's coat. The women formerly made the ſtuffs and the cloth, not only for their own cloaths, but alſo for their huſbands and children. This appears from the inſtance of the virtuous woman, whoſe character *Solomon* gives us, Prov. xxxi. 13. and alſo from that of *Penelope*, the wife of *Ulyſſes*. *Alexander the Great*, *Auguſtus*, and *Charlemaign*, wore cloaths made by the hands of their mothers, their wives, or their daughters.

Another popular tradition is, that the coat of *Jeſus Chriſt*, for which the ſoldiers drew lots, was the ſame he had received from the Virgin *Mary*, while he was a child, which had continually grown with him, without being worn out. But this tradition is not derived from antiquity. [It is probably founded on the following miſinterpretation.]

Moſes informs us, Deut. viii. 4. that the cloaths which the *Hebrews* uſed in the Wilderneſs did not wear out. *Thy raiment waxed not old upon thee, neither did thy foot ſwell theſe forty years*. *Juſtin Martyr*, and ſome interpreters, following the Rabbins, take theſe words literally, and think that, not only the cloaths of the *Iſraelites* did not grow old, or wear out, but alſo that thoſe of the children grew with them, and conſtantly fitted them, at every age. St. *Jerom*, *Ep.* 38. aſſerts, that ſo much as their hair, or nails, did not grow too long. But others think, with much greater probability, that *Moſes* intended no more, than that God ſo effectually provided them with neceſſaries, that they did not want cloaths [or had not been forced to wear old or ragged cloaths] in all their journey.

To diſtinguiſh the *Iſraelites* from other people, the Lord

Lord commanded them to wear tufts, or fringes, at the four corners of their upper garments, of a blue colour, and a border of galoon upon the edges. Numb. xv. 38. Deut. xxii. 12. It is ſeen by Matth. ix. 20. that our Saviour wore theſe fringes at the bottom of his cloak. For the woman who had the iſſue of blood twelve years, promiſed herſelf a cure, if ſhe did but touch the hem, *i. e.* the fringe, of his garment. The Phariſees, ſtill further to diſtinguiſh themſelves, wore theſe borders, or fringes, longer than others, Matth. xxiii. 5. *Magnificent fimbrias.* St. *Jerom* adds, that to make a ſhew of greater auſterity, they faſtened thorns to them, that when they ſtruck againſt their naked legs, they might be reminded of the law of God.

The *Jews* at this day, ſays *Leo* of *Modena*, *Cerem. of the Jews*, p. 1. cap. 5. that they may comply with the law, Levit. xix. 19. Deut. xxii. 11. which ſays, *neither ſhall a garment mingled of linen and woolen come upon thee*, do not ſo much as ſew a woolen garment with thread, nor a linen garment with yarn. They take care alſo not to wear the cloaths of a different ſex, according to the command, Deut. xxii. 5. See TALED.

The garments of mourning among the *Hebrews* were ſackcloth, and haircloth; their colour was dark brown, or black. As the prophets were penitents by profeſſion, their common cloathing was mourning. Widows alſo dreſſed themſelves much the ſame. *Judith* faſted every day, except on feſtival days, and the ſabbath-day, and wore a hair cloth next her ſkin. Judith viii. 6. The prophets *Elias*, 2 Kings i. 7, 8. and *John the Baptiſt*, Matt. iii. 4. were cloathed in ſkins, or coarſe ſtuffs, and wore girdles of leather. St. *Paul* ſays, Heb. xi. 37. that the prophets wore *melotes*, ſheep-ſkins, or goat-ſkins. The falſe prophets put on habits of mourning, and penitence, the better to deceive the people. Zech. xiii. 4.

It is diſputed, whether the ancient *Hebrews* lined their cloaths. Doubled, or lined, garments are pretty often mentioned in Scripture. *Micah* offers his *Levite* ten pieces of money a year, & *veſtem duplicem*. Judg. xvii. 10. *Gehazi* aſks *Naaman* for a talent of ſilver, and doubled or lined garments; *Veſtes mutatorias duplices*. 2 Kings v. 22. The houſehold of the virtuous woman in Prov. xxxi. 21. are cloathed with lined garments: *Veſtiti ſunt duplicibus*. But it is imagined that changes of raiment are to be underſtood by theſe expreſſions, a pair of garments, two coats, and two cloaks; or, ſimply, a coat and a cloak, a complete ſuit; or perhaps, a garment ſo large, as that it may be doubled about the wearer: yet it muſt be owned, that *Duplex*, in ſpeaking of cloaths, is ſometimes taken for a garment that is really doubled, or lined. So *Moſes* appoints the pectoral, or breaſt-piece of the high-prieſt, to be made ſquare and lined.

To ſee garments, or frocks, entire without ſeam, with ſleeves and quarters of the ſame piece, woven together in the loom, is no rarity in the eaſt. We are told, (Voyage to *China*, by two *Arabians*, in the ninth Century. At *Paris*, 1718, *in octavo*, page 2.) that in the *Maldive* iſlands, there are workmen and weavers ſo ingenious that they make entire ſhirts and waiſt-coats of the tow of the cocoa-tree, after the manner before deſcribed.

VETCHES, or *Fitches*, *Vicia*; a creeping plant that has ſeveral ſtalks, which entangle one in another, and put out ſmall, narrow, longiſh leaves; leſs than thoſe of a lentil. Its flower is ſmall, reddiſh, and ſometimes white. Its pods are like thoſe of peaſe, but ſhorter and ſlenderer. The grain they encloſe is round, and blackiſh; they are uſed for feeding pigeons, who are very greedy of them. [The *tares* of Mat. xiii. 24, 30. are another kind of plant.]

Iſaiah xxviii. 25. ſpeaks of fitches. *Doth he not caſt abroad the fitches?* The *Hebrew* has כוסמת, *cuſmeth*, which ſome tranſlate by *ſpelta*, others by *zea*, a kind of wheat. Ezekiel iv. 9. uſes the ſame word, and the LXX. render it by *olyra*, a kind of wheat.

VINES, *Vineyards*, *Vintage*. There were in *Paleſtine* many excellent vineyards. Scripture celebrates the vines of *Sorek*, of *Sebamah*, of *Jazer*, of *Abel*. Profane authors mention the excellent wines of *Gaza*, *Sarepta*, *Libanus*, *Saron*, *Aſcalon*, and *Tyre*,

——————— Dulcia Bacchi
Munera, quæ Sarepta ferax, quæ Gaza creârat.
CORIPP. lib. iii.

Jacob, in the bleſſing he gave *Judah*, Gen. xlix. 11. ſays, *binding his foal unto the vine, and his aſſes colt unto the choice vine; he waſhed his garments in wine, and his cloaths in the blood of grapes*: to ſhew the abundance of vines that ſhould fall to his lot. The ſpouſe in the *Canticles*, i. 13. compares her beloved to a cluſter of *Cypres* that grew in the vineyards of *En-gedi*. See COPHER and CYPRESS.

Theſe vineyards of *En-gedi* were not vineyards of grapes for wine [only] but of plants of cypreſs. At the ſame place the plants of balſam grew; which may place this garden among vine-yards.

Noah planted the vine after the Deluge, and was the firſt who cultivated it, Gen. ix. 20. Many are of opinion, that wine was not unknown before the Deluge; and that this patriarch only continued to cultivate the vine after that event, as he had done before it. But the fathers think that he knew not the force of wine; having never uſed it before, nor having ever ſeen any one uſe it. He was the firſt that gathered the juice of the grape, and reduced it [by the fermentative proceſs] to a potable liquor. Before him, men only ate the grapes like other fruit.

God often compares his people to a vine, Pſalm lxxx. 8. Iſaiah v. 1, *&c.* Jerem. ii. 21. Ezek. xvii. Joel i. 7. Matth. xx. 1. which he had brought out of *Egypt*, and planted in *Paleſtine*, as in a good ſoil, but which, inſtead of bringing forth good fruit, brought forth only bitter fruit, and wild grapes. *Jeſus Chriſt* tells us, that the houſholder having let this vine to tenants, who ought to have rendered him the fruit of it, inſtead of that, they abuſed his ſervants, and killed his own ſon, who went to require the payment of what was owing to him. In another place our Saviour ſays to his diſciples, *I am the true vine, and my father is the huſbandman. Every branch in me that beareth not fruit, he taketh away*, &c. John xv. 1, 2, 3, &c.

The law of *Moſes* did not allow, that whoever planted a vine ſhould eat of its fruit before the fifth year. Levit. xix. 24, 25. They alſo did not gather their grapes on the ſeventh year; the fruit was then left for the poor, the orphan, and the ſtranger. A traveller was allowed to gather and eat grapes in a vineyard as he paſſed along, but he was not permitted to carry any away. Deut. xxiii. 24. It was alſo forbidden to ſow any thing elſe in a vineyard: *Thou ſhalt not ſow thy vineyard with olive ſeeds.* Levit. xxv. 3, 4. Deut. xxii. 9.

Wild VINE, *Labruſca.* It grew without culture, near the highways and hedges. Its fruit was a very ſmall grape, which became black when ripe: but often it did not ripen at all. See WILD GRAPE, and Iſaiah v. 2, 4.

The wild vine of 2 Kings iv. 39. was not the *labruſca*; but the wild gourd, a plant that produces the *coloquintida*, a fruit of a deadly bitterneſs.

The Vine of Sodom, mentioned by *Moſes*, Deut. xxxii. 32. is a vine of a plant from *Sodom*, which brings only bitter and uſeleſs grapes; wine as bad (deadly) as the gall of a ſerpent; grapes as bitter as gall: the fruits which grow about the *Dead-ſea* are rotten within; and only full of duſt: *Cuncta ſponte edita aut manu ſata ſive herbâ tenus aut flore, ſeu ſolitam in ſpeciem adolevêr, atra & inania velut in cinerem vaneſcunt. Tacit. Hiſt.* lib. v. *Vide & Joſeph. de Bello*, lib. v. cap. 5. *Solin.* cap. 44.

Naboth's vineyard is paſſed into a proverb, to expreſs an inheritance uſurped by an high hand from a poor man, unable to defend it. See the ſtory, 1 Kings xxi. 1, 2, &c.

To expreſs a time of public tranquility, of profound peace, it is ſaid that every one lives in quiet under his own vine, and under his own fig-tree. All the time of the reign of *Solomon*, *Judah and Iſrael dwelt ſafely, every man under his vine, and under his fig-tree, from Dan even to Beerſheba.* 1 Kings iv. 25. And the prophet *Micah*, iv. 4. *They ſhall ſit every man under his vine, and under his fig-tree*, &c. And under the government of *Simon* the high-prieſt, *Then did they till their ground in peace, and the earth gave her increaſe, and the trees of the field their fruit, &c. Every man ſat under his vine, and his fig-tree, and there were none to fray them.* 1 Macc. xiv. 8, 12.

VINTAGE. This ſeaſon was accompanied with feaſts and great rejoicings. *Iſaiah* ſays, xxv. 6. *In this mountain ſhall the Lord of Hoſts make unto all people, a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees, well refined.* Literally, a feaſt of fatneſs, a feaſt of lees, of marrowy fatneſſes, of clarified lees. And Iſaiah xvi. 10. *Gladneſs is taken away, and joy out of the plentiful field; and in the vineyards there ſhall be no ſinging, neither ſhall there be ſhouting; the treaders ſhall tread out no wine in their preſſes: I have made their vintage-ſhouting to ceaſe. Hebrew*, out of *Carmel. Carmel* ſignifies an excellent vineyard. And *Jeremiah* ſays, xlviii. 33. *Joy and gladneſs is taken from the plentiful field* (from the *Carmel*) *and from the land of Moab*, (which was fruitful in vines) *and I have cauſed wine to fail from the wine preſſes, none ſhall tread with ſhouting, their ſhouting ſhall be no ſhouting: Hebrew*, literally, they ſhall no longer tread the grape, and he that cries *hedad*, ſhall no more cry *hedad, hedad.* This laſt term is the cry of the vintagers, from whence is formed *heth*, and *de heth*, [HUZZA! *Bravo!*] with vigor, with courage, chearfully.

In a figurative ſenſe, a vintager is taken for one who ravages a country, or carries on a bloody war in it. The prophets uſe this metaphor, to expreſs the vengeance which the Lord takes on his enemies. Thou haſt planted thy people as a vine, and now all that paſs by partake of the vintage: Pſalm lxxx. 12. And *Jeremiah*, Lam. i. 15. makes *Jeruſalem* ſpeak in this manner;

Vindemiavit me ſicut locutus eſt Dominus, in die furoris ſui. To which is added, deal with them, O Lord, as thou haſt dealt with me; tread them in a wine-preſs as thou haſt trod me, becauſe of my iniquities. And *Iſaiah*, lxiii. 2. ſpeaking of a conqueror returning from a great expedition, having his cloaths all beſmeared with blood, deſcribes him thus: *Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine-fat? I have trodden the wine-preſs* [of fury, wrath, &c.] *alone, and of the people there was none with me, &c.* See Lam. i. 15. Rev. xiv. 20. xix. 15. &c. See WINE.

VINEGAR, *Acetum.* Vinegar is made of wine, beer, cyder, or even of water. The wine of the palm-tree turns into vinegar, if it be kept two or three days. The ancients had ſeveral kinds of vinegar, which they uſed for drink. The emperor *Peſcennius Niger* gave orders that his ſoldiers ſhould drink nothing but vinegar on their marches: *Neminem in expeditione vinum bibere, ſed aceto univerſos eſſe contentos. Spartian. in Peſcennio. Boaz* told *Ruth*, ii. 14. that ſhe might come and dip her bread in vinegar, with his people. Harveſters uſed this liquor for their refreſhment. *Aceto ſumma vis in refrigerendo*, ſays *Pliny*, lib. xxiii. cap. 1. There is great probability that the vinegar which the *Roman* ſoldiers offered to our Saviour at his crucifixion, Matth. xxvii. 48. was the vinegar they uſed for their own drinking. *Conſtantine* the Great allowed them wine and vinegar alternately, every day.

This vinegar was not like that which we uſe for ſalads and ſauces, but a ſmall wine, called *peſca*, or *ſera*; of which the authors *De re Ruſtica*, have given us the compoſition. *Columel*, lib. i. *de re ruſt.* & lib. xii. cap. 40. *Cato*, *Plin.* *&c.* They make great uſe of it in *Spain* and *Italy*, in harveſt-time. They uſe it alſo in *Holland*, and on ſhip-board, to correct the ill taſte of water. The Scripture forbids the *Nazarites* to uſe vinegar, Numb. vi. 3. וחמץ חמץ יין שכר, and all ſorts of liquor that come from the vine, and which are capable of inebriating. The *Hebrew* has, vinegar made of wine, and vinegar made of *ſecar*, or the wine of the palm-tree. *Pliny*, lib. xiv. cap. 16. ſpeaks of ſeveral ſorts of vinegar which might be drank.

It muſt be allowed, however, that there was a kind of ſtrong vinegar, which was not proper for drinking; at leaſt till well diluted. The *Pſalmiſt* complains, that his enemies had given him vinegar to drink; Pſalm lxix. 21. And *Jeſus Chriſt*, to fulfil this prophecy in his own perſon, would not drink the vinegar that was offered to him. *Solomon* ſays, Prov. x. 26. *As vinegar to the teeth, and as ſmoke to the eyes, ſo is the ſluggard to them that ſend him.* We muſt diſtinguiſh then between that vinegar, or ſmall wine, which was uſed as a drink, and in which the harveſters dipt their bread; and that vinegar which was of conſiderable ſtrength, and uſed in ſauces.

VIPER, a ſort of ſerpent, called *vipera quaſi vivipara*, becauſe it brings forth its young alive. The viper is not very long, the largeſt being generally leſs than a yard in length; in thickneſs about an inch. It has a flat head. The male has only two teeth, but the female has ſeveral; and the male is commonly blacker than the female. It has been ſaid, that when the viper brings forth, the young ones kill their dam; but this is contradicted by experience. She brings forth her young alive, but they are incloſed in little ſkins, that open on the third day. The poiſon of the viper is very dangerous; but its fleſh is good in many diſtempers.

The viper is mentioned in ſeveral places of Scripture. *Job* ſays, xx. 16. ראש פתן, *The viper's tongue ſhall ſlay him.* The *Hebrew* word *peten*, they ſay, rather ſignifies the aſp, than the viper. *Iſaiah*, xxx. 6. אפעה *ephee.* LXX. Ἀσπίδες, ſpeaks of the viper; where the *Hebrew* has *ephee*; which is thought to be the true name of the viper. See *Bochart. de Animal. Sacr.* p. 2. lib. iii. cap. 1. p. 358. &c. St. *Jerom* tranſlates *ephee* by *regulus*, or the baſiliſk: the *Septuagint* do the ſame.

VIRGIN, *Virgo*; in *Greek*, Παρθένος, *parthenos*; in *Hebrew*, עלמה, *almah.* [*Vide* ALMAH, with the Addition.] Theſe words properly ſignify an unmarried woman, who has preſerved the purity of her body; but ſome think, that by abuſe, they are uſed to expreſs a young woman, whether ſhe has kept her virginity, or no; and the more preciſely to expreſs virginity, Scripture adds to the words maid, or virgin, *neither had any man known her.* Gen. xxiv. 16. Numb. xxxi. 17, 18. Sometimes *virgin* ſignifies only a young woman: *Lament like a virgin* [young woman] *girded with ſackcloth for the huſband of her youth: Joel* i. 8. In *Proverbs*, xxx. 19. *Solomon* acknowledges the tokens of virginity to be very fallacious: *Quartum penitus ignoro. - - - - viam viri in adoleſcenta: Hebrew, in adoleſcentula.*

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The *Hebrew* word *almah* ſignifies a perſon concealed; for young unmarried women lived in retired apartments, where men did not go. And when young women were obliged to walk out, they were always veiled, and never appeared uncovered. When *Amnon*, the ſon of *David*, had conceived a violent paſſion for *Tamar*, he could not ſo much as ſee her: *For ſhe was a virgin, and Amnon thought it hard for him to do any thing to her.* 2 Sam. xiii. 2. When *Heliodorus* came to *Jeruſalem*, to take away the treaſures of the temple, the moſt recluſe virgins came out of their retirements; ſome appeared in the ſtreets, ſome at their windows, and others upon their walls. 2 Macc. iii. 19.

VIRGIN is often uſed in Scripture, for a people, a city, a nation. The virgin the daughter of *Babylon*, the virgin the daughter of *Sion*, of *Iſrael*, of *Egypt*, of *Sidon*, &c. ſignifies the province, the land, the people, of *Babylon*, *Sion*, *Iſrael*, *Egypt*, *Sidon*, &c.

The Virgin, by way of eminence, or excellence, is ſaid of the Holy Virgin *Mary*, the mother of *Jeſus Chriſt*; a virgin as well after, as before, her bringing forth: a virgin marked out by thoſe words of *Iſaiah*, vii. 14. *A virgin ſhall conceive and bear a ſon, and ſhall call his name Immanuel.* Matth. i. 23.

The ſtate of virginity was not an honourable ſtate, in the Eaſt. When the daughter of *Jephthah* was to be ſacrificed by her father, Judg. x. 37, 38. ſhe goes to bewail her virginity on the mountains. Sterility was a reproach in *Iſrael: Iſaiah*, iv. 1. intending to ſhew the ſcarcity of men in *Iſrael*, ſays, that ſeven women ſhould offer themſelves in marriage to one man, and ſay to him, we ſhall be no charge to you; we will maintain ourſelves in food and cloaths; only take us for wives, and deliver us from the reproach of barrenneſs that we are now under. The ſame prophet comforts *Jeruſalem*, ſaying, *Thou ſhalt forget the ſhame of thy youth, and ſhalt not remember the reproach of thy widowhood any more.* Iſaiah liv. 4.

VISION. This is ſaid of the ſeveral ways by which God manifeſted himſelf to the patriarchs, the prophets, and other ſaints. He ſent them prophetic angels; he appeared to them by night in dreams; he illuminated their minds; he ſpoke to them by his voice; he ſent them ecſtaſies, tranſported them beyond themſelves, and ſhewed them things that eye had not ſeen, nor ear heard, nor the heart of man conceived. The Lord ſhews himſelf to *Moſes*, and ſpeaks to him when he was at the mouth of the cave. *Jeſus Chriſt* manifeſts himſelf to his apoſtles, in his tranſfiguration upon *Tabor*, and on ſeveral other occaſions, after his reſurrection. God appeared to *Abraham*; he ſhewed himſelf to *Iſaiah* and to *Ezekiel*, in the ſplendor of his glory. All this, in Scripture-ſtyle, is expreſſed by the name of *viſion*.

The Lord appeared to *Abraham* in a viſion, Gen. xv. 1, 2, 5. and ſaid to him, *Fear not, Abram, I am thy ſhield, and thy exceeding great reward.* This happened in the night, for *he brought him forth abroad, and ſaid, Look now towards heaven, and tell the ſtars, if thou be able to number them. And he ſaid unto him, So ſhall thy ſeed be.* The Lord alſo appeared to *Jacob* by night, and told him, he need not ſcruple to go down into *Egypt*, Gen. xlvi. 2. When *Moſes* perceived the buſh burn without being conſumed, he ſaid, *I will now turn aſide, and ſee this great ſight,* [viſion] *why the buſh is not burnt.* Exod. iii. 3. When *Aaron* and *Miriam* murmured againſt *Moſes*, Numb. xii. 6, 7, 8. the Lord ſaid, *Hear now my words: if there be a prophet among you, I, the Lord, will make myſelf known unto him in a viſion, and will ſpeak unto him in a dream. My ſervant Moſes is not ſo, who is faithful in all mine houſe: with him will I ſpeak, mouth to mouth, even apparently, and not in dark ſpeeches; and the ſimilitude of the Lord ſhall he behold.* The falſe prophet *Balaam*, whoſe heart was ſo perverſe, ſaith of himſelf, that he had ſeen the viſions of the Almighty. Numb. xxiv. 14, 16. In the time of the high-prieſt *Eli*, 1 Sam. iii. 1. *The word of the Lord was precious in thoſe days, there was no open viſion:* there was no acknowledged prophet.

Viſions are uſed for prophecies written by the prophets. *The Viſions of Obadiah*; of *Nahum*; of *Iſaiah*, the ſon of *Amos*, &c.

Viſion often ſignifies the bare appearance of an object, or what is ſeen by the eyes. The *Meſſiah* will not judge according to appearances: not according to the ſight of his eyes, Iſaiah xi. 3. *Ezekiel*, deſcribing the throne of God, ſays, that the wheels upon which it moved, reſembled the ſea: Ezek. i. 16. And chap. viii. 2. he ſays, that the majeſty of God appeared to him *quaſi viſio electri.* St. *John*, Rev. iv. 3. ſays, that he ſaw about the Lord as it were a rainbow, of the colour of an emerald.

Viſion ſometimes ſtands for the vain prophecies of viſionary people. The falſe prophets had only deceitful viſions: lying *viſions*; Jerem. xxiii. 16. Thoſe that ſee viſions, or the viſionary, ſhall be confounded. Mic. iii. 7.

In ſome paſſages *viſions* ſtand for the ſpectres and phantoms, that ſometimes appear and frighten

the wicked. *Moſes* ſeems to hint at dreadful viſions of this nature ſeen by the *Egyptians*, while their country was involved in darkneſs: Deut. iv. 34. *Horribiles viſiones juxta omnia quæ fecit Dominus in Ægypto.* The book of *Wiſdom* ſpeaks plainly of them, *Wiſd.* xvii. 9, 10. xviii. 19. *Viſiones enim quæ illos turbaverunt, hæc præmonebant, ne inſcii quare mala patiebantur perirent.* *Eliphaz*, in *Job*, deſcribes his fear, when a ſpirit ſpoke to him in the night. "In thoughts from the viſions of the night, when deep ſleep falleth upon men; fear came upon me, and trembling, which made all my bones to ſhake. Then a ſpirit paſſed before my face, the hair of my fleſh ſtood up. It ſtood ſtill, but I could not diſcern the form thereof; an image was before mine eyes, there was ſilence, and I heard a voice." Job iv. 13, &c. See alſo Job vii. 14.

VISIT. The term, *to viſit*, is taken either, 1. in a good, or, 2. an evil, ſenſe.

1. God viſited *Sarah* in his mercy, and gave her a ſon. Gen. xxi. 1. He viſited the *Iſraelites* in *Egypt*, and ſent them *Moſes* to deliver them. Exod. iii. 16. He viſited *Hannah* the mother of *Samuel.* 1 Sam. ii. 21. Laſtly, he viſited and redeemed his people by the coming of the *Meſſiah.* Luke i. 48.

2. He viſits alſo in his wrath, and vengeance. He viſits the iniquity of the fathers upon the children, to the third and fourth generation. Exod. xx. 5. He threatens to viſit the iniquity of the worſhippers of the golden calf, in the day of his vengeance. Exod. xxxii. 34. He ſays, he will viſit the land of *Canaan*, whoſe crimes are full. Levit. xviii. 25. Nothing is more frequent in the language of the prophets, than the verb *to viſit*, in the ſenſe of puniſhing, chaſtiſing, &c.

To viſit, is alſo uſed inſtead of taking a review of; for example, of an army, or of a flock: *Ego requiram oves meas, & viſitabo eas, ſicut viſitat paſtor gregem ſuum. Ezek.* xxxiv. 11, 12. *Zech.* x. 3. *Mine anger was kindled againſt the ſhepherds, and I puniſhed the goats: for the Lord of Hoſts hath viſited his flock, the houſe of Judah.* The author of *Eccleſiaſticus*, xlix. 18. has uſed the term *to viſit*, in a very extraordinary ſenſe, when he ſays, the bones of the patriarch *Joſeph* have been viſited, and have propheſied after his death: *Oſſa ipſius viſitata ſunt. Joſeph* had foretold to his brethren, that the Lord would viſit them after his death, Gen. l. 42. and he conjured them, that they ſhould not leave his body behind them in *Egypt*, but carry it with them into the land of *Canaan.* This was performed by *Moſes*: his bones were viſited; they were taken out of his tomb; and they may be ſaid in ſome ſenſe to have propheſied, by verifying *Joſeph*'s prophecy [rather of which removal he had propheſied.]

Viſitans ſpeciem tuam non peccabis, ſays *Job* v. 24. Some have underſtood this of the lawful uſe of marriage: but the *Hebrew* imports, you ſhall viſit, you ſhall take a review of, you ſhall govern your dwelling, and you ſhall not ſin. *Eliphaz* ſpeaks of the conduct of a wiſe and prudent man.

To viſit is alſo taken for paying viſits of civility, friendſhip, or duty; as when *Jeſſe* ſent his ſon *David* to viſit his brethren in the army to know how they did. 1 Sam. xvii. 18. And when *David* went to viſit his ſon *Amnon*, who was ſick; 2 Sam. xiii. 6. and when *Ahaziah*, king of *Judah*, went to pay a viſit to *Jehoram*, king of *Iſrael.* 2 Kings ix. 16. Or when St. *Paul* and *Barnabas* went to viſit the churches they had planted. Acts xv. 36.

A viſit, viſitation, as well as the verb *to viſit*, is ſometimes taken for a viſit of mercy from God, but oftener for a viſit of rigor and vengeance: *day of viſitation, year of viſitation, time of viſitation*, or ſimply, *viſitation*, generally ſignifies, the time of affliction, and vengeance. [INSPECTION.]

VITELLIUS. *Lucius Vitellius*, the cenſor, father of the emperor *A. Vitellius*, was made governor of *Syria*, at the expiration of his conſulate, A. D. 35, and the emperor *Tiberius* intruſted him with the management of affairs in the Eaſt, which were then very much embarraſſed. The ſame year, or the year following, at fartheſt, he came to *Jeruſalem* at the feaſt of the *Paſſover*, and was very magnificently entertained there. *Joſeph. Antiq.* lib. viii. cap. 6. As an acknowledgment of this reception, he releaſed the city from a tax on the fruits ſold there. He alſo committed to the care of the *Jews* the high-prieſt's habit, and all the pontifical ornaments, which *Herod* and the *Romans* had kept till then in the Tower *Antonia.* He depoſed *Joſeph Caiaphas* from the high-prieſthood, and put into his place *Jonathan*, ſon of *Ananus*; after which he returned to *Antioch.*

When the emperor *Tiberius* had given him orders to make war upon the *Arabians*, he marched to *Ptolemais*, with intention to paſs through *Judea* with his troops, on his way to *Petra.* But the chief of the *Jews* waited on him, and intreated him to take another route; becauſe their law did not allow them to ſuffer ſtrange gods in their country, and images, ſuch as were upon the *Roman* enſigns. He complied, ſent his army another way, and came himſelf to *Jeruſalem*, accompanied only by a few friends; and

Herod

Herod the Tetrarch. He there offered ſacrifices, and took the prieſthood from *Jonathan*, whom he had made high-prieſt but two years before, and gave it to *Theophilus*, the brother of *Jonathan*. He was again at *Jeruſalem*, when he heard of the death of the emperor *Tiberius*; he then took the oath of fidelity from the *Jews*, in the name of the new emperor *Caligula*, for whom he offered ſolemn ſacrifices. *Philo Legat.* p. 1041. In the foregoing year, A. D. 36. he had ſent *Pilate* the governor of *Judea* to *Rome*, to juſtify himſelf to the emperor, for his violence againſt the *Samaritans*. *Joſeph. Antiq.* lib. xviii. cap. 7. This is the ſum of what we know concerning this *L. Vitellius*, governor of *Syria*, who got as much eſteem in this province, for his good government; as he deſerved contempt at *Rome*, for his ſervile flattery to *Caius* and *Claudius*. *Tacit. Annal.* lib. vi. cap. 32.

ULAI, אולי, ὑλαὶ, by the ancient geographers of the *Greeks* named ὕλαῖος, *ſtrength*, from אול *ul*: otherwiſe, *fool*, *ſenſeleſs*; from אויל *ovil*. The *Hebrew* is אובל-אולי *ubal-ulai*; but *Ubal* ſignifies *a river*, and *Ulai* is the name of the river.

ULAI, the river *Euleus*, that runs by the city *Shuſhan* in *Perſia*. *Daniel* had a famous viſion on the river *Ulai*, and at the gate of this river; *i. e.* the gate of this city towards the *Ulai*. Dan. viii. 2, 16.

ULAM, אולם, *the porch*, *the court*; from אלם *ulam*; otherwiſe, *their ſtrength*, or *their folly*; from אול *ul*, *ſtrength*, and אויל *avil*, *ſenſeleſs*, and the pronoun ם *am*, *theirs*.

I. ULAM, ſon of *Machir*, and of *Maachah*, and father of *Bedan*, of *Benjamin*, 1 *Chron.* vii. 16.

II. ULAM, ſon of *Eſhek*, of *Benjamin*, 1 *Chron.* viii. 39.

III. ULAM. *Euſebius* ſays, in Οὐλαμᾶς, that there is a village called *Ulamma*, twelve miles from *Diocæſarea*, *Eaſt*.

ULAM-AIS. The *Septuagint* ſays, that the ancient name of the city of *Dan* was *Ulamais*; but in the *Hebrew* it is *Ulam-laiſh*; which is to be tranſlated *heretofore Laiſh*. And the true ancient name of *Dan* was certainly *Laiſh*, as *Judges* xviii. 29.

ULAM-US, or *Ulam-Luz*: the *Septuagint* have taken this for the ancient name of *Bethel*; but the *Hebrew* ſays, *Ulam-Luz*, Gen. xxviii. 19. *i. e. heretofore Luz*, *Vide Hieron. in Bethel.*

ULATHA, a city between *Galilee* and *Trachonitis*. *Joſeph. Antiq.* lib. xv. cap. 13.

ULLA, עלא, *elevation*, or *holocauſt*, or *leaf*; from עלה *halah*: otherwiſe, *young child*; from עלל *halal*.

ULLA, or *Olla*, of *Aſher*. He had three ſons, *Arab*, *Haniel*, and *Rezia*, 1 *Chron.* vii. 39.

UMMAH, עמה, *hidden*, *covered*; from עמם *hamam*: otherwiſe, *his people*; from עם *ham*, *a people*, and the pronoun ה *he*, *his*: otherwiſe, *with her*; from the prepoſition עם *om*, *with*, and the pronoun ה *he*, *her*.

UMMAH, or *Amma*, a city of *Aſher*, *Joſh.* xix. 30.

UNCTION. Unctions were very frequent among the *Hebrews*. They anointed and perfumed, from principles both of health and neatneſs. They anointed the hair, head, and beard. Pſal. cxxxiii. 2. At their feaſts, and rejoicings, they anointed the whole body; but ſometimes only the head or feet. John xii. 3. Luke vii. 37, 38. Matth. vi. 17. The anointing of dead bodies was alſo practiſed to preſerve them from corruption. Mark xiv. 8. xvi. 1. Luke xxiii. 56. They anointed their kings and high-prieſts, at their inauguration. Exod. xxix. 29. Levit. iv. 3. Judg. ix. 8. 1 Sam. ix. 16. 1 Kings xix. 15, 16. They alſo anointed the ſacred veſſels of the tabernacle and temple, to conſecrate them. Exod. xxx. 26, &c.

Unction, in general, ſignifies a particular ſanctification; a deſignation to the ſervice of God, to an holy and ſacred uſe. For example, as *Jacob* went to *Meſopotamia*, he anointed with oil the ſtone upon which he had reſted, and whereon God had favoured him with a viſion. Gen. xxviii. 18. This unction was a kind of dedication of this ſtone, as an altar to the Lord. Some years afterwards he came to the ſame place, and conſecrated this ſtone a-new by an holy unction, Gen. xxxvi. 14. God appoints to *Moſes* the manner of making the oil, or the perfumed ointment, which the prieſts and the veſſels of the tabernacle were to be anointed with. The moſt exquiſite perfumes and balſams were ingredients in it. He adds, *This ſhall be an holy anointing oil unto me, throughout your generations; upon man's fleſh ſhall it not be poured; neither ſhall ye make any other like it, after the compoſition of it: it is holy, and it ſhall be holy unto you. Whoſoever compoundeth any like it, or whoſoever putteth any of it upon a ſtranger, ſhall even be cut off from his people*, Exod. xxx. 23, &c. *Ezekiel* upbraids his people with having made a like perfume for their own uſe. Ezek. xxiii. 41. *Thymiama meum & unguentum meum poſuiſti ſuper eam* [menſam tuam] The unction given to ſacred perſons, and to ſacred ornaments, and utenſils, of the temple or tabernacle, to the altars, and baſins, removed them from ordinary and common uſe; raiſed them to an appropriate dignity, rendered them holy, ſacred, and

and reverend. The unction received by *Aaron*, and his ſons, devolved on his whole race, which thereby became wholly devoted to the ſervice of the Lord, and conſecrated to his worſhip. *Vide* Levit. viii. 1, 2, 3, &c. Exod. xxix. 7. Pſalm cxxxiii. 2. The Rabbins think the holy oil was poured on the head of *Aaron* in the form of a X, or St. *Andrew*'s croſs; according to others in the form of a *Caph*, or כ. Many are of opinion, that of the ordinary prieſts, the ſons of *Aaron*, the hands only were anointed. The *Levites* did not receive any unction.

Theſe ceremonies were continued ſeven days. The Rabbins inform us, that while the ointment or perfume laſted, that was compoſed by *Moſes*, they thus anointed all the high-prieſts that ſucceeded, for ſeven days. But when this perfume was exhauſted, they contented themſelves with inſtalling the high prieſt for ſeven days, in his ſacred habit. *Selden de Succeſſion. in Pontif.* lib. ii. cap. 9. & *Cunæus de Rep. Heb.* The former, therefore, were called *high-prieſts anointed*, Levit. iv. 3. v. 16. and the latter were ſaid to be *initiated in their habits*. They ſay, there was never made any new oil, after that of *Moſes* was ſpent; which they think laſted to the captivity of *Babylon*. But the *Chriſtian* fathers believe, that the unction of the high-prieſts continued to the coming of the true anointed, the *Meſſiah*, *Jeſus Chriſt*. Beſides, *Moſes* no where forbids to renew, or compoſe again, this ointment. It even appears, that he intended it ſhould be repeated as occaſion required, by his ſetting down its compoſition ſo punctually.

As to the unction of kings, it is not commanded by *Moſes*: but we plainly ſee the practice of it in the ſacred hiſtory. *Samuel* gave the unction to *Saul*, 1 Sam. x. 1. *Samuel took a vial of oil, and poured it upon his head, and kiſſed him, and ſaid, is it not becauſe the Lord hath anointed thee to be captain over his inheritance?* This anointing was renewed ſome time after at *Gilgal*, [1 Sam. xi. 15. *Vulg. & Heb. Fecerunt ibi Regem Saul.* LXX. & Joſeph. *Unxit ibi Samuel Saulem in Regem.* Καὶ ἔχρισε Σαμουὴλ ἐκεῖ τὸν Σαοὺλ εἰς βασιλέα, &c.] when *Saul* had delivered *Jabeſh-Gilead* from the violence of *Nahaſh* king of the *Ammonites*. *Samuel* received orders from the Lord, to give the royal unction to young *David*: *Samuel took the horn of oil, and anointed him in the midſt of his brethren*, 1 Sam. xvi. 13. And as his title to the crown was much diſputed by the houſe of *Saul*, the unction was given him three times, reckoning this the firſt. He was afterwards conſecrated at *Hebron*, by the tribe of *Judah*, after the death of *Saul*; 2 Sam. ii. 4. and, laſtly, at *Hebron*, by all *Iſrael*, after the death of *Abner*. 2 Sam. v. 1, 2, 3, &c. When *Abſalom* rebelled againſt his father, he alſo cauſed himſelf to be anointed with the holy oil: *Solomon* alſo was anointed by the high-prieſt *Zadok*, and by the prophet *Nathan*, 2 Sam. xix. 10. 1 Kings i. 39.

We do not find that the kings of *Iſrael* generally practiſed this ceremony. The prophet *Elijah* received an order from the Lord to give the royal unction to *Hazael*, for his ruling over *Syria*; and to *Jehu* the ſon of *Nimſhi*, for his reigning over *Iſrael*, 1 Kings xix. 15, 16. *Elijah* did not execute this commiſſion himſelf; but, his diſciple *Eliſha* performed it on the perſon of *Jehu*. He is the only king of *Iſrael* whoſe unction is expreſsly mentioned in Scripture. But as to the kings of *Judah*, we find many inſtances of it, even down to the fall of this kingdom, eſpecially when there was any difficulty about the ſucceſſion to the crown: as, under *Joaſh*, and under *Jehoahaz*, ſons of *Joſiah*, who was not the eldeſt ſon of this prince, 2 Kings xi. 12. After the return from the captivity, unction was no longer practiſed as to the kings; nor even as to the prieſts, if the *Jews* may be believed.

Laſtly, it is ſaid in Scripture, (or is implied) that the prophets were alſo anointed: but we have no particulars of the manner. It is even doubted, whether they did indeed receive any real unction. *Elijah* is ſent to anoint *Eliſha*; 1 Kings xix. 16. *Eliſha the ſon of Shaphat of Abelmeholah, ſhalt thou anoint to be prophet in thy room*: but as to the execution of this command, *Elijah* does nothing to *Eliſha* but throw his cloak over his ſhoulders. It is therefore very probable that the word *unction*, in this place, only imports a particular appointment, deſignation, or call, to the office of a prophet.

The unction of *Chriſt* the *Meſſiah*, the anointed of the Lord, by way of excellence, was repreſented by all theſe we have now mentioned. It was foretold in Pſal. xlv. 7. *Thou loveſt righteouſneſs, and hateſt iniquity; therefore God, thy God, hath anointed thee with the oil of gladneſs, above thy fellows.* And in Iſaiah lxi. 1. *The Spirit of the Lord God is upon me, becauſe the Lord hath anointed me*, &c. And *Dan.* ix. 24. *Seventy weeks are determined upon thy people, and upon thy holy city.. to ſeal up the viſion and prophecy, and to anoint the moſt holy.*

In the *Chriſtian* diſpenſation we acknowledge the ſpiritual unction of *Jeſus Chriſt*, the true anointed of the Father, Luke iv. 18. Acts iv. 27. x. 38. who has anointed us by his grace, who hath

ſealed us with his ſeal, and hath given us the pledge of the Holy Spirit, which dwells in our hearts. 2 Cor. i. 21.

[Our Lord was alſo anointed, perſonally; at leaſt, ſome parts of his perſon, by repenting converts: but not, that we read of, by way of dignity, or to public honour. [*Vide* MESSIAH] Was not the *ſpitting in his face*, by the ſoldiers a *mock unction*; as the crown of thorns, and the purple robe, were mock enſigns of royalty?]

St. *Mark*, vi. 13. informs us, that when the apoſtles were ſent by *Jeſus Chriſt*, to preach throughout *Judea*, they worked many miracles, they anointed the ſick, and healed them in the name of the Lord. St. *James* gives directions, that the ſick among the faithful ſhould ſend for the prieſts of the church, who ſhall pray for him, and give him unction with oil, in the name of the Lord. He ſays, that prayer, accompanied with faith, ſhall heal the ſick; that the Lord will comfort him, and if he have ſinned, it ſhall be remitted to him. Upon this it is that the church [of *Rome*, *Concil. Trident. Seſſ.* xiv. cap. 1, 2, 3, 4. *de Sacram. Extremæ Unctionis.*] founds her extreme unction, acknowledges it as an inſtitution of *Jeſus Chriſt*, and receives it as one of her ſeven ſacraments, to which the ſanctifying grace is promiſed. [forgetting that St. *James* directs this unction for the purpoſe of *reſtoring the ſick to health*, or life: whereas the church of *Rome* employs it for the purpoſe of *diſmiſſing the expiring ſoul:* i. e. for death. The cuſtom of unction is common in the *Eaſt*, it is uſed *civilly*, i. e. by way of perſonal elegance and dreſs; *medically*, as it is beneficial in certain diſorders, and even ſay ſome, cures the plague; and to this uſe of it St. *James* evidently alludes. It is uſed alſo *officially*, as appears in the foregoing parts of this article.]

UNICORN, *Greek*, *Monoceros*; *Latin*, *Unicornis*; *Hebrew*, ראם *Reem*, Numb. xxiii. 22. Deut. xxxiii. 17. Job xxxix. 9. Pſalm xxix. 6. Iſai. xxxiv. 7. Profane authors have given ſuch odd and extraordinary deſcriptions of this animal, as to have brought it into queſtion, whether there ever were true unicorns? travellers are but little agreed in their deſcriptions of the unicorn. *Marmol* ſays, it is like a foal of two years old, except that it has a beard like a goat; and in the middle of its forehead a horn three feet long, ſmooth, white, and ſtreaked with yellow. *Jerome Lobo* ſays, that in *Ethiopia* there is an animal called *Arvocharis*, which is extremely ſwift, has but one horn, and much reſembles a roebuck. *John Gabriel*, a *Portugueſe*, tells us, that in the kingdom of *Damor* he ſaw an unicorn, which had a beautiful white horn on his forehead, of the length of a foot and a half: the hair of his neck and of his tail was black and ſhort. *Vincent le Blanc* relates, that he ſaw a unicorn in the ſeraglio of the king of *Pegu*, whoſe tongue was very long and rugged. Its head was rather like that of a ſtag than that of a horſe. *Louis de Bartheme* ſays, that at the Soldan's of *Mecca*, in *Arabia*, he ſaw two unicorns, which had been ſent him as preſents by a king of *Ethiopia*. They were as large as a colt of thirty months old, of a dark colour, and had heads much like that of a deer, a horn of three fathoms long, ſhort manes, ſmall legs, the feet cloven, and hoofs like a goat. [*q.* ANTELOPES?] There are ſea-unicorns, which ſhould be called fiſhes, *Narwhol:* theſe furniſh the unicorns' horns in the cabinets of the curious.

It follows plainly, either that the generality of ſuch accounts of unicorns muſt be falſe; or that travellers have confounded ſeveral ſpecies of animals into one. We know that there are ſeveral kinds of animals in *Ethiopia* and the *Indies*, which have a ſingle horn, ſome upon the noſe, others upon the forehead, others upon the head. *Dalechamp*, *in Plin.* lib. viii. xxi. lib. xi. cap. 46. has obſerved as far as ſeven ſpecies of this ſort. *Coſmas Monach.* tom. ii. *Collect.* SS. PP. p. 338. the *Egyptian*, has given us the deſcription of a *rhinoceros*, an animal well known in *Ethiopia*. Mr. *Chardin*, *Travels into Perſia*, tom. iii. p. 45. ſaw a *rhinoceros* in *Perſia*, which had an horn on his noſe, nearly of the bigneſs and ſhape of a ſmall ſugar-loaf. The colour of this horn was a dark grey, as alſo the ſkin of the animal. The ſnout of the *rhinoceros* is round, turned downward. He has but four teeth, two above, and two below. His eyes are ſet very low, almoſt over-againſt his lips. His tail is ſmall, and made up of nine or ten joints. His whole hide, except his back and head, is covered with little knobs or protuberances. His feet are ſhort and thick, having three toes, or ſtubbed hoofs before, and a *callus* behind.

Interpreters are not agreed that the *Hebrew* word *Rheem* ſignifies either an *unicorn*, i. e. a *rhinoceros*; or a *monoceros*. Some think it denotes the *Urus*, a kind of wild ox: others, underſtand it of a deer, or the roe-buck; or the oryx, which is an *Arabian* kind of roe-buck, very large, of a white ſkin, and which has very large horns. *Ariſtotle* ſays, the oryx has but one horn; but the *Arabians*, who call it *Rim*, ſay it has two horns. The *Rheem* was very wild; for God aſks *Job*, xxxix. 9, 10. if he could tame the *Rheem?* if this creature would eat meat in his ſtables, like a domeſtic animal? and if he could

put a yoke upon it? *Moſes*, magnifying the ſtrength of *Joſeph*, Deut. xxxiii. 17. ſays, that *his horns are like the horns of unicorns*, or of the *Rheem*; and the *Pſalmiſt* deſires of God, Pſal. xxii. 21. to preſerve him from the mouth of the lion, and from the horn of the *Rheem*. See *Bochart de Animal, ſacr.* p. 1. lib. iii. cap. 27.

The rhinoceros is much leſs than the elephant, but of extraordinary ſtrength. [We have had ſeveral ſhewn as ſights, in *London:* but none ſo large as to give a juſt idea of the animal. The largeſt, and fineſt in *Europe*, was in the menagerie at *Verſailles*, it was very tame; but to prevent accidents, its horn was cut off, when I ſaw it, which deprived the animal of much of its natural characteriſtic appearance.]

UNNI, ענו. *Poor*, or *afflicted:* or *that anſwers;* from ענה.

UNNI, or *Ani*, a muſician, 1 Chron. xv. 18.

VOCATION. This term has been appropriated chiefly to denote the grace of our calling to the *Chriſtian* faith and religion; a vocation which is entirely gratuitous on the part of God; *who called us with an holy calling, not according to our works, but according to his own purpoſe and grace given us in Jeſus Chriſt.* 2 Tim. i. 9. The chain and connection of graces that God vouchſafes us, to bring us to ſalvation, is expreſſed Rom. viii. 30. *Whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified.* It is our part, by the help of God, to make our calling ſure, by the practice of good works; 2 Pet. i. 10. and to live in a manner ſuitable to that ſtate to which we are called; 2 Theſſ. i. 11. for our Saviour tells us, that many are called, but few are choſen. Matth. xxii. 14.

VOICE. *The daughter of the voice*, in *Hebrew*, *Bath-col*, was a way in which God was ſuppoſed to diſcover his will, after prophecy had ceaſed, but its uſe was caſual and fortuitous: conſequently not authentic.

By the word *voice* is underſtood, not only the voice of a man, or beaſt, but all other ſorts of ſounds, noiſes, or cries. Thunder has often the name of the *Voice of God* given to it. *Moſes* ſays, Exod. xx. 18. that all the people ſaw, or heard, the voice which was uttered from *Sinai:* i. e. the noiſe of the thunder.

Samuel ſays to *Iſrael*, 1 Sam. xii. 17. *Is it not wheat-harveſt to day? I will call unto the Lord, and he will ſend thunder* [Heb. *a voice,*] *and rain.* *Job* ſays, xxxvii. 2, 3, &c. *Hear attentively the noiſe of his voice, and the ſound that goeth out of his mouth. He directeth it under the whole heaven, and his lightning unto the ends of the earth. After it a voice roareth, he thundereth with the voice of his excellency, and he will not ſtay them when his voice is heard. God thundereth marvellouſly with his voice; great things doth he, which we cannot comprehend.* And the *Pſalmiſt*, xxix. 3. *the voice of the Lord thundereth*, &c. ſee the paſſage.

To hear the voice of any one, is to obey him. Pſalm lxxxi. 13. *O that my people had hearkened unto me, and Iſrael had walked in my ways!* Ex. xv. 26. *If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his ſight, and wilt give ear to his commandments, and keep all his ſtatutes; I will put none of theſe diſeaſes upon thee, which I have brought upon the Egyptians.* But, on the contrary; *If thou wilt not hearken unto the voice of the Lord thy God, to obſerve to do all his commandments, and his ſtatutes, which I command thee this day, then all theſe curſes ſhall come upon thee, and overtake thee.* Deut. xxviii. 15.

The mother of the ſeven brethren *Maccabees* ſpoke to them *patria voce*, i. e. in *Hebrew*, or in *Syriac*; for they were examined in *Greek*, 2 Macc. vii. 8, 21, &c.

St. *Paul* ſays, 1 Cor. xiv. 7, 8, 10. that there is nothing in the world but what has its voice: inſtruments of muſic, the trumpet, the harp, &c.

The voice of the blood of *Abel* cried to the Lord from the earth, Gen. iv, 10. *Judas Maccabæus* intreated of the Lord to have compaſſion on the holy city, and to hear the voice of the blood that cried to him for vengeance, 1 Macc. viii. 3.

VOW, *Votum;* a promiſe made to God, of doing ſome good thing hereafter. The uſe of vows is obſervable throughout Scripture. *Jacob*, going into *Meſopotamia*, vowed to God the tenth of his eſtate, and promiſed to offer it, at *Bethel*, to the honour of God, Geneſis xxviii. 22. *Moſes* enacts ſeveral laws for the regulation and execution of vows. A man might devote himſelf, or his children, to the Lord. *Jephthah* devoted his daughter, and ſome think he offered her in ſacrifice, Judg. xi. 30, 31. *Samuel* was vowed and conſecrated to the ſervice of the Lord, and was really offered to him, to ſerve in the tabernacle. 1 Sam. i. 21, 22, &c. If a man or woman vowed themſelves to the Lord, they were obliged to adhere ſtrictly to his ſervice, according to the conditions of the vow; but in ſome caſes might be redeemed. A man from twenty years of age till ſixty, gave fifty ſhekels of ſilver; and a woman gave thirty. From the age of five years to twenty, a man gave twenty ſhekels, and a woman ten: from a month old to five years, they gave for a boy five ſhekels, and for a girl three. A man of ſixty years old, or upwards, gave fifteen ſhekels, and a woman of the ſame age

age gave ten. If the perſon was poor, and could not procure this ſum, the prieſt impoſed a ranſom upon him, according to his abilities, Levit. xxvii. 3.

Any one who had vowed an animal that was clean, had not the liberty of redeeming it, or of exchanging it, but muſt ſacrifice it to the Lord. If it was an unclean animal, and ſuch as was not allowed to be ſacrificed, the prieſt made a valuation of it; and if the proprietor would redeem it, he added a fifth part to the value, by way of forfeit. They did the ſame, in proportion, when the thing vowed was a houſe, or a field. They could not devote the firſt-born, becauſe, in their own nature they belonged to the Lord. Whatever was devoted by *anathema*, could not be redeemed, of whatever nature, or quality, it was. An animal was put to death, and other things were devoted for ever to the Lord, Levit. xxvii. 28, 29. The conſecration of *Nazarites* was a particular kind of vow. *Vide* NAZARITES.

The vows and promiſes of children were void of courſe, except ratified, by the expreſs, or tacit, conſent of their parents, Numb. xxx. 1, 2, 3, &c. Alſo the vows of a married woman were of no validity, except confirmed by the expreſs, or tacit, conſent of her huſband. But widows, or liberated wives, were bound by their vows, whatever they were. Deut. xxiii. 21, 22. *When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not ſlack to pay it; for the Lord thy God will ſurely require it of thee, and it would be ſin in thee. But if thou ſhalt forbear to vow, it ſhall be no ſin in thee.* See *Eccleſ.* v. 3, 4, *&c.*

Under the New Teſtament alſo we ſee vows. St. *Paul* made a vow of *Nazariteſhip*, when he left *Cenchrea* to go to *Jeruſalem*, Acts xviii. 18. When arrived at *Jeruſalem*, St. *James* the apoſtle and the brethren adviſed him to join himſelf to four *Judaizing Chriſtians*, who had a vow of *Nazariteſhip*, and to contribute to the charge of their purification in the temple. Acts xxi. 18, 19, &c. We have ſeen in all ages a great number of *Chriſtian* men and women, who have obliged themſelves by promiſes, either public, or particular, to the obſervation of evangelical precepts.

The vows of the *Jews*, always included, at leaſt implicitly, a kind of imprecation againſt themſelves, if they failed in the performance. Such vows were generally expreſſed in a diſtinct and plain manner, but the penalty was declared in a conditional and hypothetical manner. For example, Pſal. xcv. 11 *I have ſworn in my wrath,* IF *they ſhall enter into my reſt.* I have ſworn they ſhall not enter, and I have ſaid,—Let me be a liar,—or ſomething elſe, not expreſſed,—if they do enter. And *David* vows to the Lord, to build him a temple, ſaying, *Surely I will not come* [or, *if* I come,] *into the tabernacle of my houſe—until I find out a place for the Lord, an habitation for the mighty God of Jacob.* Where we obſerve, that he does not mention the penalty to which he devotes himſelf, if he ſhould fail of performing his vow: as if he had ſaid, "let God treat me with the utmoſt rigour, if I allow myſelf the leaſt reſpite, till I have accompliſhed my deſign."

Sometimes they expreſſed the penalty, or imprecation; but then it was againſt their enemies, or againſt brute beaſts. For example, *So, and more alſo, do God unto the enemies of David, if I leave any that pertain to him by the morning light, any that piſſeth againſt the wall.* He does not ſay, "may God treat me as a forſworn perſon, if I leave any one alive of the family of *Nabal*;" but,—may God do ſo to the enemies of *David*, if I leave ſo much as a dog alive. Generally the Scripture expreſſes the imprecations by, *God do ſo to me—and more alſo*, &c. without ſpecifying any particular penalty, or imprecation; whether it be that the perſon vowing did not expreſs any, or that out of diſcretion he forbore to mention any, [or that the penalty was ſo publicly known, being cuſtomary, that it was underſtood without being expreſſed.] See DEVOTING, and IMPRECATION.

At the time of our Saviour the *Phariſees* had ſtrangely altered the laws of vows, and oaths, by their ſubtilties. See CORBAN.

This is what *Leo* of *Modena* tells us concerning the practice of the modern *Jews* in relation to to vows, p. 2. cap. 4. "Vows are not much approved of among them; but when they are made, they ought to be performed. Yet a huſband may acquit his wife, even though againſt her inclinations, of any vow about abſtinence, to which ſhe may have engaged herſelf: but this muſt be done within the firſt four and twenty hours that he has knowledge of it. A father alſo may annul the vow of his daughter, if ſhe is unmarried, as is ſaid, *Numb.* xxx. 4.

"They hold alſo, by a tradition, that a man or woman who makes an oath, or a vow, provided it is no prejudice to any third perſon, and that they have good reaſon to revoke it; they maintain, I ſay, that ſuch may be diſpenſed with for not performing it, by a Rabbin of authority, or by three other men, though of no diſtinction. He therefore that would be delivered from the obligation of his vow, repreſents his reaſons to a Rabbin, or to three private perſons, who, if they find them ſufficient, may ſay three times, be

thou diſcharged from thy vow. And by this means he obtains his liberty.

UPHARSIN. See MENE, or TEKEL.

UPHAZ, אופז, μοφὰς, *gold of Phaſis*, or *Piſon*, the fineſt gold; from פז *paz*.

UPHAZ, or *Ophaz*, or *Phaz*. Cant. v. 11. Dan. x. 5. Jerem. x. 9. The gold of *Uphaz* and of *Ophir* is the ſame. Probably this gold was brought from *Phaſis* in *Colchis*, and ſold, or exchanged, In ſome city in the country of *Ophir*. See OPHIR.

UR, אור, ὃρ, *fire, light;* from אור *ur* or *or*, according to different readings: otherwiſe, *a valley*.

UR, a city of *Chaldea*, the country of *Terah*, and of *Abraham*. Gen. xi. 28. God ordered *Abraham* to leave *Ur*, that he might bring him into the land of *Canaan*, which he intended to give him, and his poſterity. As he was going thither, with *Terah* his father, and *Lot* his nephew, at *Haran*, a city of *Meſopotamia*, *Terah* fell ſick, and died. After *Abraham* had paid his laſt duties to him, he continued his journey, into the land of *Canaan*, A. M. 2082, *ante* A. D. 1922.

The city of *Ur* was in *Chaldea*, as Scripture aſſures us in more places than one; but its true ſituation is unknown. Some think it was *Camarina* in *Babylonia:* others, the *Orcha*, or *Orchoe*, in *Chaldea*, according to *Ptolemy* and *Strabo:* others, the *Ura*, or *Sura*, in *Syria*, on the *Euphrates*. *Bochart* and *Grotius* maintain, it is *Ura* in *Meſopotamia*, two days journey from *Niſibe*. *Ammian.* lib. xxv. cap. 26. It is obſerved, that *Chaldea* and *Meſopotamia* are often confounded together, and that it is ſaid indifferently, that this city is in one or the other of theſe two provinces.

The word *Ur* in *Hebrew* ſignifies *fire*; and ſome have pretended, that when *Moſes* ſays, God brought *Abraham* out of *Ur* of the *Chaldees*, he alluded to a fire into which the *Chaldees* had caſt him. See ABRAHAM and TERAH. St. *Jerom* followed this opinion, when he tranſlated Nehem. ix. 7. *Thou broughteſt Abraham out of the fire of the Chaldees*, inſtead of, *out of Ur of the Chaldees*. But in his *Hebraical* Queſtions, he conſiders as a mere fable, what the *Jews* tell of *Abraham*'s pretended deliverance from the fire of the *Chaldees*.

It is thought that the name *Ur*, אור, which ſignifies *fire*, was given to this city, becauſe the element of fire was worſhipped therein. Fire was the ſymbol of the ſun; which luminary was adored throughout the Eaſt. They kept a ſacred and perpetual fire, to his honour, in certain temples, or encloſures, which were ſhut up on every ſide, but were not covered at the top. See CHAMANIM, PERSIANS. For the mode of paſſing through, or over, fire, *vide* FRAGMENT, No. LI. p. 99. and for the general prevalence of the worſhip of fire, in *Paleſtine*, after the time of *Abraham*, *vide* the FRAGMENTS "On the name ASH."

Rufinus relates, *Hiſt. Eccleſ.* lib. ii. cap. 26. (See alſo *Suidas*, under the name *Canopus*,) that the *Chaldeans* heretofore carried their deity fire, through all the provinces where they came, to combat the other gods worſhipped therein; that which ever ſhould have the ſuperiority in this conflict might be eſteemed the true god. The gods of braſs, gold, ſilver, wood, and ſtone, were eaſily overcome by the fire; which every where obtained victory. A prieſt of *Canopus* [of the *Nile*] in *Egypt* bethought himſelf of this ſtratagem. The *Egytians* have certain earthen veſſels with little holes on all ſides, intended to filtrate the water of the *Nile:* he filled one of theſe veſſels with water, and ſtopped up the holes with wax. He faſtened a head to it, which was ſaid to be the head of *Menelas*, and ſet it up as a God. The *Chaldeans*, to make trial of the power of this God, lighted a fire about it, that theſe two deities might contend with each other. But no ſooner had the fire melted the wax that ſtopped up the holes of the pitcher, than the water guſhing out, quenched the fire: ſo that the prieſt of *Canopus* obtained the victory.

URAI, ſon of *Bela*, of *Benjamin*, 1 Chron. vii. 7. *Uzzi*, Eng. Tr.!

URBANE, mentioned by St. *Paul*, Rom. xvi. 9. *Salute Urbane, our helper in Chriſt.* The *Greeks* keep his feaſt *October* 31; and ſay, he was ordained biſhop of *Macedonia* by St. *Andrew*. The *Latins* put St. *Urbane*'s feaſt *October* 30. We know nothing particular of him. The *Greeks* place him among the ſeventy diſciples.

URI, אורי, ωρι, from *ur*, *fire*, *light*.

URI, father of *Bezaleel*, of *Judah*, Exod. xxxi. 2.

URIAH, or *Urijah*, אוריה, *the Lord is my light, or fire*, or *the light of the Lord*; from אור *ur*, or *or*, *fire*, and יה *jah*, *the Lord*.

URIAH, celebrated for his misfortune; a *Hittite* originally, and huſband to *Bathſheba*. After *Bathſheba* had committed adultery with *David*, ſhe found herſelf with child by him, and gave notice of it to *David*, that he might provide for her reputation. 2 Sam. xi. 5, 6. *David* wrote to *Joab*, to ſend him *Uriah* the *Hittite*; when he was come, *David* aſked him news concerning the army, and bid him go home; *Uriah* went from *David*, but did not go home, chuſing rather to paſs the night with the officers of the king's

king's guard. *David* being informed of this, aſked him, why did you not go home to refreſh yourſelf after your journey? *Uriah* anſwered, while the ark of the Lord, while *Iſrael* and *Judah* are under tents, and while my lord *Joab* and his ſervants are lying upon the ground, ſhould I go to my houſe, to eat and drink, and ſleep with my wife? *David* made him come this day, and eat with him, at his table, making him drink plentifully: yet he went, as before, to ſleep with the officers of the guard.

The day following *David* ſent him back to the camp, with a letter to *Joab*, directing him, "Place *Uriah* in the front of the battle, and contrive to abandon him, that he may die by the hand of the enemy." *Joab* punctually executed theſe orders, *Uriah* was expoſed to the beſieged, and killed. When *Bathſheba* knew of the death of *Uriah*, ſhe mourned for him; after which *David* took her to his own houſe. *Vide* FRAGMENT, No. CXXIV. p. 38.

The Rabbins juſtify *David* and *Bathſheba*, by ſaying, it was a law in *Iſrael*, that when a man went to the wars, he left a bill of divorce with his wife, that ſhe might freely marry whom ſhe pleaſed, in his abſence: that *Bathſheba* took advantage of this liberty, and married *David*. But why ſhould they excuſe a crime, which Scripture condemns in ſo many places, and which *David* himſelf confeſſed, and bewailed with ſo many bitter tears? This happened A. M. 2969, *ante* A. D. 1035.

I. URIJAH, chief prieſt of the *Jews* under *Ahaz*, king of *Judah*. *Ahaz* going to *Damaſcus*, to meet *Tiglath-Pilneſer*, king of *Aſſyria*, ſaw there an altar, whoſe form pleaſed him ſo much, that he ſent a model of it to the high-prieſt *Urijah*, with orders to ſet up ſuch an one in the temple of *Jeruſalem*, which *Urijah* too well performed. 2 Kings xvi. 10, 11, 12. *Ahaz* alſo ordered the high-prieſt to remove the brazen altar from before the Lord; and on this new altar to offer the morning and evening ſacrifices, &c. reſerving to himſelf to diſpoſe of the great brazen altar at his pleaſure. *Urijah* obeyed the orders of this wicked king in every thing. A. M. 3264, *ante* 740. *Urijah* ſucceeded *Zadok* the Second, and was ſucceeded by *Shallum*.

II. URIJAH, a prophet of the Lord, ſon of *Shemaiah* of *Kirjath-jearim*, Jerem. xxvi. 20, 21. who propheſied at the ſame time as *Jeremiah*, and declared the ſame things againſt *Jeruſalem* and *Judah*. *Jehoiakim*, king of *Judah*, and his great men, reſolved to ſecure him, and put him to death: but *Urijah* eſcaped into *Egypt*. *Jehoiakim* ſent meſſengers after him, who brought him out of *Egypt*: he then put him to death by the ſword, and ordered him to be buried diſhonourably, in the graves of the meaneſt of the people. A. M. 3395, *ante* A. D. 609.

URIEL, אוריאל, *God is my light*, or *fire*, *the light of God*; from אור *or*, or *ur*, *fire*, *light*, and אל *el*, *God*.

I. URIEL. This name is given to an angel, and ſignifies in *Hebrew*, *God is my light*. The *Jews*, and ſome *Chriſtians*, take him for an angel of light. In an apocryphal *Jewiſh* book, called, *The Prayer of Joſeph*, the patriarch *Jacob* is introduced in converſation with the angels *Uriel* and *Raphael*. The ſecond book of *Eſdras*, (2 *Eſdr.* iv. 36. *Uriel Archangelus*, alſo 2 *Eſdr.* v. 20. *ſicut mandavit Uriel Angelus*,) ſpeaks of *Uriel* as of a good angel; as does St. *Ambroſe*, lib. iii. cap. 3. *de Fide*: *Non moritur Gabriel*, *non moritur Raphael*, *non moritur Uriel*. The *Oriental* liturgies, and the prayer-books of the *Greeks*, often mention the angel *Uriel*, or *Suriel*, as a good angel: *Honoremus Surielem quartum inter Angelos*, ſays the *Coptic* prayer-book; and in the *Ethiopic* edition of the New Teſtament, is the picture of the angel *Uriel*, with this inſcription, *St. Uriel, who was with Adam and Eve when they went out of paradiſe*. He is alſo found in ſeveral ancient litanies; among others in thoſe that *F. Mabillon* publiſhed (*Analecta*, tom. ii.) and which he names *Carolinian*, as being of the time of *Charlemaign*. *Surius* relates, A. D. 1544, was diſcovered at *Rome*, in the tomb of the empreſs *Mary*, wife to the emperor *Honorius*, a plate of gold, on which were written in *Greek* characters, the names of *Michael*, *Gabriel*, *Raphael*, and *Uriel*.

M. *Thiers*, in his epiſtle dedicatory to F. *Luke Dachery*, before his treatiſe *De retinenda voce Paraclitus*, printed at *Lyons* in 1669, maintains that *Uriel* is the name of an evil angel. He acknowledges that his name is invoked in the ritual of *Chartres*; but he ſays, he never recites the litanies in which his name is found, without being ſhocked at it. He ſhews, that the councils and fathers never ſpeak of more than three good angels, which are *Gabriel*, *Raphael*, and *Michael*; and that the ſecond *Roman* council, A. D. 745, Art. 3. condemns a prayer that one *Adalbert* uſed, wherein he invoked the holy angels, *Uriel*, *Raguel*, *Tubuel*, *Michael*, *Inias*, *&c.* The fathers of this council maintain, tom. 6. *Concil. Labb.* p. 1561. that all the names now mentioned, excepting that of St. *Michael*, are not names of angels, but rather of dæmons; *Non enim nomina Angelorum*, *præter nomen Michaelis*, *ſed nomina Dæmonum ſunt*; and that the

church acknowledges only the names of three angels, *viz. Michael*, *Gabriel*, and *Raphael*. However, it is proper to obſerve, that the intention of this council was to reject all new, and unuſual, names of angels; which this man endeavored to introduce into the church. But, *Uriel* was no modern name; it had been long admitted, even among the *Latins*, as may be ſeen, lib. iv. cap. 33. n. 20. of *William Durand*, biſhop of *Mendes*, who died in 1296.

Some apocryphal books aſſure us, that from the beginning of the world, to the hundred and ſixtieth year of *Enoch*, they did not reckon by years, but by weeks; and that it was the archangel *Uriel* that revealed to *Enoch* what were months, years, and the revolutions of the ſeaſons, or of the heavenly bodies. *Vide Salmaſ. lib. de annis climactericis.*

II. URIEL, ſon of *Tahaſh*, and father of *Uzziah*, a *Levite*, of the family of *Kohath*. 1 Chron. vi. 24. xv. 5, 11.

III. URIEL, of *Gibeah*; father of *Michaiah*, the wife of king *Rehoboam*, and mother of king *Abijah*. 2 Chron. xiii. 2.

URIM and *Thummim*: the literal ſignification of theſe two words is, according to the *Hebrew*, האורים והתמים, Exod. xxviii. 30. *Lights and perfections*; or, *The ſhining and the perfect*. According to *Jerom*, *doctrine and judgment*: according to the *Seventy*, Δήλωσιν καὶ ἀλήθειαν, *declaration* (or *manifeſtation*) *and truth*. Some think, *urim* and *thummim* are only epithets, or explanations, of the ſtones on the breaſt-plate of the high-prieſt: as if it were ſaid, "Thou ſhalt put therein ſtones that are *ſhining* and *perfect*." Others believe that theſe two words are rather *Egyptian* than *Hebrew*; and that the *Seventy* have given their true ſignification. *Eccleſiaſticus* hints, chap. xlv. 12. *Vulgate*, as if *manifeſtation and truth* were the qualities of the high-prieſt, who was cloathed with the ephod: *viri ſapientis judicio & veritate præditi*. The ſame appears ſtill more plainly, in Ezra, chap. ii. v. 63. *Vulgate*, *Donec ſurgeret ſacerdos doctus atque perfectus*; where the *Hebrew*, and our *Engliſh* tranſlation, read, *Till there ſtood up a prieſt with urim and with thummim*.

But *Joſephus*, *Antiq.* lib. iii. cap. 8. and after him ſeveral others, as well ancient as modern authors, maintain, that the *urim* and *thummim* were the precious ſtones, of the high-prieſt's breaſt-plate, which diſcovered the will of God, by their extraordinary luſtre, thereby predicting the ſucceſs of events to thoſe who conſulted them. For when theſe ſtones gave no extraordinary luſtre, it was concluded that God did not approve of the matter in queſtion. *Joſephus* adds, that it was two hundred years, at the time of his writing, ſince theſe ſtones had left off ſhewing this luſtre; ſo that this oracle had ceaſed about one hundred and ten years before *Jeſus Chriſt*.

Others believe that the *urim* and *thummim* was ſomething belonging to the breaſt-plate, but they are not agreed what it was; neither *Moſes*, nor any other ſacred writer, have diſtinctly expreſſed what it might be. *Epiphanius*, *tract. de 12 gemmis.* and *Suidas*, *in* ἔφωδ. think, that beſide the twelve ſtones of the breaſt-plate, there was a diamond of extraordinary beauty; which by the livelineſs of its luſtre, indicated to the high-prieſt whether the enterprize in hand was pleaſing to God, or no. *Procopius*, *Arias Montanus*, and ſome others, place two ſtones therein, beſide the twelve mentioned by *Moſes*. But St. *Auſtin*, *qu.* 117. *in Exod.* does not approve of theſe additional ſtones; nor of that pretended miraculous ſplendor of theſe ſtones; ſince Scripture ſays nothing about the matter.

St. *Cyril*, *in Expoſit. in Symboli.* ſeems to ſay, that *manifeſtation and truth* were written on two precious ſtones, or on a plate of gold; which is an opinion pretty much followed, both by ancients and moderns. Others held, that the words *urim* and *thummim* were written in embroidery on the breaſt-plate, between the rows of the ſtones, or on two borders; one above, the other below, the pectoral. Rabbi *Solomon*, followed in this by *Eugubinus*, believes that the name *Jehovah*, written on a plate of gold, was the *urim* and *thummim*. *Spencer*, in his diſſertation on theſe words, believes they were two little golden figures which gave reſponſes, which were ſhut up in the pectoral as in a purſe, and which anſwered with an articulate voice, ſuch queſtions as were put to them by the high-prieſt. He ſupports his opinion by the authority of St. *Jerom*, and of *Cedrenus* among the ancients; and of ſome Rabbins; of *Cornelius à Lapide*, and of *Louis de Dieu*, among the moderns. *Philo*, *de vitâ Moſ.* lib. iii. *de Monarch.* lib. ii. ſeems to have had the ſame thought: he ſays, there were on the breaſt-plate two figures in embroidery, of great virtue, one of which repreſented *truth*, and the other *manifeſtation*. M. *Le Clerc* ſuppoſed, that *urim* and *thummim* were the names of ſome precious ſtones which compoſed a great collar, hanging down on the breaſt of the high-prieſt; which might be imitated from the *Egyptians*, among whom the chief officer of juſtice wore about his neck a figure of truth, engraved on

on precious ſtones, and hanging by a golden chain. *Diodor. Sicul.* lib. ii. cap. 3. *Biblioth. Ælian. var. hiſt.* lib. xiv. cap. 34. *Petrus Vallenſis*, in a letter written from *Cairo*, ſays, that he ſaw in *Egypt* a very ancient mummy, with a great collar hanging on its breaſt, the end of which which was a tablet of gold, whereon was a bird engraved.

It is not probable that *Moſes* repreſented, either in relief or embroidery, or engraving, any figure of a man, or other animal: but no ill conſequence can follow from ſuppoſing, that he might repreſent ſome myſterious figure, or hieroglyphic, ſuch as the cherubim.

There is a great diverſity of opinions concerning the manner in which God was conſulted by *urim* and *thummim*. See *Spencer de Urim & Thummim.* cap. 6. ſect. 1, 2, 3, &c. It is agreed, *firſt*, that this way of conſultation was uſed only in affairs of very great importance. *Secondly*, that the high-prieſt was the only officiating miniſter in it; and that for this he was cloathed in all his pontifical habits; particularly, he was to have on his pectoral, to which the *Urim* and *Thummim* was affixed. And, thirdly, ſay *Miſhna in Joma*, cap. 7. ſect. 5. *Maimon. in Cœle Hammikdaſch.* cap. 10. that he was not allowed to perform this ſolemn conſultation for a private perſon, but only for the king, for the preſident of the *ſanhedrim*, for the general of the army of *Iſrael*, or other public perſons. And even then not on any affair of a private nature, but for the public welfare of church or ſtate; for the common intereſt of the twelve tribes, whoſe names the high-prieſt wore on his pectoral. *Abarbanel. in Exod.* xxviii. & *in Deut.* xxxiii. *Rab. Levi Ben Gerſon*, & *Maimon. ibid.*

When the *urim* and *thummim* was to be exerciſed, the high-prieſt put on his robes, and preſented himſelf, not in the ſanctuary, where he could enter but once a year, but in the holy place, before the curtain that parted the *ſanctum* from the ſanctuary. *Maimon. ibid Jalkuth, fol.* 248. There, ſtanding upright, and turning his face toward the ark of the covenant, on which the divine preſence repoſed, he propoſed the matter for which he conſulted. Behind him, in a direct line, at ſome diſtance, out of the *ſanctum*, ſtood the perſon for whom he conſulted, expecting with humility and reverence, the anſwer of the Lord. The Rabbins think, that the high-prieſt having then his eyes fixed on the ſtones of the pectoral, which was on his breaſt, he there read the anſwer of the Lord. The letters that raiſed themſelves out of their places, and ſhone with more than ordinary luſtre, were formed into the anſwer deſired. For example; when *David* enquired of God, "Whether he ſhould go up to one of the cities of *Judah?* 2 Sam. ii. 1. it was anſwered him, עלה *alah*, *aſcende*, "go up." *i. e.* the three letters, ע *ain*, ל *lamed*, and ה *he*, roſe out of their places, as we may ſay, above the reſt, to compoſe the anſwer. *Maimon. in Cœle Hammikdaſch.* cap. 10. *Zohar. in Exod. Jalkuth. ex lib. Siphre. R. Bechai in Deut.* xxxiii. 8. *Ramban. Alii.*

This notion is very old among the *Jews*, ſince *Joſephus*, *Antiq.* lib. iii. cap. 9. and *Philo*, *l. de Monarchia*, 2. underſtood it in this manner, and upon their authority ſeveral of the ancient fathers have thus explained the reſponſes by *urim* and *thummim*. Yet there are difficulties herein. Firſt, all the letters of the *Hebrew* alphabet were not found on the pectoral; there were four wanting, ח *heth*, ת *teth*, ז *zade*, and ק *koph*. To ſupply theſe, the Rabbins pretend, that the names of *Abraham*, *Iſaac*, and *Jacob* were alſo on the pectoral; but ſtill ת *teth* would be wanting. Therefore they ſay, this title alſo was there, *Col-elle-ſchibte-Iſrael: See here all the tribes of Iſrael.* But all this is advanced without proof, and againſt probability.

A ſecond difficulty is this, that if we admit all that the *Hebrew* doctors ſuggeſt in this affair, yet ſtill it remains to be explained, by what rules the high-prieſt combined theſe letters? Suppoſe, for example, that any ſix of the letters ſhould have ſhined with more than ordinary luſtre; how muſt the high-prieſt diſpoſe them? which muſt be firſt, or laſt? It is anſwered, that in this circumſtance he was always inſpired, and filled with the ſpirit of prophecy; but if ſo, then the *urim* and *thummim* would have been unneceſſary. For why muſt miracles be multiplied without occaſion? The high-prieſt need only ſpeak himſelf, and perhaps the whole effect of the *urim* and *thummim* was, to repleniſh him with an internal and ſupernatural light, which diſcovered future events to him, and revealed to him the will of God in what was enquired after.

Others think, with great probability, that God gave his anſwers in an articulate voice, heard from within the ſanctuary, and from between the *cherubim*, over the ark of the propitiatory, called *the oracle* in Exod. xxv. 18, 20. xxxvii. 6. xl. 20. Levit. xvi. 2. & *paſſim.* When the *Iſraelites* made peace with the *Gibeonites*, they were blamed for not having *enquired at the mouth of the Lord*, which inſinuates, that he had been uſed to make his voice heard, when he was conſulted.

This method was probably obſerved in the army,

and in the camp of *Iſrael*, as well as in the tabernacle, and in the temple. They took care to carry the ark of the covenant with them in their military expeditions; a tent was pitched for it, and it was conſulted in the ſame manner as in the tabernacle. The ark was in the camp, with the two ſons of the high-prieſt *Eli*, when it was taken by the *Philiſtines*, 1 Sam. iv. 3, 5, &c. v. 1, 2, &c. It was alſo in *Joab*'s army before the city of *Rabbah*, 2 Sam. xi. 11. *Saul* had doubtleſs the ark along with him, 1 Sam. xiv. 18, when he ſaid to *Ahijah*, Bring hither the ark of God; for the ark of God was at that time with the children of *Iſrael*.

But the Rabbins have other notions: they maintain, that the ark of God was never removed out of the ſanctuary; but at that time only, which was ſo fatal to *Iſrael*, when the *Philiſtines* took it; that on all other occaſions, where it is ſaid, that the ark was in the army, it muſt be underſtood of a cheſt, wherein they kept the ephod, and pectoral, of the high-prieſt, from whence they took them, when they enquired of the Lord by *Urim* and *Thummim*. Thus *Moſes* ſent *Phinehas* to war againſt *Midian*, who took with him the veſſels of the ſanctuary, and the ſacred trumpets, Numb. xxxi. 6. that is, ſays *Jonathan* the ſon of *Uziel*, he put into his hands the *Urim* and *Thummim*, that he might conſult the Lord on occaſion. So when *David* ſays to *Abiathar*, 1 Sam. xxiii. 9. *applica Ephod*; they alſo underſtand it of this cheſt, wherein the holy ornaments were kept; and the ſame of what *Uriah* ſays of the ark of the Lord being under tents.

They add, that in ſuch caſes it was not the high-prieſt that went to the camp, or that conſulted God in the army, but ſome other prieſt; who that he might be qualified for this high function, received the holy unction as well as the high-prieſt, and was called, *The Anointed for the War*. *Maimon. in Cœle Hammikdaſch.* cap. 1. §. 7. & *in Melachim.* cap. 7.

But all theſe particulars are very much to be ſuſpected. We find no hints in Scripture of any ſuch cheſt, or of an ark ſent into the camp to be the depoſitory of the high-prieſt's veſtments; nor any traces of this pretended prieſt, anointed for the war, nor any prohibition of carrying the ark into the army. The ark was at *Gilgal*, when *Saul* ſacrificed there, and bid *Ahiah* to conſult the Lord before his ark. For the ſacred hiſtorian adds, the ark was there with the children of *Iſrael*, 1 Sam. xiii. 9. xiv. 18, 19. When *David* was forced to quit *Jeruſalem* before the face of *Abſalom*, the high-prieſt *Zadok* followed him with the ark; but *David* ſent them back, 2 Sam. xv. 24. In the time of king *Joſiah*, 2 Chron. xxxv. 3. the prieſts carried the ark from place to place; but this prince ordered, that it ſhould be laid up in the ſanctuary, and not removed any more.

Yet we muſt not pretend that it was abſolutely neceſſary the ark ſhould be preſent, when God was conſulted by *Urim* and *Thummim*. *David*, during his flight from *Saul*, conſulted the Lord on three different occaſions, though the ark was not in his little army: *viz.* twice at *Keilah*, and once at *Ziglag*. 1 Sam. xxiii. 2, 4. xxx. 8. I alſo think, that the ark was not with him, when he conſulted God a fourth time, after the death of *Saul*, to know whether he ſhould abide in one of the cities of *Judah*? But the buſineſs is to know on theſe occaſions, how the Lord was conſulted by *Urim* and *Thummim*?

Scripture inſinuates, that ſometimes this was done in a hurry. *Saul* ſeeing the camp of the *Philiſtines* in a tumult, and not knowing what *Jonathan* his ſon had done, ſays to the high-prieſt, *applica arcam Dei*. 1 Sam. xiv. 18, 19, 20. And as the prieſt ſtretched out his hands probably to offer his petition, and to conſult the Lord, *Saul* ſays to him, Let down your hand. And, without ſtaying for an anſwer, they cried, To arms! and marched againſt the enemy. In all this there ſeems to be but little of preparation and ceremony, though the ark was at hand. But when it was not on the ſpot, probably the Lord was conſulted in the king's domeſtic chapel, or in the moſt private part of his tent; and then the Lord made known his will to the prieſt, either by an articulate voice, or by ſome inward illumination, which enlightened the mind of the prieſt.

It remains to enquire, how long the cuſtom of conſulting God by *Urim* and *Thummim* ſubſiſted. The Rabbins think, it continued no longer than under the tabernacle. They have a maxim, that the Holy Spirit ſpoke to *Iſrael* by *Urim* and *Thummim* under the tabernacle; under the firſt temple, by prophets; under the ſecond temple, or after the captivity of *Babylon*, by the *Bath-col*, or daughter of the voice: meaning a voice ſent from heaven, as that at the baptiſm of *Jeſus Chriſt*, Matth. iii. 17. and at his transfiguration, Matth. xvii. 5. 2 Pet. i. 17.

Spencer has adopted this opinion, and endeavours to ſupport it by theſe two arguments. *Firſt*, that the *Urim* and *Thummim* were a conſequence of the divine government, or theocracy. While the Lord immediately governed his people, it was neceſſary there ſhould always be means at hand,

to conſult him. *Secondly*, that this method was eſtabliſhed to conſult God on affairs that concerned the common intereſt of the nation. But the theocracy ceaſed, when the kingdom became hereditary, in the perſon and family of *Solomon:* as the intereſts of the nation ceaſed to be common, after the diviſion of *Iſrael* into two monarchies; and what ſeems to be concluſive is, that no traces of conſulting the Lord by *Urim* and *Thummim*, appear after the building of the temple of *Solomon*, to its deſtruction; and after its deſtruction, all agree, that this was never reſtored.

USURY, *Uſura*, or *Fœnus*. This is a premium received for the loan of a ſum of money, over and above the principal. It is ſaid, Exod. xxii. 25, 26. *If thou lend money to any of my people that is poor by thee, thou ſhalt not be to him as an uſurer, neither ſhalt thou lay upon him uſury. If thou at all take thy neighbour's raiment to pledge, thou ſhalt deliver it unto him by that the ſun goeth down.* And Levit. xxv. 35, 36, 37. *If thy brother be waxen poor, and fallen into decay with thee, then thou ſhalt relieve him; yea, though he be a ſtranger, or a ſojourner, that he may live with thee. Take thou no uſury of him, or increaſe, but fear thy God, that thy brother may live with thee. Thou ſhalt not give him thy money upon uſury, nor lend him thy victuals for increaſe.* The *Hebrew* may be tranſlated: "When your brother ſhall fall into poverty and miſery, you ſhall ſupport him; and as to the ſtranger or foreigner that ſhall be ſettled among you, you ſhall take no uſury of him; you ſhall not lend him your money for uſury, &c." So that this paſſage would contain two precepts: firſt, that a brother was to be maintained when in poverty; ſecondly, that even a ſtranger was to be relieved, without paying uſury.

And Deut. xxiii. 19, 20. *Thou ſhalt not lend upon uſury to thy brother, uſury of money, uſury of victuals, uſury of any thing that is lent upon uſury. Unto a ſtranger thou mayeſt lend upon uſury, but unto thy brother thou ſhalt not lend upon uſury: that the Lord thy God may bleſs thee in all that thou ſetteſt thine hand to, in the land whither thou goeſt to poſſeſs it.* In this place the Lord ſeems to tolerate uſury toward ſtrangers; *i. e.* the *Canaanites*, and other people devoted to ſubjection, but not toward ſuch ſtrangers againſt whom the *Hebrews* had no quarrel, and againſt whom the Lord had not denounced his judgments. To exact uſury is here, according to St. *Ambroſe. de Tobia.* cap. 25. an act of hoſtility; it was a kind of waging war with the *Canaanites*, and of ruining them by means of uſury. Demand uſury from him whom you may kill without a crime: *Cui enim jure inferuntur arma, huic legitimè inducantur uſuræ.—Ab hoc uſuram exige, quem non ſit crimen occidere.* So that the true inference is, that God did indeed tolerate, but not approve, the uſury, which the *Hebrews* received from the *Canaanites*. He allowed thus much to the hardneſs of their hearts, becauſe it could not be entirely prevented.

Jeſus Chriſt, in his goſpel has revoked all ſuch tolerations, which obtained under the old law, Luke vi. 30, 31, 32, 33. *Give to every man that aſketh of thee, and of him that taketh away thy goods, aſk them not again. If ye lend to them of whom you hope to receive, what thank have you? for ſinners alſo lend to ſinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again.* Theſe laſt words, *Mutuum date nihil inde ſperantes*, may be explained three ways: 1. Lend even to the pooreſt, where there is no hopes that he can be able ever to repay. 2. Lend, without expecting that the like kindneſs ſhall be returned to you. 3. Lend, without diſtruſting your neighbour; or, lend without diſtruſting Providence; ſo that the fear of indigence ſhould withhold you from doing good: but we think the genuine meaning to be the firſt. St. *Auſtin*, *Epiſt.* 153. would not determine, whether gain be unjuſt that is acquired by uſury; and whether reſtitution ought not to be made in this caſe: *Quid dicam de uſuris, quas etiam Leges & Judices reddi jubent? Hæc atque ejuſmodi male utique poſſidentur, & vellem reſtituerentur; ſed non eſt quo Judice repetantur.* Probably he ſpeaks of ſecret uſury. *Nehemiah* v. 11. obliges the *Jews*, after their return from the captivity, to reſtore to their brethren what they had extorted from them. "Reſtore, I pray you, to them, even this day, their lands, their vineyards, their olive-yards, and their houſes; alſo the hundredth part of the money, and of the corn, the wine, and the oil that ye exact of them." The *Hebrew* ſays, *reſtore*, or *make reſtitution*. But it is needleſs to enlarge:—uſury is condemned by all laws, natural, divine, or human. *Vide* FRAGMENTS, Nos. XLVI, LXXIX.

UTHAI, עותי, *eθὶ*, *my time*; from עת *heth*: otherwiſe, *my iniquity*; from עות *hiveth*, *to pervert*, and the pronoun י *i*, *my*.

UTHAI, or *Othei*, ſon of *Ammihud*, of *Judah*, 1 *Chron.* ix. 4.

VULGATE. This title is given to that *Latin* tranſlation of the bible which was declared authentic by the council of *Trent*, *Concil. Trid. Seſſ.* iv. cap. 2. "The holy council taking it into their conſideration, that the church of God would receive no ſmall advantage, if of the ſeveral *Latin* editions at this day to be ſeen, it were known which ought to be admitted as authentic;

thentic; it orders, declares, and determines, that the ancient and common edition, which has been approved by the church by a long uſe for ſo many ages, ought to be held as authentic; that it ought to be received as authentic in the public leſſons, diſputations, preaching, and theological explications; and will not allow that any ſhall be ſo bold as to reject it on any pretence whatever." The council does not intend to compare the Vulgate with the Originals, for that was not the queſtion; but, with the other *Latin* verſions then in vogue, many of which were very ſuſpicious. It is therefore unreaſonable, that adverſaries [Proteſtants] ſhould accuſe the council with having preferred the Vulgate to the Originals. *Salmero*, *Proleg.* 3. who aſſiſted at this council, and *Pallavicinus*, who wrote the hiſtory of it, both aſſure us, that the council had no other intention, than to declare, that the *Vulgate* was the only *Latin* verſion it approved, and held as authentic; as containing nothing contrary to ſound faith, or to good morals.

We cannot aſſign either the time, or the author, of this ancient *Latin* verſion; but we are perſuaded, that it is only ſince the eſtabliſhment of *Chriſtianity*, that the Scriptures were tranſlated into *Latin*. We have no knowledge that the *Jews* ever rendered any of their ſacred writings into *Latin*, although they were numerous in *Rome*, and *Italy*. But the *Chriſtians* ſignalized their zeal very early, and with a ſpirit of emulation, in ſpreading the truth through the world, by a great variety of tranſlations of Scripture. Great numbers applied themſelves to this, as we are told by St. *Auſtin*, *de Doctr. Chriſt.* lib. ii. cap. 11. n. 16. *Qui Scripturas ex Hebræa Lingua in Græcam verterunt, numerari poſſunt: Latini autem Interpretes nullo modo.* No ſooner did any man apprehend, that he had ſome talent at tranſlating, but he endeavoured to tranſlate the firſt *Greek* copy that came into his hands; *Ut enim cuique primis fidei temporibus in manus venit Codex Græcus, & aliquantulum facultatis ſibi utriuſque Linguæ habere videbatur, auſus eſt interpretari.*

Hence proceeded a multiplicity of *Latin* verſions of the Bible, and the little agreement they had with each other. This made *Jerom*, *præfat. in Joſue.* aſſert, that there were almoſt as many different tranſlations as books: *Cùm apud Latinos tot ſint exemplaria ferè quot Codices, & unuſquiſque pro arbitrio ſuo vel addiderit, vel ſubtraxerit quod ei viſum eſt.* But among theſe ancient verſions, there was one of greater authority, and more generally received than the others. This was known to antiquity by the name of the *Italic Verſion*, the *Vulgar*, or the *Vulgate*: and was called the *Ancient* after *Jerom* had formed a new one from the *Hebrew*. The former was a tranſlation from the *Greek*, and it had the greateſt credit among the *Latin* editions, becauſe it adhered cloſer to the letter of the original, and was the moſt perſpicuous as to ſenſe: *Verborum tenacior cum perſpicuetate ſententiæ. Greg. Mag. Præfat. in Moral. in Job.*

Although intelligent perſons readily allowed the neceſſity of a new tranſlation, which ſhould be faithful and accurate, and which might ſtand inſtead of all others; yet they contiued to the end of the fourth century, or to the beginning of the fifth, without acomplifhing this matter. And when *Jerom* began a *Latin* tranſlation immediately from the *Hebrew*, he met with great oppoſition, even from perſons who meant well, but who apprehended the authority of the *Septuagint* would ſuffer by it, whom ſeveral looked upon as divinely inſpired; and they feared it might give offence to thoſe who were accuſtomed to the ancient verſion, to ſee a new one diſagreeing with it. A. M. 382, *ante* A. D. 389. The good father firſt made ſome trials, to ſee if he could reform the *Latin* verſions made from the *Greek*; he twice attempted to reſtore the *Pſalter*; he alſo beſtowed ſome labour on ſeveral other books of the bible, *Proverbs*, *Eccleſiaſtes*, the *Canticles*, *Job*, and *Chronicles*. (See the ſecond *Prolegomena* of the new edition of St. *Jerom.*) but his endeavours met with little ſucceſs; the old uſage ſtill prevailed, At laſt he yielded to the ſolicitations of many of his friends, who deſired him to undertake an entire *Latin* verſion of the bible from the *Hebrew*. *Hieron. præfat. in Paralip. Item, Præfat. in Job, Eſdr. Joſue.*

At firſt he tranſlated the books of *Samuel*, and the *Kings*, at the requeſt of *Paula* and *Euſtochium*: then he tranſlated the book of *Job*, which he ſeems to have intended for *Marcella*, a *Roman* lady: thirdly, the greater and the leſſer prophets; and ſome time after, *Eſdras*. Fourthly, he tranſlated the *Pſalms* from the *Hebrew*, and gave them to *Sophronius* to put into Greek. Fifthly, at the inſtances of *Heliodorus* and *Chromatius*, he tranſlated the three books of *Solomon*; the *Proverbs*, *Eccleſiaſtes*, and *Canticles*. Sixthly, he undertook the tranſlation of the *Pentateuch*, at the requeſt of his friend *Deſiderius*; but he could not finiſh this work till after ſeveral interruptions, becauſe of its great length. Seventhly, at the intreaty of *Euſtochium*, he compleated the verſion of *Joſhua*, *Judges*, *Ruth*, and *Eſther*. Laſtly, he tranſlated the *Chronicles*, at the requeſt of *Chromatius*.

It is impoſſible to ſhew exactly the time at which each

each of theſe works was performed; but we know—that A. D. 392, the books of *Samuel* and *Kings*, *Job*, the greater and ſmaller prophets, the *Pſalms*, and the books of *Solomon*, were already tranſlated:—that the books of *Eſdras* and *Geneſis* were tranſlated into *Latin* between A. D. 392 and 394. He could not finiſh the reſt of the *Pentateuch*, i. e. *Exodus*, *Leviticus*, *Numbers*, and *Deuteronomy*, till A. D. 404, or 405; *i. e.* after the death of *Paula*, A. D. 404. See St. *Jerome*'s preface to *Joſhua*, and the *Prolegomena* to the new edition of St. *Jerome*. After this year he tranſlated *Joſhua*, *Judges*, and *Ruth*. He did not finiſh the tranſlation of the *Chronicles* till A. D. 396, as may be collected from the letters and prefaces of St. *Jerom*. He did not meddle with the apocryphal books: ſuch as *Wiſdom*, *Eccleſiaſticus*, *Maccabees*, *Baruch*, the letter of *Jeremiah*, the additions to *Eſther* and *Daniel*, which are however in the ancient *Vulgate*. Even the *Pſalter*, as ſung at this day, is almoſt entirely of the ancient *Italic*: St. *Jerom*'s verſion from the *Hebrew* is not in our bibles. Our *Vulgate* of the *Pſalter* is not the ancient *Latin* verſion, reformed from the *Greek* by St. *Jerom*, but a mixture of the ancient *Italic*, with the emendations of St. *Jerom*.

He tranſlated alſo the New Teſtament from the *Greek*, at the requeſt of pope *Damaſus*. *Præfat. in quatuor Evangel.* Before his tranſlation, there was ſo little agreement among the *Latin* copies, that there were almoſt as many different verſions as books: *Tot enim ſunt exemplaria penè quot ſunt codices.* But to avoid giving offence to thoſe who had been accuſtomed to the ancient *Vulgate*, he endeavoured as much as poſſible to retain the old ways of expreſſion that were already in the text: *Ita calamo temperavimus, ut his tantùm quæ ſenſum videbantur mutare correctis, reliqua pateremur manere ut fuerant.* This did not a little contribute to make his tranſlation to be received by the whole *Latin* church, to the excluſion of the old *Italic*, which is not to be found any where compleat that we know of, and of which there only remain ſome parts in old manuſcripts, or ſome fragments, in the writings of the fathers before St. *Jerom*.

The progreſs of his new tranſlation was ſo rapid, that this father could no ſooner publiſh a book, than it was diſperſed through the cities and provinces. *Rufinus*, the rival of St. *Jerom*, could not ſee this without uneaſineſs, and he reproaches him with it. *Rufin.* lib. ii. *Invectivæ in Hieron.* *Lucinus* the *Spaniard*, a perſon zealouſly affected to the Holy Scriptures, in A. D. 394, ſent to *Bethlehem* ſix tranſcribers, to write out the verſions, and all other works of St. *Jerom*. St. *Auſtin* at firſt was not very favourable to the verſion of St. *Jerom*, but afterwards had ſo great an eſteem for it, that from it he compoſed his *Speculum*, or Looking-glaſs, which is a collection of paſſages of Scripture, for the uſe of unlearned believers. *Philip* the prieſt, who was a cotemporary with St. *Jerom*, in his Commentary on *Job*, has wholly followed the verſion of St. *Jerom*. St. *Gregory* the Great, has almoſt always done the ſame in his Morals on *Job*, though he ſays, that in his time the *Roman* church uſed indifferently the ancient *Italic* verſion, or the new one done from the *Hebrew*. *Iſidore* of *Seville*, lib. i. *de Officiis Eccleſ.* who lived about A. D. 630, ſays, without exception, that all the churches followed the verſion of St. *Jerom*: *Cujus Editione omnes eccleſiæ uſquequaque utuntur.* *Hugo Victor* affirms, lib. *de ſacris Scripturis*, cap. 9. that the *Latin* church made a decree, by which it ordained, that for the time to come, no other verſion ſhould be made uſe of. We know nothing of this decree; and it is very poſſible that no ſuch was ever made; but the conſtant uſe and practice of the church is equivalent to the ſtrongeſt decree.

The ancient *Vulgate*, which was uſed before that of St. *Jerom*, although compoſed at a time when the *Latin* tongue was in its greateſt purity, was, however, very barbarous, as may be ſufficiently proved by what remains of it. The firſt interpreters made it much leſs their care to expreſs themſelves purely and elegantly, than plainly and intelligibly, ſo as to be underſtood by the moſt ignorant, and to render the *Greek* text of Scripture faithfully, and literally, into *Latin*. St. *Jerom*'s ſtyle is much purer, though without any affectation of ornament, He ſtudied much more to tranſlate perſpicuouſly, than to write fine *Latin*. And in the main, it may be ſaid, that his tranſlation is excellent, though not without faults. The more knowing, even among the *Proteſtants*, have commended the *Vulgate*, and prefer it before any other *Latin* tranſlation. *Ludovicus de Dieu*, acknowledges, that the ancient *Latin* tranſlator was a very learned man. He has his faults, and his barbariſms, ſays he; but I cannot help admiring his fidelity and judgment, even in places where he is moſt barbarous. When *Grotius* gives his reaſons for chooſing the *Vulgate*, on which to make his notes on the Scriptures, he has theſe remarkable words: *I have always much eſteemed the author of the Vulgate, not only becauſe he delivers no opinion contrary to faith, but alſo becauſe he abounds with erudition.* *Grot. Præfat. in Annotat. ſuas in Vet. Teſtament.* *Fagius* looks on

thoſe as ſhameleſs, and half-learned, who ſpeak ill of this tranſlation. *Fagius Præfat. ad Collat. tranſlat. vet. Teſtament.*

When the council of *Trent*, *Concil. Trident. Seſſ.* 4. gave orders, that *the Scriptures ſhould be printed as ſoon as might be, and as correctly as poſſible, particularly, according to the ancient edition of the Vulgate*, Pope *Sixtus* V. made it his care to procure a perfect edition of the *Latin* Vulgate, which might ſerve as a model to all future editions, for the uſe of the catholic church. He appointed many learned divines to this work, who laboured in it with great application. His edition was finiſhed A. D. 1589, but was not publiſhed till 1590. But, as this was found not ſo perfect as might be deſired, pope *Clement* VIII. made another edition, in 1592, which has been taken as the model of all printed afterwards. Yet we are not to imagine that this edition is exempt from faults. Cardinal *Bellarmine*, who with other divines had attended the correction of it, acknowledges, in his Letter to *Lucas* of *Bruges*, that there are ſtill ſeveral faults, which the correctors did not remove. *Scias velim Biblia vulgata non eſſe á nobis accuratiſſime caſtigata; multa enim de induſtria juſtis de cauſis pertranſivimus.*

[It may be worth while to add, that when the emigrant French clergy, who fled to ſave their lives from the fury of the revolution in *France*, were ſomewhat ſettled in *England*, the Univerſity of *Oxford* printed two thouſand copies of the Vulgate verſion of the New Teſtament, to be diſtributed *gratis* among them: and two thouſand more were printed for the ſame purpoſe at the expence of the Marquis of Buckingham: on this occaſion aroſe a controverſy, for and againſt the authority of the Vulgate; the general opinion of well informed perſons ſeemed to be that, conſidered as a verſion, the Vulgate was not to be rejected; but then its authority ſhould be reſtricted to that of a verſion only.

The avidity with which this preſent was received by the *French* clergy, was ſufficient to juſtify a much more ſerious charge againſt the church of *Rome*, *viz.* that even this verſion, which ſhe patronizes, is little known, and conſequently, leſs underſtood, even by the prieſts of her communion: moſt of whom have never ſeen it otherwiſe than mutilated in their breviary; and very few of whom have conſidered and inveſtigated it, as thoſe ought to do who have the charge of inſtructing others. What a man does not underſtand himſelf, he cannot poſſibly explain to any enquirer. May this abſence of information never again be charged on the clergy of the *Romiſh* church, or of any other church, with truth!]

VULTURE, a bird of prey, declared unclean by *Moſes*. Levit. xi. 14. Deut. xiv. 13. We are told, that vultures feed on human fleſh; whence they were among the ancients birds of ill omen. Yet it is certain that the *Romans* were of another opinion. The *Indians*, *Perſians*, and ancient *Spaniards*, expoſed dead bodies to be eaten by the vultures.

Tellure, ut perhibent, is mos antiquus Iberâ,
Exanima obſcœnus conſumat corpora Vultur.

In hieroglyphics it is ſaid, the vulture ſignified pity, and ſharpneſs of ſight, and was conſecrated to *Juno*.

Moſes calls it דיה *Daia*, or דאה the *Daah* in *Hebrew*; but interpreters are not agreed that this ſignifies a vulture. *Bochart* diſtinguiſhes between *Aia* and *Daia*, maintaining that the former ſignifies a merlin, and the other a vulture. Others think that *Daah*, or *Daia*, ſignifies a kite; and *Aia* a vulture, or a raven. *Daah* is tranſlated eagle, *Jerem.* xlviii. 40. xlix. 22; and *Daia* a kite, *Iſai.* xxxiv. 15. *Vulg.* The LXX. and St. *Jerom* render the *Hebrew* word, Job xxviii. 7. עיט *Hait.* (Γυψ. *Vulg. Vultur.*) by a vulture, which rather ſignifies a bird in general. *Vide* BIRD.

UZ, עוץ, *Vulgate*, *Us*, *counſel:* otherwiſe, *wood;* from עץ *ketz*, according to the *Syriac*, *to fix*, *to faſten to.*

UZ, *Us*, or *Hus*, the eldeſt ſon of *Aram*, and grandſon of *Shem*. It is thought he peopled *Trachonitis*, a province beyond *Jordan*, having *Arabia Deſerta* eaſt, and *Batanea* weſt. This opinion is propoſed by St. *Jerom* and *Joſephus*. The ancients inform us, that *Uz* founded the city of *Damaſcus*. The *Hebrews* call by the name of *Uz* the country about *Damaſcus*, which the *Arabians* call *Gaut* or *Gauta*. *Uz* might alſo be placed about the ſources of the river *Tigris*. *Diodorus Siculus*, *Strabo*, and *Pliny*, place thereabouts a people called *Uxii*, or *Oxii*.

Moſes ſays nothing of the genealogy of *Uz*, or of his poſterity. But the *Arabians* tell us, that *Uz*, or *Hus*, had *Ad* for a ſon, who was father of a people called *Adites*, in *Arabia Fœlix*. Theſe people falling into idolatry, God was provoked at their obſtinacy, and deſtroyed them. *Vide* HEBER, and the *Bibliotheca Orientalis* of M. *d'Herbelot*, p. 460.

Joſephus, *Antiq.* lib. i. cap. 7. and St. *Jerom*, *Quæſt. Heb. in Geneſ.* think, that *Uz* the ſon of *Aram* founded the city of *Damaſcus*; and that his deſcendants ſettled in the *Trachonitis*, which is near the plain of *Damaſcus*. *Bochart* is of opinion, that the *Huſites* peopled the valley between

Libanus

Libanus and *Antilibanus*, called by the *Arabians*, *Algauta*, or the country of *Gauth*, or of *Hus*.

The Land of Uz. *Euſebius* and St. *Jerom* aſſure us, that according to the tradition of the people of *Paleſtine*, and round about it, the city of *Aſtaroth-Carnaim* was the place of *Job*'s habitation. But *Aſtaroth-Carnaim* was beyond *Jordan*, between *Mahanaim* and *Eſdrai*, on the *Jabbok*. Others ſuppoſe he lived in the city of *Bozra*, the capital of *Idumea*; and *Job*'s mother is thought to have been of this city. Others think him, to have dwelt at the famous city of *Emah*, or *Hamah*, which is often mentioned in Scripture. It was in *Syria* on the *Orontes*. Others believe he lived at *Hama*, which is thought to be *Apamea*, in the ſame country, and on the ſame river. All this is on ſuppoſition, that *Job* was a deſcendant of *Uz* the ſon of *Aram*.

As it is our opinion, that *Job* may very well be the *Jobab*, mentioned Geneſis xxxvi. 33, 34. and 1 Chron. i. 43, 44. we alſo think the country of *Job* was the city of *Dinnabah*, which Scripture aſſigns for *Jobab*'s dwelling-place. But *Dinnabah* or *Denabah*, according to *Euſebius* and St. *Jerom*, was in the country of *Moab*, between *Areopolis* and *Heſhbon*. *Ptolemy* places a city of this name in the *Palmyrene*.

UZAI, עזי, *now*; from אז *az*: otherwiſe, *or this*; from או *o*, *or*, and the pronoun זה *za*, *this*.

UZAL, עזל, ἀιζὴλ, *that travels*, *that approaches*; from אזל *azel*: otherwiſe, *to ſail*: otherwiſe, *to diſtill*, *to drop*.

UZAL, ſixth ſon of *Joktan*. He is commonly placed in *Arabia Fœlix*. In the book of *Juchaſim* we find mention of *Uzal*, the capital city of the kingdom of *Aljemen*, or *Sabas*. From *Uzal* the *Latins* have formed *Auzar*, and call *Myrrha Auzaritis*, a kind of myrrh that comes from this country. Plin. lib. xii. cap. 6.

UZZAH, עזא, *ſtrength*; from עזז *hazaz*: otherwiſe, *goat*, or *kid*; from עז *hez*.

UZZAH, *Aza*, or *Oza*, ſon of *Abinadab*, 2 Sam, vi. 3, 4, 5, &c. A. M. 2956, *ante* A. D. 1045. He, with his brother *Ahio*, conducted the new cart, on which the ark of the covenant was brought from *Kirjathjearim* to *Jeruſalem*. When they were come as far as *Nachon*'s threſhing-floor, or, *the floor that was prepared*, (ſee NACHON.) *Uzzah* ſtretched out his hand to ſupport the ark of God, which ſeemed to him in danger of falling, becauſe of the ſtumbling of the oxen. The *Hebrew* is, כי שמטו הבקר *Quoniam calcitrabant boves*, 2 Sam. vi. 7. *Bos laſciviens inclinaverat eam*, 1 Chron. xiii. 9. The force of the *Hebrew* word is unknown. The anger of the Lord ſmote *Uzzah* becauſe of his raſhneſs and ignorance; and he died on the place.

Opinions are much divided about the occaſion of the death of *Uzzah*. Some think the Lord put him to death, becauſe he touched the ark irreverently, without ſhewing ſufficient reſpect to it. Others, that the Lord was provoked by his diſtruſt on this occaſion, in attempting to hold up the ark; as if God was not able to preſerve it without his aſſiſtance. But the true cauſe is ſufficiently explained by *David* himſelf, when he ſays, becauſe there were no prieſts to carry the ark, 1 Chron. xv. 13. *Vide & Joſeph. Antiq.* lib. vii. cap. 4. *Theodoret. qu.* 19. *in* 2 Sam. *Uzzah*, who was not of the race of *Aaron*, was ſo raſh as to handle it, and was (it is preſumed) the adviſer of carrying it in a cart, inſtead of having it carried on the ſhoulders of the prieſts.

ADDITION.

As the hiſtory of the death of *Uzzah*, being related very ſuccinctly, is liable to be miſunderſtood, it may be proper to notice,

1. That, the law, Exod. xxv. 14. ordered that the ark ſhould be carried on the ſhoulders of the *Levites*, whereas in this inſtance it was drawn by oxen, on a cart, 1. as if this carriage by beaſts was *good enough* for it; 2. it was hereby aſſimilated to the proceſſions of the heathen, who drew their gods about in carriages; 3. if it had been borne by *Levites*, would *Uzzah* have been one to bear it?—did he think this too much trouble? was the diſtance *too great?* or &c.

2. That, the ark ought to have been enveloped, —wholly concealed, *by the prieſts*, before the *Levites* had approached it; whereas, 1. no prieſt attended this proceſſion: 2. was it carried openly, expoſed to view? as it was by the *Philiſtines*, 1 Sam. vi. 13—19. *Uzzah* being a *Levite*, ought to have known theſe rules, and being the principal in conducting the proceſſion, and I ſuppoſe, the elder brother, *Uzzah*, I ſay, was principally guilty, whereas *Ahio* was ſubordinate to him.

3. It is likely, that the oxen drew it ſafely while in a ſtraight road, but when they came to turn in to the threſhing floor, that was prepared, one of them became reſtif, and refuſed to go in, *ſtarted aſide*, [*ſtumbled* is the uſual idea of the word] which provoking *Uzzah*, put him off his guard, and irritated his temper to raſhneſs.

But I think the words are capable of another rendering; literally—*And they came to the threſhing floor prepared: and Uzzah put forth his hand to the ark of God, and ſeized it*, laid hold of it ſtrongly,

ſtrongly, held it back, כי INSOMUCH *that*—to ſuch a degree that—*one of the oxen ſtumbled*, or ſtarted—*and the Lord ſmote Uzzah* UPON השל THIS RASHNESS: *and he died on the ſpot* עם WITH *i. e.* as cloſe as poſſible, adjoining to, [by] *the ark.*

This hiſtory then may ſtand thus: *Uzzah* was ſo intent on preventing the oxen from drawing the cart any further, than the entrance of the floor prepared to receive it, that he pulled, with all his might, againſt the oxen, who were going on; one of them ſlipped, and the whole weight of the cart, or rather, of the ark, falling on *Uzzah*, he was cruſhed on the ſpot. In this view of the ſtory *Uzzah* may be ſaid to have been the cauſe of his own death. This ſhews alſo, 1. how *Ahio*, though equally blameable of not covering, or not bearing the ark, might eſcape any diſaſter. 2. It gives the reaſon of the *prepared floor* being mentioned, the occurrence happening at the entrance of it; and, 3. it agrees with the name given by *David* to the place, "the BREACH *of Uzzah*," *i. e.* the place where *Uzzah* was *broken*,—PRESSED OUT—cruſhed to death.

Obſerve, had the ark been carried on the ſhoulders of the *Levites*, as it ought to have been, ſuch a fatal event could not have happened; as *they* could have heard and obeyed orders to ſtop, &c. ſo that greater reſpect to the ark, had been greater ſecurity to its attendants. This is perfectly agreeable to what *David* afterwards obſerves, 1 Chron. xv. 13. "The Lord made a breach upon us formerly, becauſe we ſought him not after a due order," &c. The order of the words is ſtrongly in favour of this ſenſe of the particle כי, rendered *inſomuch*, as is its frequent import; inſtead of *for* as in our tranſlation.

UZZEN-SHERAH, עזן שארה, *ear of the fleſh*, or *of the parent*, &c. from אזן *ozen*, *an ear*, and שאר *ſheor*, *fleſh*, or *parent:* or *the ear of him that remains*; from *ſheor*, or *ſhaar*, according to different readings: otherwiſe, *balances of the fleſh*, &c. from מאזנים *moznaim*, and *ſheor*, *fleſh*.

UZZEN-SHERAH, or *Ouen-Sara*, a city of *Ephraim*, built by *Sherah*, the daughter of *Beriah*, and grand-daughter of *Ephraim*, 1 Chron. vii. 22, 23, 24.

UZZI, עזי, *my ſtrength*, or *my kid*; from *hazaz*, or *hez*. See UZZAH.

UZZI, *Azzi*, *Uzi*, or *Ozi*, ſon of *Bukki*, the ſixth high-prieſt of the *Jews*, of the race of *Eleazar*. *Eli* was his ſucceſſor, of the race of *Ithamar*. It is not known how long *Uzzi* held the prieſthood, but *Eli* entered on this office A. M. 2828, *ante* A. D. 1156.

UZZIAH, עזיהו, עזיה, *ſtrength of the Lord*; from עז *hazaz*, *ſtrength:* otherwiſe, *the kid of the Lord*, from עז *hez*, *a kid*, and יה *jah*, *the Lord*.

I. UZZIAH, or *Ozias*, or *Azariah*, king of *Judah*. *Vide* AZARIAH.

II. UZZIAH, ſon of *Uriel*, and father of *Shaul*, a *Levite*, of the family of *Kohath*, 1 *Chron.* vi. 24.

UZZIEL, עזיאל, *ſtrength of God;* from עז *hazaz:* or *kid of God*; from עז *hez*, *a kid*, and אל *el*, *God*.

UZZIEL, or *Oziel*, ſon of *Kohath*, a *Levite*, and chief of a family, *Numb.* iii. 27.

W.

WALL. The Lord tells the prophet *Jeremiah*, i. 18. xv. 20. that he will make him as a wall of braſs, to withſtand the houſe of *Iſrael*. St. *Paul*, Acts xxiii. 3. calls the high-prieſt *Ananias* a *whited wall*, intending to ſhew his hypocriſy. He ſays, Epheſ. ii. 14. that *Jeſus Chriſt*, by his death, broke down the partition-wall, that ſeparated us from God: or, rather, the wall that ſeparated *Jew* and *Gentile*; ſo that theſe two people, when converted to *Jeſus Chriſt*, may make but one people. [*Vide* the low wall in the *Temple*, FRAGMENT, No. CCXL.]

Anciently they hung up their bucklers on the walls of cities, from whence on any alarm they were taken down. Hence *Iſaiah* ſays, *Parietem nudavit clypeis.*

WAR. When the *Hebrews* drew out their armies, and went to war againſt their enemies, and battle was at hand, the high-prieſt at the head of the army, ſpoke to the people in this manner: Hear, O *Iſrael*, and be not in fear of your enemies; for the Lord your God fights for you, &c. Deut. xx. 2, 3, 4, &c.

The Lord commanded, Deut. xx. 10. that when the *Iſraelites* were to beſiege a city, they ſhould firſt offer it conditions of peace; which if accepted, they were to ſave the lives of the inhabitants, and to ſatisfy themſelves with having ſubdued them. But if it refuſed to open its gates, then they might beſiege it, and having taken it, put all the males to death. He ordered alſo that in long ſieges, and where machines were to be uſed, they ſhould ſpare the fruit-trees, and be contented with cutting down the wild and uſeleſs trees, for carrying on their works.

The *Hebrews* were formerly one of the moſt warlike nations in the world. The books that relate their wars, are neither flattering authors, nor ignorant, but inſpired by the ſpirit of truth and wiſdom. Their warriors were not fabulous heroes, but, commonly, wiſe and valiant generals, raiſed up by God, *to fight the battles of the Lord*; ſuch were *Joſhua*, *Gideon*, *Jephthah*, *Samſon*, *David*, the *Maccabees*, &c.

Their wars were not underaken on ſlight occaſions, nor performed with a handful of people. Under *Joſhua* the affair was of no leſs importance, than to conquer a vaſt country, which God had given to *Iſrael*, from ſeveral powerful nations, whom God had devoted to an *anathema*; to vindicate an offended Deity, and human nature, debaſed by a wicked and corrupt people, who had filled up the meaſure of their iniquities. Under the judges, the purpoſe was to aſſert their liberty, by ſhaking off the yoke of powerful kings, who kept them in ſubjection. Under *Saul*, and *David*, to theſe motives were added that of ſubduing ſuch provinces, as God had promiſed to his people.

In the later times of the kingdoms of *Iſrael* and *Judah*, we obſerve their kings bearing the ſhock of the greateſt powers of *Aſia*, the kings of *Aſſyria* and *Chaldea*, *Shalmaneſer*, *Sennacherib*, *Eſar-haddon*, and *Nebuchadnezzar*, who made the whole *Eaſt* tremble. Under the *Maccabees*, the buſineſs was, with an handful of men, to oppoſe the whole power of the kings of *Syria*, to uphold the religion of their fathers, and to ſhake off the yoke of that authority, which deſigned to ſubvert both their religion and liberty. In the laſt times of their nation, with what courage, with what intrepidity, and conſtancy, did they ſuſtain the war againſt the *Romans*, who were then maſters of the world?

In the beginning, under *Moſes* and *Joſhua*, they were all ſoldiers, and men bearing arms. They came out of *Egypt* to the number of ſix hundred thouſand fighting men. When *Joſhua* entered the land of *Canaan*, he fought ſometimes with detachments, and ſometimes with his whole army. To ſignalize his omnipotence, and to humble the pride of man, God would often give victory to very ſmall armies. For example, under *Gideon*, where he ordered this general to diſmiſs the greater part of his army, and only to keep with him three hundred men, with which he defeated an innumerable multitude of *Midianites*, and *Amalekites*.

If we would ſee examples of numerous armies,

Abijah, king of *Judah*, with four hundred thouſand men, made war againſt *Jeroboam*, king of *Iſrael*, who had eight hundred thouſand: of whom there were five hundred thouſand ſlain in one battle: [theſe numbers, however, may have a cypher too much.] 2 Chron, xiii. 3, 17. *Pekah*, ſon of *Remaliah*, king of *Iſrael*, in one day killed one hundred and twenty thouſand men, of *Judah*. 2 Chron. xxviii. 6. *Aſa*, king of *Judah*, having an army of ſix hundred thouſand men, was attacked by *Zerah*, king of *Cuſh*, who had an army of a million of men: *Zerah* was entirely routed by the troops of *Aſa*. 2 Chron. xiv. 9, 13. The ſtanding forces of *David* and *Solomon* were more than three hundred thouſand men. 1 Chron. xxvii. *Jehoſhaphat*, king of *Judah*, had eleven hundred and ſixty thouſand men of war, not including the garriſons in his fortified places. 2 Chron. xvii. 14, 19.

We may diſtinguiſh two kinds of wars among the *Hebrews*. Some were of obligation, being expreſsly commanded by the Lord; others were free and voluntary. The firſt were, for example, againſt the *Amalekites*, and the *Canaanites*, which were nations devoted to an anathema. The others were to revenge injuries, inſults, or offences, offered to the nation. Such was that againſt the city of *Gibeah*, and againſt the tribe of *Benjamin*: and ſuch was that of *David* againſt the *Ammonites*, whoſe king had affronted his ambaſſadors. Or to maintain and defend their allies; as that of *Joſhua* againſt the kings of the *Canaanites*, to protect *Gibeon*. Laſtly, whatever reaſons may authorize a nation, or a prince, to make war againſt another, obtained likewiſe among the *Hebrews*. The laws of *Moſes* ſuppoſe that *Iſrael* might make war, and might oppoſe enemies.

The firſt law of war is, that it ſhould be declared to the enemy, and that reparation ſhould be firſt demanded, for the wrong ſuppoſed to have been ſuffered, before the enemy is attacked. Deut. xx. 10, 11, &c.

Declaration of WAR. We have ſeveral examples of defiance, challenge, or declaration of war; and complaints of thoſe who were attacked, without having had war formally declared. When the *Ammonites* by ſurprize attacked the *Iſraelites* beyond *Jordan*, *Jephthah* ſent to enquire of them, *What haſt thou to do with me, that thou art come againſt me, to fight in my land?* &c. Judg. xi. 12. When the *Philiſtines* entered the territory of *Judah*, to revenge themſelves for the fire that *Samſon* had put to their corn, the men of *Judah* came out to enquire of them, *Why are ye come up againſt us?* Judg. xv. 10. &c. They anſwered, they had no quarrel againſt any but *Samſon*, who had deſtroyed their fields. The men of *Judah* promiſed to deliver up the guilty perſon, and the *Philiſtines* retired.

Amaziah, king of *Judah*, puffed up with ſome advantages he had obtained over the *Edomites*, ſent a challenge to *Joaſh*, king of *Iſrael*, ſaying, *Come, let us look one another in the face.* 2 Kings xiv. 8, 9, 10. The king of *Iſrael*, without giving himſelf any diſquiet about it, ſent him a parable in anſwer: *Amaziah* would not hearken to his advice, but *Judah* was beaten. *Benhadad*, king of *Syria*, came with his army before *Samaria*, and ſent to declare war againſt *Ahab*, king of *Iſrael*, ſaying, *Thy ſilver and thy gold is mine; thy wives alſo, and thy children, even the goodlieſt are mine.* 1 Kings xx. 1, 3. *Ahab* at firſt ſubmitted, but *Benhadad* becoming more arrogant, *Ahab* determined to reſiſt him, and *Benhadad* failed of his purpoſe.

When a war was reſolved on, all the people capable of bearing arms were aſſembled, or only part of them, according to the exigence of the caſe, and the neceſſity and importance of the enterprize. For it does not appear, that before the reign of *David* there were any regular troops in *Iſrael*. A general rendezvous was appointed, and a review was made of the people by tribes, and by families. When *Saul*, at the beginning of his reign, was informed of the cruel propoſal made by the *Ammonites* to *Jabeſh Gilead*, he cut in pieces the oxen belonging to his plough, and ſent them through the country, ſaying, *Whoſoever cometh not forth after Saul and Samuel*, to the relief of *Jabeſh-Gilead*, *ſo ſhall it be done unto his oxen.* 1 Sam. xi. 7. After which he marched to meet the enemy. When the children of *Iſrael* had heard of the crime committed by the inhabitants of *Gibeah*, againſt the wife of the *Levite* of *Bethlehem*, Judg. xx. 8. they reſolved not to return to their houſes till they had fully puniſhed it. They conſulted the Lord, who appointed the tribe of *Judah* to lead in this enterprize. They choſe ten men out of every hundred, an hundred out of a thouſand, and a thouſand out of ten thouſand, to bring proviſions to the army; after which they marched to meet the enemy.

In ancient times, thoſe who went to war commonly carried their own proviſions with them; hence theſe wars were generally of ſhort continuance, becauſe it was hardly poſſible to ſubſiſt a large body of troops long, with ſuch proviſions as every one carried with him. When *David*, *Jeſſe*'s younger ſon, ſtayed behind to look after his

his father's flocks, while his elder brothers went to the war with *Saul*, *Jeſſe* ſent *David* to carry proviſions to his brothers. 1 Sam. xvii. 13. We ſuppoſe that this way of making war prevailed alſo under *Joſhua*, the Judges, *Saul*, *David* at the beginning of his reign, the kings of *Judah* and *Iſrael*, ſucceſſors to *Rehoboam* and *Jeroboam*; and under the *Maccabees*, till the time of *Simon Maccabeus*, prince and high-prieſt of the *Jews*, who kept ſoldiers in pay. See 1 Macc. xiv. 32. Every one alſo provided his own arms, for war. The kings of the *Hebrews* did not begin to have magazines till *David*.

The kings went to war in perſon, and in the earlier times they fought on foot; we do not read of any horſes, either for the generals, or the officers, under the judges, *Saul*, or *David*. After this time they were not ſo ſcarce; and it appears that the kings of *Judah* and *Iſrael* went to war, riding in chariots. See CHARIOTS.

The officers of war among the *Hebrews*, were, 1. the generaliſſimo of the armies, or the military prince, ſuch as *Abner* under *Saul*, *Joab* under *David*, and *Benaiah* under *Solomon*. 2. The princes of the tribes, or the princes of the fathers, or of the families of *Iſrael*, who were at the head of their tribes. 3. Princes of a thouſand, or tribunes, captains of an hundred, heads of fifty men, thirdſmen, called in *Hebrew ſhaliſhim*, but whoſe functions are unknown: decurions, or chiefs of ten men. 4. *Shopherim*, ſcribes or writers, a kind of commiſſaries who kept the muſter-roll of the troops; and, 5. *Shoterim*, or inſpectors, who had authority to command the troops under their inſpection.

WASHING, purification. See BAPTISM.

WASHING *of Feet*. The *Orientals* uſed to waſh the feet of ſtrangers, who came off a journey, becauſe, they commonly walked with their legs bare, and their feet defended by ſandals only. Thus *Abraham* waſhed the feet of the three angels, Gen. xviii. 4. They waſhed the feet of *Eliezer*, and thoſe who accompanied him, at the houſe of *Laban*, Gen. xxiv. 32. and likewiſe thoſe of *Joſeph*'s brethren, when they came into *Egypt*, Gen. xliii. 24. This office was commonly performed by ſervants and ſlaves. *Abigail* anſwers *David*, who ſought her in marriage, that ſhe ſhould think it an honour to waſh the king's ſervants feet. 1 Sam. xxv. 41. Our Saviour waſhed his apoſtle's feet, to give them an example of a perfect humility. John xiii. 3, 6. When St. *Paul* recommends hoſpitality, he would have a widow, and deaconeſs, in the church, to be one who had waſhed the feet of the ſaints. 1 Tim. v. 10. In a moral ſenſe, to waſh the feet, ſignifies, to purify from earthly and carnal affections.

Our Saviour, after his laſt ſupper, gave his laſt leſſon of humility, by waſhing his diſciples' feet. John xiii. 5, 6. *Then cometh he to Simon Peter; and Peter ſaith unto him, Lord, doſt thou waſh my feet? Jeſus anſwered him, If I waſh thee not, thou haſt no part with me. Simon Peter ſaith unto him, Lord, not my feet only, but alſo my hands and my head.*

This threatening of our Saviour to *Peter*, *If I waſh thee not, thou haſt no part with me*, gave occaſion to ſeveral of the ancients to believe, that the waſhing of feet has ſomething of the nature of baptiſm. St. *Ambroſe*, lib. *de Myſter.* cap. 6. teſtifies, that in his time they waſhed the feet of thoſe who were newly baptized, at their coming out of the holy font. *Ideo planta abluitur, ut hæreditaria peccata tollantur: noſtra enim propria per baptiſmum relaxantur.* He ſays on Pſalm xlviii. *Alia eſt iniquitas noſtra, alia calcanei noſtri. Unde dominus diſcipulis pedes lavit, ut lavaret venena ſerpentis.* But he adds, that what is cleanſed by the waſhing of feet, is rather concupiſcence, or the inclination to ſin, than ſin itſelf. St. *Auſtin* quotes pretty near the ſame thing, from a work of St. *Ambroſe* on *Iſaiah*, which is now loſt.

The cuſtom of waſhing the feet of the newly baptized, was not peculiar to the church of *Milan*; it was obſerved in other places of *Italy*, in *Gaul*, in *Spain*, and in *Africa*. Some of the ancients have given it the name of a ſacrament. St. *Bernard* and *Ernaldus*, abbot of *Bonneval*, are of this opinion. *Gerard*, biſhop of *Toul*, A. D. 994, every day waſhed the feet of a certain number of poor men; *Credens, ut eſt vera fides, criminum ſordes abluere, uti multoties ſanctum audiebat Præſulem certiſſime prædicare.*

On *Good Friday* the *Syrians* celebrate the feſtival of waſhing of feet. The *Greeks* perform the ſacred *Niptere*, or holy waſhing: and in the *Latin* church they practiſe this ceremony. The biſhops, the abbots, and princes in many places, practiſe it in perſon. The council of *Elvire*, ſeeing the abuſe that ſome perſons made of it, by putting a confidence in it for remiſſion of ſins, ſuppreſſed it in *Spain*.

To waſh the hands. The *Hebrews* frequently waſhed their hands, as we ſee *Mark* vii. 3, 4. *For the Phariſees, and all the Jews, except they waſh their hands oft, eat not, holding the tradition of the elders. And when they come from the market, except they waſh, they eat not.* The *Greek* text might ſignify, that they waſhed their hands from the elbow to the ends of their fingers.

Vide FRAGMENT, No. XXXII, page 55. *Eliſha* poured water on the hands of *Elijah*. 2 Kings iii. 11. *Pilate* waſhed his hands as a token of his innocency, in the unjuſt ſentence that he pronounced againſt *Jeſus Chriſt*. Matth. xxvii. 24.

Children were waſhed immediately after their birth. Ezek. xvi. 4. They alſo waſhed their dead, as may be ſeen by the waſhing of *Tabitha*. Acts ix. 37. They waſhed their cloaths when they would purify them from uncleanneſs, or prepare themſelves for a particular ſanctity. External lotions were the ſymbols of that internal purity and cleanneſs which God requires of thoſe who approach to holy things, and thoſe who ſerve him.

To waſh one's feet in butter, Job. xxix. 6. to waſh one's cloaths in wine, Gen. xlix. 11. to waſh one's feet in the blood of the wicked, Pſalm lviii. 10. are figurative and hyperbolical expreſſions, to ſignify great abundance of butter, of wine, vengeance, &c.

WASHING-BALLS, *Smigma*. When *Suſanna* went to bathe, ſhe ſent her maids to fetch *oleum & ſmigmata*, eſſence, ſoap, waſhballs, ſuch compoſitions as women uſe to perfume themſelves, &c. *Vide* Pſalms lx. 8. cviii. 9.

WATCHERS. Sometimes this name is given to the angels: Dan. iv. 10, 14. עיר וקדיש. A watchman and a holy one came down from heaven. *Vigil & ſanctus de cœlo deſcendit*. And a little afterwards, *ſententia vigilum decretum eſt*. The *Chaldee* עיר *hir*, or *Ir*, tranſlated *watchers*, according to *Jerom*, might have given origin to *Iris*, the meſſenger of the gods. The *Chaldeans* conceived of theſe angels, or watchers, as of a company of judges, who determined the fate of men. This appears from Dan. iv 17. *This matter is by the decree of the watchers, and the demand by the word of the holy ones*. The holy ones, and watchers, are the ſame in theſe paſſages. The *Septuagint* in the *Lamentations* iv. 14. Ερᾳλεύθιρων ὁι ἐγρέγοροι ἀυΐης, have read *hirim*, *the watchers*, inſtead of *hiverim*, *the blind*, as we now have it. The apocryphal book of *Enoch*, often ſpeaks of the *egregoroi*, or *watchers*; and the *Syrians* owned an order of angels in heaven, which they called *egregori*. It was theſe watchers who eſpouſed the daughters of men. Gen. vi. 2.

WATERS of *Jealouſy*. See ADULTERY.

This way of trial or proof, deſcribed by *Moſes* in ſo exact and circumſtantial a manner, is one of the moſt extraordinary things that can be imagined, and could not be practiſed without a conſtant and perpetual miracle. It cannot be doubted, but that the wiſer men of the nation muſt have diſapproved of this cuſtom, and that *Moſes* allowed it to the *Jews*, only for the hardneſs of their hearts; having probably been uſed to ſee ſuch kinds of trials among the *Egyptians*, or other nations, and fearing worſe extremes, and greater violences, if this had not been permitted them. *Vide* FRAGMENT, No. CXIX. page 29.

It is plain, that the people of the *Eaſt* have long had a cuſtom, of making thoſe undergo ſeveral kinds of trial, whom they ſuſpected of crimes, the diſcovery of which could not be made in the uſual way. The moſt common of theſe proofs are thoſe of red-hot iron, and of boiling water. They are very frequent at this time in *China*. When a man is accuſed of a capital crime, he is aſked, whether he is willing to undergo either of theſe trials? If he ſubmits to it, they put upon his hand ſeven leaves from a certain tree, and upon thoſe leaves they clap a red-hot iron. He holds it there for ſome time, and then throws it on the ground. They immediately put his hand into a leather pouch, which they ſeal with the ſeal of the magiſtrate. At the end of three days, if the hand is found to be ſound and well, he is declared innocent, and his accuſer is condemned to pay a mark of gold for the uſe of the prince. The trial by water is performed by throwing a ring into a kettle of boiling water: If the perſon accuſed can take it out from thence with his hand, without ſuffering any harm, he is pronounced innocent. *A Voyage to China, in the Ninth Age*, page 37. notes, page 159.

This way of proof was not unknown to *Sophocles*, *Vide Antigon.* ver. 274. and it was long uſed among *Chriſtians* in *Europe*. *Ducange Lexic. Ferrum candenſ. Juret. in Not. ad Yvon. Carnit. Baluz. in Not. ad Capitular.* They even pretended to make it paſs for a harmleſs, and a religious rite; and we find maſſes and prayers ſaid on theſe occaſions. The *Indians* continue this practice. The *Caffres* oblige thoſe who are ſuſpected of any capital crime, to ſwallow poiſon, to lick a hot iron, or to drink boiling water, in which certain bitter herbs have been infuſed. The *Negroes* of *Loango* and of *Guinea*, the *Siameſe*, and other *Indians*, have the ſame ſuperſtition, and are thoroughly perſuaded, that theſe trials do no harm to any that are innocent.

Water of the Feet: Urine. Iſai. xxxvi. 12. *Ut bibant urinam pedum ſuorum*.

Waters often ſtand for poſterity. Iſai. xlviii. 1. *Which are come forth out of the waters of Judah*. Numb. xxiv. 7. *He ſhall pour the water out of his buckets, and his ſeed ſhall be in many waters*, Prov.

Prov. v. 15, 16. *Drink waters out of thine own ciſtern, and running waters out of thine own well. Let thy fountains be diſperſed abroad, and rivers of waters in the ſtreets.*

Waters of Merom, Joſh. xi. 5. *Vide* MEROM.

WATERS. Great waters, in the language of the prophets, often denote a great multitude of people. *Rev.* xvii. 15. *The waters which thou ſaweſt, where the whore ſitteth, are peoples, and multitudes, and nations, and tongues.*

Waters of the abyſs. Waters of the ſea, of rivers, waters concealed in cavities within the bowels of the earth, alſo called waters of the deep, to diſtinguiſh them from the waters of heaven; the clouds, the rain, the dew, which are called upper waters, ſeparated from the lower by the firmament; *i. e.* the air, or heaven, Gen. i. 6, 7. vii. 11. Exod. xv. 5. Deut. viii. 7. xxxiii. 13. Iſai. li. 10, &c. Scripture ſays, the Lord has the abyſſes in his treaſury; he has given them limits and boundaries, which they cannot paſs.

Waters of contradiction, Numb. xx. 2, 3, &c. *Moſes* tells us, that when the *Iſraelites* came to *Kadeſh*, and there happened to be in want of water, they made a ſedition againſt him and his brother *Aaron*, who entered into the tabernacle of the Lord, and proſtrating themſelves, cried to the Lord. The Lord ſaid to *Moſes*, "Take thy rod, and call the people together, thou and thy brother *Aaron*, and ſpeak to the rock before you, and it ſhall give you drink."

Moſes therefore took his rod, and aſſembled the people before the rock, and ſaid to them, "Hear, O ye rebels and infidels! Shall we be able to draw you water out of this rock?" Then *Moſes* lifted up his hand, and ſtriking the rock twice with his rod, there came forth water in abundance, ſo that all the people, and all their cattle drank to their fill. At this time the Lord ſaid to *Moſes* and *Aaron*, "Becauſe you have not believed me, and becauſe you have not ſanctified me before the children of *Iſrael*, you ſhall not bring this people into the land that I have promiſed them." Theſe were the waters of contradiction, where the children of *Iſrael* murmured againſt the Lord, and where he was ſanctified in the midſt of them. Inſtead of the waters of contradiction, the *Hebrew* reads מי מריבה, the waters of *Meribah*, waters of quarrelling, of contention, of murmuring of the people againſt *Moſes* and againſt God. [*Waters of Strife*, Eng. Tr.]

It is enquired, in what conſiſted the ſin of *Moſes* on this occaſion, which was ſo diſpleaſing to God, that he deprived him of the honour of introducing his people into the Land of Promiſe. The *Pſalmiſt* tells us, that *Moſes* was ſoured, vexed, or troubled, at theſe murmurs of the people, and expreſſed ſome diſtruſt by his words, Pſal. cv. 32, 33. *Irritaverunt eum ad aquas contradictionis, & vexatus eſt Moyſes propter eos, & diſtinxit labiis ſuis:* he erred with his lips. He ſhewed ſome doubt in the promiſes of the Lord. God had abſolutely promiſed him, that he ſhould bring water out of the rock; *Moſes* made ſome ſcruple to believe it: *Shall we be able to draw water out of this rock?* He ſtruck the rock twice, whereas God had only bid him ſpeak to it. He was afraid, that on this occaſion, God being provoked with his people, ſhould refuſe to fulfil his promiſes. *Anima eorum variavit in me*, ſays the prophet *Zechariah*; their ſoul was fluctuating, wavering, and irreſolute, Zech. xi. 8.

They did not *ſanctify the Lord*, they did not pay that honour due to him, by a ſtrict, punctual, and faithful obedience to his words. They did not *ſanctify him before the people:* they gave the people occaſion to conceive too low an idea of the power and goodneſs of God; they did an injury, in ſome meaſure, to his power, by ſhewing ſo little confidence in it. Laſtly, *the Lord was ſanctified in them*; he cauſed his juſtice and his majeſty to ſhine out upon them; he taught his people by them, and by the puniſhment inflicted on them, in what manner he would be ſerved and obeyed. And indeed, nothing is better adapted to ſtrike awe and terror, and to ſhew us how far God is jealous of his glory, than the puniſhment of *Moſes* and *Aaron*, in an affair that to us appears of but ſmall importance.

Waters of Marah. See MARAH.

Faithful waters, Iſai. xxxiii. 16. Waters that never fail, ſpring-waters that corrupt not; oppoſed to *lying waters*, Jer. xv. 18. [*Sure waters*, Eng. Tr.]

Living waters, ſpring-waters, running waters, in oppoſition to waters that ſtagnate in a ciſtern, or in a lake, which are dead waters.

As in Scripture, bread is put for all ſorts of food, or ſolid nouriſhment, ſo water is uſed for all ſorts of drink. The *Moabites* and *Ammonites* are reproached for not meeting the *Iſraelites* with bread and water; *i. e.* with proper refreſhments, Deut. xxiii. 4. *Nabal* ſays, inſulting *David*'s meſſengers, *Shall I then take my bread and my water, and my fleſh that I have killed for my ſhearers, and give it unto men, whom I know not whence they be?* 1 Sam. xxv. 11. *Jeroboam*'s falſe prophet tells the prophet of the Lord, 1 Kings xiii. 18. *An angel ſpake unto me by the word of the Lord, ſaying, Bring him back with thee into thy houſe, that he may eat bread and drink water.*

Strange waters, ſtollen waters, Prov. ix. 17. denote unlawful

unlawful pleaſures with ſtrange women. The *Iſraelites* are reproached with having forſaken the fountain of living water, to quench their thirſt at broken ciſterns; Jerem. ii. 13. *i. e.* with having quitted the worſhip of God for that of falſe and abominable deities.

Waters ſometimes denote afflictions and misfortunes: Lam. iii. 54. So the *Pſalmiſt*, *Save me, O God, for the waters are come in unto my ſoul*, Pſal. lxix. 1. See Pſal. cxxiv. 4, 5. cxvii. 16.

Alſo *waters* ſometimes ſtand for tears and ſweat: *O that my head were waters, and mine eyes fountains of tears*, Jerem. ix. 1. And, *Per cuncta genua fluent aquæ*, Ezek. xxi. 7. vii. 17.

WAY, or path, *via*. This word is taken

1. In a moral ſenſe, for conduct. *Make your path ſtrait.* The paths of the wicked are crooked. The Lord knows the way of the juſt, &c.
2. For the laws of the Lord. To follow the ways of the Lord, to forſake the ways of the Lord: Lord, guide me in thy paths, &c.
3. For cuſtom, manners, and way of life. *All fleſh had corrupted his way upon the earth.* The way of all fleſh, the cuſtom of all nations, *the manner of all the earth*, the ways of the children of *Adam*.
4. For the conduct of the Lord in reſpect of us. *My thoughts are not your thoughts, neither are your ways my ways, ſaith the Lord. For as the heavens are higher than the earth, ſo are my ways higher than your ways, and my thoughts than your thoughts.* Iſai. lv. 8, 9. *The Lord poſſeſſed me in the beginning of his way, before his works of old*, Prov. viii. 22. *The meek will he teach his way*, Pſal. xxv. 9.
5. We find throughout Scripture theſe kinds of expreſſion, the way of peace, of juſtice, of iniquity, of truth, of darkneſs; they need no explanation.
6. *To go the way of all the earth*, is put to ſignify dying and the grave, Joſh. xxiii. 14.

A hard way expreſſes the way of ſinners, a way of impiety: Judg. ii. 19. In the book of *Wiſdom* the wicked complain, that they have purſued difficult ways, Wiſd. v. 7. And *Eccleſiaſticus* xxxii. 25. In a contrary ſenſe, the ways of God, the ways of piety, are often named ſtraight, narrow, difficult, to find, and to walk in. *Propter verba labiorum tuorum ego cuſtodivi vias duras:* Pſal. xvii. 4. I have guided myſelf with the ſame circumſpection as a man that walks over precipices. And *Jeſus Chriſt*, Matt. vii. 14. *Strait is the gate, and narrow is the way, that leadeth unto life; and few there be who find it.*

The way of life. The *Pſalmiſt* ſays, xvi. 11. *Thou wilt ſhew me the path of life.* Thou haſt taught me to know thy will, and thy commandments, which give life; to the keeping of which thou haſt annexed the promiſe of long life: of eternal life. *Jeſus Chriſt*, by his reſurrection, was ſhewn, and hath ſhewed us, the way of life, of eternal life, a way before unknown to men. The *Wiſeman*, *Proverbs* vi. 23. ſays in the ſame ſenſe, The commandments of God, and his laws, are a ſhining light, and the reproofs of a wiſe man are the way of life. They lead us to life, to a long and happy [a ſpiritual and divine] life. The Old Teſtament is full of ſuch promiſes; but the enlightened ſaints raiſed their hopes and contemplations to a life far above this. See *Prov.* x. 17.

Way is taken for all the means by which any thing is done; or by which it happens to us. *Job* ſays, xxxviii. 19, 24, 25. *Where is the way where light dwelleth?* the way that leads to its palace. *Who hath divided a water-courſe for the overflowing of water, or a way for the lightning and thunder?* The *Wiſeman* acknowledges, Prov. xxx. 19, 20. that among things which appear difficult to him, are the way of an eagle in the air, the way of a ſerpent on the earth, the way of a ſhip at ſea, and the way of a man in his youth: *Via viri in adoleſcentula:* [with a maid. Eng. Tr. *Vide* ALMAH.] And *Eccleſiaſticus* xi. 5. ſaith, You know not the way of the wind.

In certain paſſages, it is ſaid, God turns us away from his ways: *Thou haſt made us to err from thy way; thou haſt hardened our hearts that we ſhould not fear thee*, Iſaiah lxiii. 17. And the *Pſalmiſt* ſays, xliii. 17. *Thou haſt turned aſide our paths from thy way*, &c. But theſe expreſſions only ſuggeſt that God ſuffers the enormities of men, which he might hinder, if the laws of his juſtice and mercy required it, and if men, by their depravity and hardneſs of their hearts, did not repell his grace and mercy. God does not harden the ſinner by promoting his wickedneſs; but by reſtraining his own omnipotent mercy.

The *Phariſees* tell *Jeſus Chriſt* by their diſciples, Matth. xxii. 16. *Maſter, we know that thou art true, and teacheſt the way of God in truth: i. e.* the true principles of religion, without accepting any man's perſon. *Prepare the way of the Lord*, ſays St. *Mark*, i. 3. diſpoſe your hearts and minds to receive *Jeſus Chriſt*, and to hear the words of life. Our Saviour ſays, that he is *the way, the truth, and the life*, John xiv. 6. He teaches the way to heaven; he is the abſolute pattern of perfection; he is the eſſential truth; and the fountain of truth; he is the life of the ſoul. [He is the *way*, in the ſame ſenſe as he is the *door*—to heaven, and glory.]

St. *Paul* departed from *Jeruſalem* with a reſolution of ſeizing all ſuch as ſhould make profeſſion of this

this way of *Chriſtianity:* Acts ix. 2. The way of truth is blaſphemed by heretics, ſays St. *Peter*, 2 Pet. ii. 2. The truths of the *Chriſtian* religion are corrupted by falſe teachers. *They have gone in the way of Cain*, ſays St. *Jude*, ver. 2. They have followed his example.

WEDDING. See MARRIAGE.

WEEK. The *Hebrews* had three ſorts of weeks:

1. Weeks of days, reckoned from one ſabbath to another.
2. Weeks of years, reckoned from one ſabbatical year to another; and conſiſting of ſeven years.
3. Weeks of ſeven times ſeven years, or of forty-nine years; reckoned from one jubilee to another. This may be ſeen in the Conſtitutions of *Moſes*, and in the Practice of the *Jews*.

Weeks of Daniel. It is agreed, that the famous weeks of *Daniel* are weeks of years and not of days. But ſome have made them of ſeventy years; *Origen. tract.* 29 *in Matth.* ſo that the ſeventy weeks would contain four thouſand nine hundred years. Some Rabbins make them of forty-nine years, or from one jubilee to another; ſo that they would make three thouſand four hundred and thirty years. Others make them to conſiſt of an hundred years: ſo that the ſeventy weeks would contain ſeven thouſand years. But the generality of interpreters ſuppoſe them to conſiſt of ſeven lunar, or *Hebrew*, years; and by this reckoning the ſeventy weeks would make four hundred and ninety years. *Vide* Dan. ix. 24—27.

There are many different hypotheſes concerning the beginning and end of *Daniel*'s ſeventy weeks: even among *Chriſtian* writers, who believe this prophecy marks the time of the birth, and death, of our ſaviour, *Jeſus Chriſt*. Some begin them from the firſt year of *Darius* the *Mede*, which is the epocha of *Daniel*'s prophecy, and conclude them at the prophanation of the temple, under the perſecution of *Antiochus Epiphanes*. *Vide* 1 Macc. i. 17. *Joſeph. Antiq.* lib. x. cap. ult. *Sixt. Senenſ. Bibl.* lib. viii. *Eſt. in Dan. Marſham. Can. Ægypt. Sæcul.* 18. *Harduin. de* 70. *hebdomad. Daniel.* Others begin them from the firſt year of *Cyrus* at *Babylon*, and end them at the deſtruction of the temple by the *Romans*. *Clem. Alex. Stromat.* lib. 1. *Quidam apud Euſeb. Demonſt.* lib. 8. *alii.* Others fix this beginning at the firſt year of *Darius* the *Mede*, in which this revelation was made to *Daniel*, and their end at the birth of *Jeſus Chriſt*. *Julius Africanus*, lib. v. *temporum*, *apud Hieron. in Dan.* ix. began the ſeventy weeks at the ſecond year of *Artaxerxes*, who ſent back *Nehemiah* into *Judea*, commiſſioned to rebuild the walls of *Jeruſalem*, Nehem. i. 1. ii. 5. and he terminated them at the death of the *Meſſiah;* which happened (according to him) in the fifteenth year of *Tiberius*. This hypotheſis, or ſyſtem, ſeems to be the moſt rational of any propoſed by the ancients; and is adhered to by moſt commentators.

The ancient *Jews*, as St. *Jerom* reports, *in Dan.* ix. began the ſeventy weeks of *Daniel* at *Darius* the *Mede*, and ended them at the deſtruction of *Jeruſalem*. The eight remaining weeks determined at the utter diſperſion of the *Jews* under the emperor *Adrian*. The modern *Jews* are not agreed among themſelves, fearing to be convicted from this prophecy that the *Meſſiah* is already come, and that their expectation of him is in vain. Some pronounce a curſe againſt thoſe who compute the time; ſaying, it is in vain to expect the *Meſſiah*, who has already come long ſince. Others, believe he is not come, but, that he would have come a great while ago, if the ſins of the *Jews* had not prevented him. Others, place the beginning of the ſeventy weeks at the deſtruction of the firſt temple by *Nebuchadnezzar*, and their end at the deſtruction of the ſecond temple by *Titus*. Between theſe two events they reckon but four hundred and ninety years; which is a proof of their great ignorance in chronology. They believe the deſolation of *Jeruſalem* is to continue till the war of *Gog* and *Magog*, who are to be deſtroyed by the *Meſſiah*. Thus it is underſtood by *Jarchi* and *Abrabanel;* with the chief of the Rabbins.

The ſyſtem of *Julius Africanus* is eſpouſed, ſome ſmall particulars excepted, by the greater part of interpreters and chronologers, whether *Romaniſts*, or *Proteſtants*. This places the firſt year of the ſeventy weeks, at the twentieth year of *Artaxerxes Longimanus*; who commiſſioned *Nehemiah* to rebuild the walls of *Jeruſalem*. From thence to the laſt week, that in which *Jeſus*, the *Meſſiah*, was put to death, are reckoned ſeventy weeks, or four hundred and ninety lunar years.

There are ſome variations in the calculation of theſe years; but the greateſt difference does not exceed nine or ten years. *Petavius*, in his twelfth book *De doctrina temporum*, reconciles all theſe differences, by ſhewing, that the words of the prophecy of *Daniel* from the going forth of the word to rebuild *Jeruſalem*, ought to be underſtood of the compleat execution of the order to rebuild *Jeruſalem*, which was performed by *Nehemiah*. He ſhews alſo, that the twentieth year of *Artaxerxes*, *Nehem.* i. 1. ought to be explained, not of the twentieth year of the reign

of *Artaxerxes* alone, but of his twentieth year, beginning from the time when his father aſſociated him in the kingdom; ten years before his death. Theſe ten years deducted from the number of years that elapſed between the decree of *Artaxerxes* in favour of *Nehemiah*, and the death of *Jeſus Chriſt*, deliver chronologers out of their perplexities; and diſpel the difficulties that ariſe from the ten ſupernumerary years.

This prophet adds, that after the death of *Chriſt*, "The people that had renounced him ſhould be no more, that the temple ſhould be deſtroyed by the ſtrange prince and people, that this war ſhould be followed by the abomination of deſolation." All this clearly proves the diſſolution of the covenant between God and the incredulous and murdering *Jews*; the deſtruction of *Jeruſalem* and the temple; and the diſperſion of the *Jewiſh* nation by the *Romans*. The abomination of deſolation, expreſſes the ruin, the razing, the profanation of the temple; and the *Roman* eagles ſet up in the holy place. "During this laſt week the covenant ſhall be confirmed with many." *Jeſus Chriſt* died in the middle of the ſeventieth week, and by his death was the covenant ſealed and confirmed to many; *i. e.* to thoſe who believed on him. "In the midſt of the week the oblations and ſacrifices ſhould ceaſe." Not that they really ceaſed at the very moment of our Saviour's death, but from that time they were abrogated.

"The abomination of deſolation ſhall be ſeen in the temple, and this deſolation ſhall continue to the end." The deſtruction of the temple, and the abomination of deſolation, did not happen till forty years after our Saviour's death; but it was determined, and in ſome manner begun, from the moment of his death. The deſtruction of the *Jews* was ſuſpended for ſome years, to give them time to return to God by repentance. After this laſt calamity their nation could never recover itſelf again. "This deſolation ſhall continue to the end." Yet ſo as that there always will be *Jews*, diſperſed all the world over, to give teſtimony to the truth of the Scriptures and prophecies, and as a monument of God's vengeance, on an ingrateful and incredulous nation.

WEEPING. The ancient *Hebrews* wept, and ſhewed their trouble openly, in mourning and affliction. They were not of opinion, that courage and greatneſs of ſoul conſiſts in ſeeming inſenſible under adverſity, or in reſtraining our tears. They indulged thoſe natural movements, and were not aſhamed to teſtify their grief by their tears. The heroes in *Homer* do the ſame. It was even looked on as a great misfortune to one not to be bewailed at his funeral. *Job* xxvii. 15. ſays of the wicked man, *His widows ſhall not weep*. And the *Pſalmiſt*, lxxviii. 64. ſpeaking of the death of *Hophni* and *Phinehas*, ſays, *Their prieſts fell by the ſword, and their widows made no lamentation*. God forbids *Ezekiel*, chap. xxiv. 16. to weep, or to expreſs any ſorrow for the death of his wife; to ſhew that the *Jews* ſhould be reduced to ſo great misfortunes, that they ſhould not have liberty even to bewail themſelves.

Weeping men, and *weeping women*. The ancient *Hebrews* hired men and women to weep at funerals. So ſays *Jeremiah*, ix. 17, 18. *Thus ſaith the Lord of hoſts, Conſider ye, and call for the mourning women, that they may come, and ſend for cunning women, that they may come. And let them make haſte, and take up a wailing for us, that our eyes may run down with tears, and our eye-lids guſh out with waters. For a voice of wailing is heard out of Sion.* And *Amos* v. 16. *Wailing ſhall be in all ſtreets, and they ſhall ſay in all the high-ways, Alas! Alas! And they ſhall call the huſbandman to mourning, and ſuch as are ſkilful of lamentation to wailing.* The weeping men and women of *Iſrael*, ſung the *Lamentations* that *Jeremiah* compoſed for the death of the pious king *Joſiah*, 2 Chron. xxxv. 25. The *Jewiſh* doctors teach, that at the burying of the mother of a family, the huſband muſt have at leaſt two players on inſtruments, beſides an hired weeping woman. *Talmud. tit. Cetuboth.* cap. 4.

It appears by Luke vii. 32. that when any one met a funeral proceſſion, it was expected he ſhould mingle his tears and mournful ſongs with thoſe who bewailed. *We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept.* *Jeſus*, the ſon of *Sirach*, inſinuates, Eccluſ. xii. 5. that the company attending the corps, and the weeper, took a circuit round the place. "Man ſhall go to the houſe of his eternity, or the grave, and the mourners ſhall go about the place." And the prophet *Zechariah* deſcribing a famous mourning, ſays, that the families ſhall go ſeparately in troops to make their lamentation, the men on one ſide, and the women on the other. The prophets had a cuſtom, after having proclaimed the calamities of a nation or country, to compoſe a ſong of mourning, as if it were to be ſung by the weeping men and women on the day when the event came to paſs. See *Jerem.* ix. 10, 18, 20. *Ezek.* xxvi. 17. xxvii. 2. xxxii. 2.

The valley of tears, *Pſal.* lxxxiv. 7. in the moral ſenſe, ſignifies this world, which, to good men, preſents only an occaſion of grief and tears, becauſe

cauſe of the diſorders that prevail herein, of the continual dangers to which we are expoſed, and the abſence of thoſe eternal good things which we ought to long after. But in the literal ſenſe, this valley of tears, or, according to the *Hebrew*, the vale of *Bocha*, or *Bochim*, was not far from *Jeruſalem*, and remarkable for its barrenneſs and dryneſs. The *Pſalmiſt* ſays therefore, *Bleſſed is the man whoſe ſtrength is in thee, in whoſe heart are the ways of them, who paſſing through the valley of Baca*, or Tears, *make it a well, and the rain alſo filleth the pools. Vide* FRAGMENTS, Nos. CLXIX. p. 170. 304 CONT. p. 5.

The place of tears, Judges ii. 5. This is the ſame juſt mentioned; which is noticed 2 Sam. v. 23. under the name of the place of mulberry-trees, according to the *Hebrew*, *Bochim*.

The bread of affliction or tears, Pſalm lxxx. 5. And, my tears have ſerved me for food day and night, Pſalm xlii. 3. Theſe expreſſions admirably repreſent the temper of a ſoul overwhelmed with trouble; and which being ſenſible of the outrages committed againſt God, is in a manner fed with tears, and finds a kind of comfort in them.

The prophet *Iſaiah*, xvi. 9. ſpeaking of the troubles of *Moab*, ſays, אריך דמעתי חשבון ואלעלה, *I will water thee with my tears, O Heſhbon and Elealeh.* Literally, I will make thee drunk with my tears: I foretel that you ſhall be drunk with tears. *My tears*, are the tears that I foretel to you. *I will make you drunk*, I declare to you, that you ſhall be made drunk. I imagine here, that the prophet plays on the words; and inſtead of *Medeba*, a city of *Moab*, near to *Heſhbon*, and *Elealeh*, he has purpoſely put *Dimeath*, which ſignifies tears, and has ſome affinity with *Medeba*. I ſhall intoxicate *Dimeath*, the city of tears, as alſo of *Heſhbon* and *Elealeh*.

Malachi ii. 13. upbraids the *Jews* with having covered the altar of the Lord with tears. You are the cauſe that my altar is bathed in the tears of your wives, whom you have put away without juſt reaſon. You have in ſome meaſure drowned it with tears, and made it reſound with cries and weeping. *Covering the altar of the Lord with tears, with weeping, and with crying out, inſomuch that he regardeth not the offering any more, or receiveth it with good will at your hand. Becauſe the Lord hath been witneſs between thee and the wife of thy youth, againſt whom thou haſt dealt treacherouſly, yet is ſhe thy companion, and the wife of thy covenant.*

WELL, or *Spring*. There is frequent mention of wells in Scripture, and under this name fountains are generally included, whoſe ſources iſſue out of the ground, and bubble up as from the bottom of a well. Such is the well ſpoke of by the ſpouſe, Cant. iv. 15. *A fountain of gardens, a well of living waters, and ſtreams from Lebanon.* About a league from *Tyre* they ſhew a well of living water, which they pretend to be the ſame that the ſpouſe here deſcribes. *Jacob*'s well was near *Shechem*, or *Sychar*, and is called the fountain of *Jacob*. John iv. 6. Here our Saviour had his converſation with the woman of *Samaria*. Afterwards a church was built at this fountain: and *Jerom* notices it in his letter called, The Epitaph of *Paula*. *Antoninus Martyr* ſaw it afterwards in the ſixth century; *Adamnanus* in the ſeventh, and *Villibaldus* in the eighth. *Reland. Paleſtin.* lib. iii.

Heretofore, in the plain, or vale, of *Siddim*, or *Sodom*, *i. e.* the plain now poſſeſſed by the lake of *Sodom*, there were great numbers of ſlime-pits, or wells of *bitumen*; from whence they took pitch and bitumen, which is ſtill found in the ſalt waters of the lake of *Aſphaltites*. Gen. xiv. 10.

Moſes ſpeaks of the well called *Beer-lahai-roi*, or the well of the living and ſeeing, which is between *Kadeſh* and *Bered*, and which the angel ſhewed to *Hagar* in the wilderneſs, to quench the drought of her ſon *Iſhmael*, who was in great danger of dying with thirſt. Gen. xvi. 14. In that country, where water was very ſcarce, they uſed to hide their wells by covering their mouths with ſand, that ſtrangers might not ſee them, nor draw water from them. Sometimes there has been great quarrelling and fighting among the ſhepherds, and the country-people, on account of a well. See in *Geneſis* xxvi. 15, 20, 21, 32. the conteſts between the people of *Abimelech*, king of *Gerar*, and thoſe of *Iſaac*.

At *Aſkalon* they ſhew travellers certain wells, of an admirable ſtructure, which they pretend to have been built by *Abraham* and *Iſaac*. *Origen. contra Celſ.* lib. iii. *Euſeb. ad vocem.* Φρέαρ. *Antonin. Martyr. Itinerar. Vide Reland. Palæſtin.* lib. iii. p. 589.

The *Hebrews* call a well באר, *beer*; whence this word is often compounded with proper names: *Beer-ſheba*, *Beeroth-bene jakan*, *Beeroth*, *Beerah*, &c.

Thoſe who have ſeen the wells now in the deſarts of *Arabia*, ſay, that theſe wells, or baſins, are nearly of the ſame form. Relation of the Caravans, printed at *Nancy*. They are wells dug into the rock, the mouths of which are about eighteen palms, or ſix feet in diameter,

and from nineteen to twenty feet in depth. Some have affirmed that they uſe the compaſs to find them out; becauſe in this country there are neither cities nor high-ways, nor other land-marks by which they may be found, without correct and conſtant acquaintance with them. So that none but the native *Arabs* of the country, or thoſe that have been long ſlaves among them, can diſcover them. They generally go to them in the night-time, becauſe of the danger of being met by the *Arabs*; and beſides, they muſt fill their veſſels in haſte, for fear of who may come after them, with whom they would be obliged to contend for it. The water of theſe wells is very clear, and ſo cool, that they dare not drink it alone. They mingle wine with it; but it is ſoon warm in a climate ſo hot as this is. It is obſerved, that it grows ſour when carried out of theſe deſarts, and when they enter *Egypt* or *India*; but recovers itſelf again, when brought back into its own climate. Sometimes the *Arabians*, out of malice, fill up the wells, by throwing ſand into them; and ſometimes they deſtroy the ſprings, or infect the waters, by throwing carrion into them, to hinder the caravans from their ſupplies of water. *Vide* FRAGMENT, No. CXVII. p. 25.

Our travellers ſpeak with great admiration of *Joſeph*'s well, which is ſtill to be ſeen at *Cairo*. [But it is the work of *Joſeph Saladin*, not of the patriarch *Joſeph*.]

WEIGHTS. The *Hebrews* weighed all the gold and ſilver they uſed in trade. The general word to denote a weight is *a ſtone*: Deut. xxv. 13, 15. *Thou ſhalt not have in thy bag divers weights*; *Heb. a ſtone and a ſtone*. This forbids two different weights; one too heavy, to buy with, the other too light, to ſell with; but thou ſhalt have only *one ſtone of perfection and juſtice*, *i. e.* one true weight. *Divers weights and divers meaſures, are alike abomination to the Lord.* Prov. xx. 10. God condemns fraud and injuſtice in traffic. The *ſhekel*, the half *ſhekel*, the *talent*, are not only denominations of monies, of certain values, in gold and ſilver, but alſo of certain weights. When *Moſes* expreſſes the drugs to compoſe the perfume for the golden altar, he ſays, that they were to take the weight of five hundred *ſhekels* of myrrh, &c. Exod. xxx. 23. 2 Sam. xiv. 26. it is ſaid of *Abſalom*'s hair, that it weighed two hundred *ſhekels*. The ſame may be obſerved of the word *talent*, in *Hebrew*, *kikkar*; it is uſed to expreſs a conſiderable weight. [or *value*]

WEIGHT *of the ſanctuary, or weight of the temple.* *Moſes* ſpeaks of the weight of the ſanctuary. Exod. xxx. 13, 24. Levit. v. 5. Numb. iii. 50. vii. 19. xviii. 16, &c. when there was occaſion to expreſs a juſt, public, and determinate weight. Several learned men have pretended, that the weight of the ſanctuary was heavier than the common weight: others, on the contrary, think the common weights were heavier than thoſe of the ſanctuary. They are farther divided about the value and weight of the two ſhekels, and about the diſtinction between the ſhekel of the ſanctuary, and the public ſhekel; or the ſhekel of the king, and the common ſhekel. 2 Sam. xiv. 26. *Ducentis ſiculis pondere publico. Heb. pondere regis.* Some think the weights of the ſanctuary, and the king's weight, are put by way of oppoſition to the weight of foreign nations, as the *Egyptians*, the *Canaanites*, the *Syrians*. Others, that the king's weight, means the *Babylonian* weight; and the weight of the ſanctuary the *Jewiſh* weight: that till the captivity of *Babylon*, there was no variety among the weights of the *Jews*; that the only paſſage which mentions the king's weight, was either written, or corrected, ſince the captivity. *Vide* TALENT.

Our beſt critics maintain, that the diſtinction of the weight of the ſanctuary, and the public weight, is but imaginary, the only difference being, that the ſtandards were preſerved in the temple, or the town-houſe, and thoſe of merchants and citizens were derived from thence. This ſeems to us to have the greater certainty. We ſee by 1 Chron. xxiii. 29. that there was a prieſt in the temple, who had the weights and meaſures under his care. *Moſes* appoints, that all things valued by their price in ſilver, ſhould be rated by the weight of the ſanctuary. Levit. xxvii. 25. He mentions no difference between this ſhekel of twenty *oboli*, or twenty *gerahs*, and the common ſhekel. *Ezekiel* xlv. 12. ſpeaking of the ordinary weights and meaſures uſed in traffic among the *Jews*, ſays that the ſhekel weighed twenty *oboli*, or *gerahs*. It was therefore equal to the weight of the ſanctuary. Neither *Joſephus*, nor *Philo*, nor *Jerom*, nor any ancient author, ſpeaks of this pretended diſtinction between the weights of the temple, and thoſe in common uſe.

Beſides, the cuſtom of preſerving the ſtandards of weights and meaſures in temples, is not peculiar to the *Hebrews*. The *Egyptians*, as *Clemens Alexandrinus* informs us, had an officer in the college of prieſts, whoſe buſineſs it was to examine all ſorts of meaſures, and to take care of the originals. The *Romans* had the ſame cuſtom. *Fannius, de Amphora*;

> Amphora fit cubitis, quam ne violare liceret,
> Sacravêre Jovi Tarpeo in monte Quirites.

The

The emperor *Juſtinian*, *novell.* 128. cap. 15. decreed, that the ſtandards of weights and meaſures ſhould be kept in *Chriſtian* churches.

WEIGHT, or BURDEN, *onus*, in *Hebrew*, *maſſa*, is commonly uſed in the prophets for a diſaſtrous prophecy. The burden of *Babylon*, the burden of *Nineveh*, of *Moab*, of *Egypt*. The *Jews* aſking *Jeremiah*, captiouſly, what is the burden of the Lord? He anſwered them, you are that burden; you are as it were inſupportable to the Lord; he will throw you on the ground, and break you to pieces, and you ſhall become the reproach of the people. Jer. xxiii. 33—40.

The burden of the deſart of the ſea, Iſai. xxi. 1. A calamitous prophecy againſt *Babylon*, which ſtood on the *Euphrates*, and was watered as by a ſea; and which, from being great and populous, as it then was, would ſoon be reduced to a ſolitude.

The burden of the valley of viſion, Iſai. xxii. 1. A dreadful viſion againſt *Jeruſalem*, called by way of irony, *The Valley of Viſion*, though it ſtood on an eminence. It is called *of Viſion*, or of *Moriah*, becauſe it is thought to be on Mount *Sion*, or *Moriah*, that *Abraham* was about to ſacrifice *Iſaac*. *Vide* VISION.

The burden of the beaſts of the ſouth, Iſai. xxx. 6. The prophecy in which we find theſe words, plainly reſpects *Judea*. But we cannot perceive on what account this inſcription is found in this place. It may eaſily happen, that copiers ſupplied it, for it ſeems to make no ſenſe with the context; but, on the contrary, interrupts and ſuſpends it. One may thus read the text of *Iſaiah*, *ver.* 4, 5. The *Jews* ſent their ambaſſadors as far as *Tanis* and *Hanes*; but they were confounded when they ſaw that theſe people were not in a condition to aſſiſt them. *(The burden of the beaſts of the ſouth.)* They went, I ſay, *into the land of trouble and anguiſh, from whence come the young and old lion, the viper and fiery flying ſerpent, they will carry their riches upon the ſhoulders of young aſſes, and their treaſures upon the bunches of camels, to a people that ſhall not profit them.* [*q.* a marginal note?]

The ſtone of weight, or burden, mentioned *Zechariah* xii. 3. *In that day will I make Jeruſalem a burdenſome ſtone for all people. All that burden themſelves with it ſhall be cut in pieces, though all the people of the earth be gathered together againſt it.* I will make *Jeruſalem* as a ſtone of burden to all nations. All thoſe that would lift it ſhall be hurt by it. All nations around *Jeruſalem* had tried their ſtrength againſt it; the *Aſſyrians*, the *Chaldeans*, the *Perſians*, the *Egyptians*, &c. but all theſe had been hurt by the *Jews*. They have taken the city, it is true, but they paid dear for their victory by their loſſes. St. *Jerom*, in Zach. xii. obſerves, that in the cities and villages of *Paleſtine*, there was an old cuſtom, which continued even to his time, to have great and heavy round ſtones, which the young people lifted up as high as they could, by way of exerciſe, and to try their ſtrength. He aſſures us moreover, that in the citadel at *Athens*, near the ſtatue of *Minerva*, he had ſeen an iron ball of a very great weight, and which he could not move but with difficulty, with which they heretofore had uſed to try the ſtrength of the *Athletæ*, that their abilities might be known, and that they might not be too unequally matched. Many think, that the ſtone of *Zoheleth*, 1 Kings i. 9. was one of theſe ſtones of burden: and *Eccleſiaſticus* vi. 21. alludes to this cuſtom, when he ſays, *She will lie upon him as a mighty ſtone of trial, and he will caſt her from him ere it be long.*

The weight, or burden, of the day, Matth. xx. 12. expreſſes the labour and toil of the day, during the meridian heat.

A weight of glory, of which St. *Paul* ſpeaks, 2 Cor. iv. 17. is oppoſed to the lightneſs of the evils of this life. The troubles we endure are really of no more weight than a feather, or of no weight at all, if compared to the weight, or intenſeneſs, of that glory, which is to be hereafter as a compenſation for them. [Beſide this, the apoſtle alludes to the double meaning of the *Hebrew* word *chabod*, which ſignifies not only weight, but glory: Glory, *i. e.* ſplendour, is in this world, the lighteſt thing in nature: but in the other world it may be real, at once ſubſtantial and radiant; *q.* a weight of glory.]

WHALE, the greateſt of fiſhes known. *Pliny*, lib. xxxii. cap. 1. ſays, that whales have been ſeen of ſix hundred foot long, and three hundred and ſixty foot thick. And *Solinus*, cap. 52. writes, that there have been ſeen ſome of eight hundred foot long. Others have ſaid, that the whale could ſwallow up a ſhip with its rigging. *Dionyſ. Perieget.* ver. 603. *Priſcian. Feſtus Avienus*,

> Protenus hæc ipſas abſorbent fauce carinas,
> Involvuntque ſimul mox monſtra natantia nantes.

But theſe are fables, and extravagant exaggerations. Father *Tertre* ſays, that in more than twelve thouſand leagues that he had ſailed, he never ſaw any that ſeemed above fifty or ſixty foot long. We are aſſured, however, that in *America* there

there are ſome ſo large, that they meaſure ninety or an hundred foot from head to tail. And it is owned, that the whales in the North Seas are larger than theſe on the coaſt of *Guinea*, or in the *Mediterranean*. [And might be much larger formerly, before the harpoon cut them off long before the natural term of their life.]

In Scripture there is often mention made of the *cetus*, or *whale*. But the *Hebrew* word תנים, *thannim*, tranſlated by *whale*, includes all large fiſhes, whether of rivers, or of the ſea. The *leviathan*, Job xl. 20. by which ſeveral interpreters underſtand the whale, rather ſignifies the crocodile. Laſtly, the fiſh that ſwallowed *Jonah*, was probably the *carcharias*, great ſhark, or ſea dog. See FISH, and FRAGMENTS, Nos. CXLV CXLVI. CCXVI.

The whale brings forth her young alive, as other perfect animals: one, or two at moſt; which it nouriſhes by the breaſt, with great care.

Whales have generally no teeth, but only beards, or whiſkers, in the mouth; of about a ſpan in breadth, and fifteen feet long, which end in fringes; theſe at top are ſet in the palate, and ranged according to their different magnitudes. Theſe beards extend, or contract, the cheeks of the creature, which are ſometimes ſo large, that they are able to contain the little whales newly born, when it blows a ſtorm, as *Olaus* pretends.

They are nouriſhed by a froth which they ſuck from the ſea; and by ſome little marine animals, as the ſea-flea, the ſea-ſpider, anchovies, ſea-weed [the meduſa. *Lin.*] Yet ſome ſpecies have teeth; and in their bellies have been found thirty or forty cod-fiſh.

WHEEL. Scripture frequently mentions, 1. the wheels of chariots of war, 2. of chariots uſed in threſhing corn, and, 3. the wheels of the chariot of the Lord, which appeared to *Ezekiel*, and to *Daniel*: theſe were of a wonderful magnitude, beauty, and ſplendor. *Ezekiel* ſay, that they were living and animated: full of eyes, or inlaid with precious ſtones and jewels, that gliſtered like eyes: and one wheel within another wheel. Whether the wheels are to be conceived of as one within another, as a ſmaller is within a a larger; or, that both were of the ſame bigneſs, and croſſing at right angles, ſo as to make a wheel that might move every way. See CHERUBIM, and FRAGMENT, No. CLII, page 119.

The violent and precipitate wheel of the wicked, is repreſented in Scripture, under the idea of a wheel that turns with great impetuoſity. Pſalm lxxxiii. 13. 1 Sam. xxv. 29. When the *Pſalmiſt* deſcribes the deſtruction of *Pharaoh* and his army, at their paſſage into the *Red* Sea, he ſays, that the arrows of the Lord, or his lightning, were darted forth, and that the voice of his thunder broke out, to overthrow the wheels of the *Egyptians*.

Solomon, deſcribing enigmatically the effects of old age, ſays, *The wheel*, ſhall be *broken at the ciſtern*. Eccleſ. xii. 6. This may be underſtood of the natural paſſage of the urine, and the organ of generation, which then loſeth its ſtrength. [Rather of the action of the heart and blood.] St. *James* ſays, iii. 6. *Vulg.* that the tongue ſets fire to the wheel, or courſe, of nature, or of life. Our life may be juſtly compared to a wheel, becauſe of its inconſtancy and volubility: and the tongue creates abundance of ſin and miſery in this mutable life.

Potter's Wheel, Jer. xviii. 13.

WICKED. *Malus*, *Malignus*. The wicked one, taken abſolutely, is generally put for the devil: Deliver us from the wicked [*evil*] one. Matth. vi. 13. *Then cometh the wicked one, and catcheth away that which was ſown in his heart.* Matth. xiii. 19. The wicked, in the plural number, ſignifies perverſe and ſinful men. The evil day, Epheſ. vi. 13. is the day of temptation, or trial; the day in which one is moſt in danger of doing evil. The evil eye, ſignifies jealouſy, envy, or ſordid nigardlineſs, being oppoſite to liberality and charity. [The evil eye is, perhaps, a grudging, or malign aſpect: but, certainly, in the Eaſt they believe the eye to have great powers of *ſtriking* the party looked on: and perhaps the phraſe alludes to this:—a miſchievous—malignant—injurious—direction of the eye,—*q.* EYE-SHOT: as our poets ſpeak "darting malignant fires."] An evil name, *beati eritis cum ejecerint nomen veſtrum tanquam malum, &c.* Happy are ye when they ſhall ſpeak evil of you, and your reputation ſhall be ill treated on my account.

WIDOW. Among the *Hebrews*, even before the law, a widow who had no children by her huſband, was to marry the brother of her deceaſed ſpouſe, in order to raiſe up children who might inherit his goods, and perpetuate his name and family. See LEVIRATE. We find the practice of this cuſtom before the law, in the perſon of *Tamar*, who married ſucceſſively *Er* and *Onan*, the ſons of *Judah*, and who was likewiſe to have married *Selah*, the third ſon of this patriarch, after the two former were dead without iſſue. Gen. xxxviii. 6—11. *Vide* FRAGMENT, No. CXXX, page 38.

The law that appoints theſe marriages is Deut. xxv. 5, &c.

Two motives prevailed to the enacting of this law. The firſt was, the continuation of eſtates in the

ſame family; and the other was, to perpetuate a man's name in *Iſrael*. It was looked on as a great misfortune for a man to die without an heir, or to ſee his inheritance paſs into another family. They had but little regard to the indecency there might ſeem to be, in making a brother-in-law to marry a ſiſter-in-law; though this in any other caſe was prohibited. Probably they might look on a marriage as not conſummated when there was no procreation of children. This law was not confined to brothers-in-law only, but was extended to more diſtant relations of the ſame line; as we ſee in the example of *Ruth*, who married *Boaz* after ſhe had been refuſed by a nearer kinſman.

WIDOWHOOD, as well as barrenneſs, was a kind of ſhame and reproach in *Iſrael*. *Iſaiah* liv. 4. ſays, *Thou ſhalt forget the ſhame of thy youth*, paſſed in celibacy and barrenneſs, *and ſhalt not remember the reproach of thy widowhood any more*. It was preſumed, that a woman of merit and reputation might have found a huſband, either in the family of her deceaſed huſband, if he died without children; or in ſome other family if he had left children. It is true, indeed, that a widow was commended, who, from affection to her firſt huſband, declined a ſecond marriage, and continued in mourning and widowhood, as was the caſe of *Judith*

It was looked on as the greateſt misfortune that could happen to a man, to die, and not be bewailed by his widow; *i. e.* without receiving the ſolemn honours of ſepulture, of which the tears and praiſes of the widow made a chief part. The wicked and his children ſhall die, ſays *Job*, and their widows ſhall not mourn for them. Job xxvii. 15. The *Pſalmiſt*, ſpeaking of the lamentable death of *Hophni* and *Phineas*, obſerves it as a great diſaſter, that they were not bewailed by their widows. Pſalm lxxviii. 64. *Viduæ eorum non plorabantur*, or rather, *non plorabant*, according to the *Hebrew*.

God frequently recommends to his people to be very careful in relieving the widow and orphan. Exod. xxii. 22. Deut. x. 18. xiv. 29. *& paſſim*. St. *Paul* would have us honour widows, that are widows indeed, and deſolate; 1 Tim. v. 3, &c. *i. e.* the biſhop ſhould have a great regard for them, and ſupply them in their neceſſity; for this is often ſignified by the verb *to honour*. God forbids his high-prieſt to marry a woman who is either a widow, or divorced. Levit. xxi. 14.

Formerly there were widows in the *Chriſtian* church, who, becauſe of their poverty, were placed on the liſt of perſons to be provided for at the expence of the church. There were others, who had certain employments in the church; as, to viſit ſick women, to aſſiſt women at baptiſm, and to do ſeveral things which decency would not permit the other ſex to do. St. *Paul* did not allow any woman to be choſe into this number, unleſs ſhe were threeſcore years old at leaſt. 1 Tim. v. 9. They muſt have been married but once; muſt produce good teſtimony of their good works; muſt have given good education to their children; muſt have exerciſed hoſpitality; waſhed the feet of the ſaints; and given ſuccour to the miſerable and afflicted. He forbids that young widows ſhould be admitted among theſe, [or, at leaſt, among ſuch as were on the church-liſt for maintenance.]

Scripture propoſes ſeveral examples of real widows, who lived in the practice of piety, in retirement, and humiliation. Such were *Judith*, *Tabitha*, *Anna*, the daughter of *Phanuel*, the mother of the ſeven *Maccabees*, the widow of *Sarepta*, who entertained and fed *Elijah*. *Jeſus Chriſt* reproves the *Phariſees*, becauſe, under pretence of long prayers, they devoured widow's houſes; either abuſing their ſimplicity and credulity, or flattering their paſſions, and fomenting their weak ſuperſtitions, [or, being intruſted with their worldly affairs, through the confidence unhappily placed in the external devotion of theſe ſectaries.]

WILL. Beſide the common acceptation of this word, to ſignify that faculty of willing, with which we are endued; *i. e.* of chuſing, deſiring, and loving; the word *will* is taken,

1. For the abſolute and immutable will of God, which nothing can withſtand: *For who hath reſiſted his will?* Rom. ix. 19. Gen. l. 19, 20. Iſai. xlvi. 10.
2. For a will not abſolute and immutable: as when *Jeſus Chriſt* deſired that the cup of his paſſion might paſs from him, if ſuch had been the will of God. Matth. xxvi. 39. It is not the will of God that the wicked ſhould periſh. Ezek. xviii. 23. *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God; and not that he ſhould return from his ways, and live?* But if he will periſh, and will not be converted, God is not obliged to interpoſe, and to hinder him from periſhing, againſt his will.
3. Will is often taken for *a will of ſign or token*. It is the will of God that all men ſhould love and obey him, ſince this he has commanded: yet certain it is, that ſmall is the number of thoſe who diſcharge theſe duties. We muſt therefore affirm, that his will, in reſpect of thoſe who do not love and obey him, is a mere will of token,

distinct from that will which is called the will of favour: this is analgous to a general will, whereas, the other is a special will.

4. *Will* is taken for love, approbation and complacency: Malac. i. 10. *Non est mihi voluntas in vobis, I have no pleasure in you.* Also, *Thou shalt no more be termed forsaken, neither shall thy land any more be termed desolate; but thou shalt be called Hephzi-bah: sed vocaberis voluntas mea in ea.* Isai. lxii. 4. [My delight is in her.]

5. Will is put for the proper will of man: Isai. lviii. 3. *Wherefore have we fasted, say they, and thou seest not?* Because it was in compliance to your own will and pleasure: *Ecce in die jejunii vestri invenitur voluntas vestra.* And *Jesus*, the son of *Sirach*, says, *Go not after thy lusts, but refrain thyself from thine appetites: a voluntate tua avertere.* Eccluf. xviii. 30. *Simeon* and *Levi*, to gratify their own will, their revenge, and cruelty, *in their self-will they digged down a wall.* Gen. xlix. 6.

6. *To do the will of God* is put for keeping his law, submitting to his orders, &c. *Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is heaven.* Matth. vii. 21. And Matth. xii. 50. *Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother.*

WILLINGLY, *Voluntary. Voluntarius* is generally put for one who willingly undertakes to do a thing, *i. e.* of his own mere motion, only prompted by his personal zeal for the glory of God. Exod. xxxv. 5. Let every one offer voluntarily, and with a chearful mind, what he intends to offer to God. And Psalm cxix. 108. The vows which I have made willingly; or, the praises which I give thee, from the mere motion of my own heart. And *Amos* iv. 5. says, *Vocate voluntarias oblationes:* the alms collected by sound of trumpet, the voluntary offerings, the pacific sacrifices which were to be offered to the Lord. St. *Paul* says, the churches of *Macedonia* were liberal [willing] beyond their ability. 2 Cor. viii. 3. The *Psalmist* says, Psalm lxviii. 9. *Pluviam voluntariam segregatis, Deus, hæreditati tuæ:* thou hast appointed for thy people a voluntary, a liberal, an abundant rain. Psalm liv. 6. *Voluntarie sacrificabo tibi:* I will offer thee a thanksgiving, a pacific, a *free-will* sacrifice. See *Lev.* iii. 1, &c. St. *Paul*, Heb. x. 26. says, If we sin willingly—there remains no other sacrifice for sin. In the old law, sacrifices for the expiation of offences committed against the ceremonies of the law, were repeated as often as those offences were acknowledged. But under the new law, those who fall voluntarily and wilfully into great crimes, are not to expect that *Jesus Christ* will come to die for them again: he died but once, and is not to die any more. [nor any other succeeding mediator.] Those who fall into great crimes, it is true, may always hope for pardon, or may return and repent; but this remedy and this return are not easy. By those voluntary crimes mentioned by St. *Paul*, many understand final impenitence, hardness of heart, despair, or the sin against the Holy Ghost.

WILLOW, *Salix*, a very common tree, that grows in marshy places, the leaf of which is very like that of the olive. God, speaking of the feast of tabernacles, commands the *Hebrews* to take branches of the handsomest trees, particularly of the willows of the brook, and to bear them in their hands before the Lord, as a token of rejoicing. Levit. xxiii. 40. *Heb.* ערבי נחל *salices torrentis. Ita interp. passim.* LXX. ἰτέας καὶ ἄγνου κλάδους ἐν χειμάρρῳ. Willows, and branches of the *agnus castus*. *Vide* FRAGMENT, No. , page

WIND, *Ventus*. This is often called *spiritus*, and in some passages of Scripture opinions are divided, whether it signifies the wind, or the Holy Spirit. For example, Gen. i. 2. The spirit of God moved on the water. Some understand this of the Holy Spirit, others of a violent wind. And Isaiah xl. 7. The grass is dried up, because the spirit of the Lord hath blown upon it. But commonly the tenor of the discourse will distinguish, whether *spiritus* stands for the Holy Spirit, for the wind, or for the soul by which we are animated.

The *Hebrews*, as well as we, acknowledge four principal winds. Ezekiel xlii. 16, 17, 18. The *east* wind, רוח הקדים (1) *kadim;* the *north* wind, רוח הצפנ (2) *tzaphon*; the *south* wind, רוח הדרום (3) *darom;* and the *west* wind, or that from the *Mediterranean* sea, in *Hebrew*, רוח הים (4) *hajam.*

St. *Jerom* often translates the wind *kadim*, Gen. xli. 27. Exod. x. 13. (LXX. Νότου) which is the east-wind, by *ventus-oriens*, a burning wind. The south-wind is extremely scorching in *Egypt*, as well as the east-wind.

The north-wind was cold, as appears from Eccluf. xliii. 22. *Frigidus ventus aquilo flavit, & gelavit crystallus. Solomon* says, in his *Proverbs*, xxv. 23. רוח צפון תהולל גשם, that this wind disperses the clouds and the rain; but other interpreters translate, it produces rain.

The wind *typhonicus*, mentioned by St. *Luke*, Acts xxvii. 14. blows between the east and north. *Euroaquilo*, or *Euroclidon*, a squall, is a very dangerous

gerous wind, of the nature of a whirl-wind, which falls ſuddenly on ſhips, makes them roll about, and ſometimes ſinks them. See *Pliny*, lib. ii. cap. 48.

WING, *Ala*. By the name *wing*, the *Hebrews* underſtand, not only the wings of birds, but alſo the lappet, ſkirt, or flap of a garment, the extremity of a country, the wings of an army; and, figuratively and metaphorically, protection, or defence. God ſays, that he has borne his people on the wings of eagles; Exod. xix. 4. See alſo Deut. xxxii. 11. *i. e.* he had brought them out of *Egypt*, as an eagle carries its young ones under their wings. The prophet begs of God to protect them under his wings. Pſalm xvii. 8. He ſays, that the children of men put their hopes in the protection of his wings. Pſalm xxxvi. 7. *Ruth* deſires of *Boaz* to ſtretch the wing of his garment over her. Ruth iii. 9. *Expande pallium tuum, Heb. alam tuam. Jerem.* ii. 34. *In thy ſkirts* [Heb. *wings*] *is found the blood of the ſouls of the poor innocents. Iſaiah*, ſpeaking of the army of the kings of *Iſrael*, and in *Syria*, who were coming into *Judah*, ſays, *The ſtretching out of his wings ſhall fill the breadth of thy land, O Immanuel.* Iſaiah viii. 8. The ſame prophet calls the *ſiſtra* of the *Egyptians*, *cymbalum alarum*, probably becauſe of the rings that played in the holes of the *ſiſtrum*; Iſaiah xviii. 1. but *vide* FRAGMENT, No. , page

He calls the utmoſt part of a country, the wing of the land, Iſai. xiv. We have heard the praiſes of the juſt, from the extremity of the earth; *à finibus terræ*; *Heb. ab alis terræ*. See *Job* xxxviii. 13. In *Malachi* iv. 2. the name of wings is given to the ſun-beams: or, rather, the ſun is repreſented as having wings, becauſe of the great rapidity of its courſe. Profane authors aſcribe wings to the animals that draw the chariot of *Apollo*: and to *Mithras*, who is the ſun. *Hoſea*, iv. 19. ſpeaking of the wind, deſcribes it as having wings; as does the *Pſalmiſt*, he walketh on the wings of the wind.

WINE. Several of the ancients were of opinion, that wine was not in uſe before the deluge, and that *Noah* was the firſt who introduced this liquor. If wine, ſay they, had been known before the flood, *Abel* would have made an offering of it to the Lord; and *Noah* would have been on his guard, againſt drinking of it to exceſs. Others maintain, that it is much more probable the firſt men ſhould have had the uſe of wine; which is a liquor ſo generally uſeful and agreeable, that it could not be unknown even to *Adam*. *Jeſus Chriſt* tells us, that the firſt men were ſurprized by the deluge while they were eating and drinking, which is commonly underſtood of ſuch as drink wine. We may ſay, that though *Noah* knew the intoxicating quality of wine, yet he might think, that the quantity he drank of it was not capable of cauſing the drunkenneſs in him that he afterwards found. *Vide* FRAGMENT, No. XIX, page 36.

Hardly any ſacrifices were made to the Lord, but they were accompanied by libations of wine. See *Exod.* xxix. 40. *Numb.* xv. 5, 7.

Vide VINES and GRAPE. There were many excellent vineyards in *Paleſtine*. *Jacob* ſays of his ſon *Judah*, *He waſhed his garments in wine, and his cloaths in the blood of grapes*. Geneſis xlix. 11. The uſe of wine was forbid to the prieſts during the time they were in the tabernacle, and employed in the ſervice of the altar. Levit. x. 9. This liquor was alſo forbid to the *Nazarites*, Numb. vi. 3. and whenever wine was forbid, all other intoxicating liquors were underſtood to be forbidden alſo. The *Rechabites* obſerved a ſtrict abſtinence from wine, in purſuance of the commands they had received from their father *Rechab*. Jer. xxxv.

In the ſtyle of the ſacred penmen, the wine, or the cup, often repreſents the anger of God: *Thou haſt made us drink the wine of aſtoniſhment.* Pſalm lx. 3. *In the hand of the Lord there is a cup, and the wine is red; it is full of mixture, and he poureth out of the ſame. But the dregs thereof all the wicked ſhall wring them out, and drink them,* Pſalm lxxv. 8. The Lord ſays to *Jeremiah*, xxv. 15. *Take the wine-cup of this fury at my hand, and cauſe all the nations to whom I ſend thee, to drink it.*

Wine was adminiſtered medically to ſuch as were in trouble and ſorrow. Prov. xxxi, 4, 5, 6. *Give ſtrong drink unto him that is ready to periſh, and wine to thoſe that be of heavy hearts.* The Rabbins tell us, *Tract. Sanhedr.* that they uſed to give wine and ſtrong liquors to thoſe who were condemned to die, at their execution, to ſtupify them, and to take off ſome part of the fear and ſenſe of their pain. There were certain charitable women at *Jeruſalem*, they tell us, who uſed to mix certain drugs with wine, to make it ſtronger, and more capable of abating the ſenſe of pain. It is thought ſuch a kind of mixture was that offered to *Jeſus Chriſt* to drink, before he was faſtened to the croſs. Mark xv. 23. *And they gave him to drink wine mingled with myrrh; but he received it not.*

We read in the Evangeliſts of three drinks offered to our Saviour, at his paſſion: St. *Matthew* ſays, xxvii. 33. that when they came to *Calvary* they gave him to drink wine mixt with gall; but

when he had taſted it, he would not drink it. St. *Mark* ſays, xv. 22. that they offered him wine mixed with myrrh; but he would not drink of it. St. *Matthew* ſays, xxvii. 48. that *Jeſus Chriſt* being upon the croſs, a ſoldier filling a ſponge with vinegar, put it upon the end of a reed, and raiſed it to his mouth. *Vide* VINEGAR. This is entirely different from the two former. The buſineſs is, to reconcile *Matthew* and *Mark*, and to determine whether the wine mingled with gall, mentioned by *Matthew*, be the wine mixed with myrrh of *Mark*.

The text of St. *Matthew* xxvii. 33. Ὄξος μετὰ χολῆς μεμιγμένον. *Ita Syr. Origen. Hieron.* in ſeveral *Greek* copies, intimates, that they offered our Saviour vinegar mingled with gall. But many excellent manuſcripts, as well as the *Vulgate*, read wine, with St. *Mark*; and many of the ancients, both *Greeks* and *Latins*.

To reconcile theſe evangeliſts, ſome have advanced, that *Matthew* having wrote it was wine mixed with gall, that was offered to our Saviour; *Mark* intended to expreſs the bitterneſs of the gall by the word myrrh, which is a very bitter ingredient. Others have thought, that *Matthew* writing in *Hebrew*, uſed the word *Roſch*, which ſignifies poiſon, bitterneſs; and that St. *Mark* being willing to ſpecify what ſort of bitterneſs this was, rendered it *myrrh*. But the *Greek* interpreter of *Matthew* tranſlated it by *gall*, thinking this was the bitterneſs intended by *Matthew*.

Some have conceived that theſe two potions were offered our Saviour at different times; that the devout women who attended on him offered him myrrhed wine, to diminiſh his ſenſe of pain, whereas that of the ſoldiers was wine mingled with gall [*q.* was the firſt potion particularly prepared by friends, the ſecond common to ordinary criminals?]

Many think, that myrrh had almoſt the ſame effect in wine as incenſe; that it ſtupified the patient, cauſed a kind of intoxication, and took away the ſenſe of pain. They gave to their elephants wine in which incenſe had been mixed, to inebriate them, and take away their horror at ſhedding blood: ſays the third book of *Maccabees*. *Apuleius*, *Metam.* lib. viii. ſays, that a perſon had fortified himſelf againſt the violence of blows by taking a potion of myrrh: and *Metam.* lib. x. *Sed obfirmatur myrrhæ præſumptione, nullis verberibus ac ne ipſi quidem ſuccubuit igni. Vide* GALL.

WINE of *Helbon*. יין חלבון, *Ezekiel* xxvii. 18. ſpeaks of a kind of excellent wine, ſold at the fairs of *Tyre*: he calls it *fat wine*, *Heb. wine of Helbon*. This wine was well known to the ancients; they called it *Chalibonium vinum*. It was made at *Damaſcus*; the *Perſians* had planted vineyards there on purpoſe, ſays *Poſidonius*, quoted by *Athenæus*. *Dipnoſoph.* lib. 1. *Vide & Strab.* lib. xv. *& Plutarch. de fortun. Alexand.* This author ſays, that the kings of *Perſia* uſed no other wine for their common drink.

WINE of *Libanus*. *Hoſea* xiv. 7. ſpeaks of this wine: *The ſcent thereof ſhall be as the wine of Libanon*. The wines of thoſe ſides of Mount *Libanus* that had a good aſpect were heretofore much eſteemed. They commend that of *Bibles*; and even to this day the wines of *Libanus* are in repute. But ſome think, that *wine of Libanus* may ſignify a ſweet-ſcented wine, wine in which perfumes are mixed, or drugs, to give it a better flavour. Odoriferous wines were not unknown to the *Hebrews*. In Cant. viii. 2. mention is made of a medicated wine, *Vinum conditum*, wine mixed with perfumes. The book of *Wiſdom*, ii. 7. notices a precious ſort of wine, which probably was perfumed. *Let us fill ourſelves with coſtly wine and ointments*. *Nectar* was alſo a wine of the ſame nature. The *Hebrew* word נקטר *Nectar*, ſignifies *Suffiri, ſuavi odore perfundi, to be perfumed*.

The wines of *Paleſtine* being heady, they uſed to qualify them with water, that they might be drank without inconvenience, Prov. ix. 2, 5. *She hath mingled her wine, ſhe hath alſo furniſhed her table. Come, eat of my bread, and drink of the wine which I have mingled.* And Pſal. lxxv. 8. *In the hand of the Lord there is a cup,—it is full of mixture.* The prieſts of *Bel* ſaid to the king of *Babylon*, Bel. 11. "Sir, do you mingle the wine yourſelf, and ſet the meat upon the altar of *Bel*." Rev. xviii. 6. "In the cup of the whore, mingle as much again as ſhe has mingled for others." *Fulgentius* ſays, in the ſecond book of his Mythologics, that the wine of *Sarepta*, a city of *Phœnicia*, was ſo ſtrong, that the greateſt drinkers could hardly drink above a pint of it.

[I think it likely that this mingling of wine is rather two kinds of wine mingled together, to improve their flavour; as rough with ſmooth, overſweet wine with other of a weaker reliſh, &c. Thoſe who ſat long over wine, were too good judges to admit of water as an improvement. The cup, full of *mixture*, probably means ſome of the lees—to be drank off to the very dregs: as they did not keep their wine bottled, but in larger quantities, ſo when they drew it off, ſome *mixture* might accompany the clear liquor.]

WINE *of aſtoniſhment*, Pſalm lx. 3. יין תרעלה, may repreſent the cup of God's anger, with which he inebriates the wicked; or, rather, according to the *Hebrew*, the cup of the wine of affliction, impregnated with its lees: it might alſo be tranſ-

lated,

lated, *wine of trembling*, that produces death, that poiſons, that ſtupifies, Pſalm lxxv. 8. The *Septuagint* tranſlate it, wine that ſtings inwardly, that cauſes affliction, or compunction: *Aquila*, wine of ſtupefaction: *Symmachus*, wine of agitation, or diſturbance.

WINE *of the palm tree*, called in the *Vulgate*, *Sicera*, Deut. xiv. 26, & *paſſim*. is made of the ſap of the palm-tree. It is common in the *Eaſt*.

WINE *of libation*, Deut. xxxii. 38. Eſth. xiv. 17. was the moſt excellent wine; poured on the victims in the temple of the Lord. Or, pure wine, becauſe in libations they uſed no mixtures.

The wicked eat the bread of impiety, and drink *the wine of iniquity*, Prov. iv. 17. they are maintained by ill-gotten goods; or, they abuſe the good things that God gives them; they offend him by their abuſe of the comforts of life.

The WINE *of uprightneſs*, Canticles i. 3. יין מישרים vii. 9. Prov. xxiii. 30. was good wine, true and excellent wine [NEAT *wine*; but *vide* the FRAGMENTS on SOLOMON'S SONG.] St. *Jerom* has tranſlated the *Hebrew* of the *Proverbs*, by *Vinum quod ingreditur blandè*, inſtead of *Vinum rectitudinem*, as the text. *Horace* has well expreſſed this thought,

——— generoſum & lene requiro,
Quod curas abigat, quod cum ſpe divite manet
In venas animumque meum.

HORAT. lib. i. EP. 15.

A feaſt of wine, is that in which wine abounds. See *Eccluſ.* xxxi. 41. xxxii. 7. xlix. 2. Or, a feſtival of ſolemnity, a banquet of invitation: for uſually they drank no wine at their ordinary meals. See *Iſai.* xxii. 13. xxiv. 9, 11.

Hoſea ix. 2. *Vinum mentietur eis*; their wine ſhall fail them, their vines ſhall not produce any wine.

The wine of the condemned, Amos ii. 8. may be underſtood of the wine given to condemned criminals; as *Proverbs* xxxi. 6. *Diodorus Siculus*, lib. i. p. 62. ſpeaks of a wine in *Egypt*, to diſpel ſorrow and to appeaſe anger. *Homer* ſays, in *Egypt Helen* learned the compoſition of *Nepenthe*, which procures forgetfulneſs of evils. But another interpretation may be commodiouſly given to this paſſage of *Amos*, ii. 8. יין ענושים, LXX. Οἶνον ἐν συνοφαντίων, they drink the wine, they make themſelves merry at the expence of thoſe whom they have unjuſtly condemned. The *Septuagint* ſay, they drink wine earned by their ſlanders. The *Chaldee*, the wine of rapine. [of *fines*, *mulcts*.]

New WINE, which is not to be put into old bottles, Matth. ix. 17. Mark ii. 22. Luke v. 37. the Holy Ghoſt, with which the apoſtles were to be repleniſhed after our Saviour's aſcenſion. *Vide* FRAGMENT, No. LVIII. BOTTLE.

WISDOM, *ſapientia*; in *Greek* Σοφία *Sophia*; in *Hebrew* חכמה, *Chachemah*. The *Jews* underſtand in a greater latitude the words *wiſe*, and *wiſdom*, than either the *Greeks* or *Latins*. With them,

1. *Wiſdom* ſignifies underſtanding, or the knowledge of things ſupernatural and divine. It occurs in this ſenſe in the *Pſalms*, &c. This wiſdom *Solomon* intreated of God with ſo much earneſtneſs, and God granted him with ſo much liberality. [SACRED UNDERSTANDING.]
2. WISDOM expreſſes quickneſs of invention, and dexterity in the execution of works, which require not ſo much ſtrength of body, as exertion of mind. God told *Moſes*, that he had filled *Bezaleel* and *Aholiab*, with wiſdom and underſtanding, and knowledge, to invent and perform ſeveral ſorts of work for the tabernacle. Exod. xxviii. 3. xxxi. 3. [INGENUITY.]
3. WISDOM is uſed for craft, cunning, and ſtratagem; whether good or evil. It is ſaid Exod. i. 10. that *Pharaoh* dealt wiſely with the *Iſraelites*, when he oppreſſed them in *Egypt*. It is obſerved 2 Sam. xiii. 3. of *Jonadab*, the friend of *Ammon*, and nephew of *David*, that he was very wiſe, *i. e.* very ſubtle and crafty. And *Job* ſays, v. 13. that God *taketh the wiſe in their own craftineſs*. And *Solomon*, Prov. xiv. 8. *the wiſdom of the prudent is to underſtand his way*. [SUBTLETY.]
4. WISDOM is taken for doctrine, learning, and experience, Job xii. 2, 12. *With the ancient is wiſdom, and in length of days underſtanding; with him is wiſdom and ſtrength, he hath counſel and underſtanding*. Job xv. 2. *Should a wiſe man utter vain knowledge, and fill his belly with the eaſt wind?* Or, ſhall he explain the cauſe and original of it? Job xxxviii. 37. *Who can number the clouds in wiſdom?* And Pſal. lviii. 5. the deaf adder *will not hearken to the voice of the charmers, charming never ſo wiſely*. *Pharaoh* ſet *Joſeph* over all his houſe, *to teach his ſenators wiſdom*. [SAGACITY.]
5. Scripture gives the name of wiſdom ſometimes to magicians, enchanters, fortune-tellers, ſoothſayers, and interpreters of dreams. [SCIENCE.]
6. WISDOM is put for the eternal Wiſdom, the Word, the Son of God. Prov. iii. 19. By Wiſdom God eſtabliſhed the heavens, and founded the earth; this Wiſdom the Lord poſſeſſed *from everlaſting*, *from the beginning*, *or ever the earth was*. Prov. viii. 22, 23. It exiſted before God created any thing, and was preſent with the Creator at his production of ſenſible beings. It was eſtabliſhed over all the creation, &c. See alſo

alſo *Wiſdom* vii. 22, 26. viii. 1, 2, &c. xvi. 12, 26. ix. 1, 2. xviii. 15. and *Eccleſiaſticus* xxiv. 5, 6, 7, &c. where are magnificent commendations, not only of wiſdom as a virtue, but alſo as the Word, the only Son of God, begot before all worlds.

7. St. *Paul*, 1 Cor. i. 19, 20, 21, &c. ii. 1, 4, 5, 6, 7, &c. ſpeaks of the wiſdom of the fleſh, of the wiſdom of this world, of human wiſdom; as oppoſed to true wiſdom, to the wiſdom of *Jeſus Chriſt*, to the wiſdom of the Spirit. And St. *James*, iii. 14, 15, &c. ſpeaks of an earthly wiſdom, ſenſual and deviliſh, oppoſite to *the wiſdom that is from above*, which *is firſt pure, then peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality, and without hypocriſy*. It diſſembles not, is not harſh, &c.

The Book of WISDOM, or, as the *Greeks* read, Ζοφία Σολομόνϛ, *The wiſdom of Solomon*, is quoted by ſome of the ancients under the *Greek* name *Panaretos*; *q.* a collection, or treaſury, of all virtue, or inſtructions to bring us to virtue. The principal end of the author of this work, is, to inſtruct kings, the great, the judges of the earth. To incline them the more effectually to the ſtudy of wiſdom, he borrows the name of *Solomon*; and propoſes him as their pattern: he ſhews them the methods of attaining wiſdom, and proves that the means are not out of their reach. He threatens the wicked with the judgments of God, ſhews their deſpair in another life, at ſeeing the happineſs of the juſt: proves the advantages men obtain by wiſdom; and gives the character not only of wiſdom, as a virtue, but alſo of the eternal and uncreated wiſdom. We find noble and great conceptions of the Deity in this book.

The original of this work is in *Greek*; and it does not appear that it was ever extant in *Hebrew*, notwithſtanding what ſome have thought. We find none of thoſe *Hebraiſms*, or *Barbariſms*, which are hardly avoidable by thoſe who tranſlate from the *Hebrew*. The author wrote *Greek* very well: he had read *Plato*, and the *Greek* poets. He even borrows expreſſions peculiar to the *Greek* poets, as *Ambroſia*, Wiſd. xix. 20. *Gr.* the river of forgetfulneſs, or *Lethe*, Wiſd. vii. 13. the kingdom of *Pluto*, or *Hades*, Wiſd. i. 14. &c. His ſtyle abounds with epithets, is ſwelling, poetical, obſcure, and figurative. The *Jewiſh* authors had ſome knowledge of him, and have quoted him; but what they cite from him is taken out of the *Greek*. He always quotes Scripture, according to the *Septuagint*, even when they depart from the *Hebrew*; which is a proof that this book was written originally in *Greek*.

The *Latin* tranſlation that we have of this book is not of St. *Jerom*. It is the ancient *Vulgate*, uſed by the church at the beginning, and made from the *Greek* long before *Jerom*, who *Præf. in Lib. Salom.* acknowledges, that he did not meddle with the tranſlation of this work. The tranſlator is very ancient, and keeps very cloſe to the text. But though he lived in an age, wherein the *Latin* tongue was in its purity, yet he often uſes words that are not uſed by the beſt authors in his ſenſe. So he puts *Honeſtas* for riches, *honeſtus* for a rich man, *reſpectus*, or *Viſitatio*, for the puniſhment of God on wicked men; *ſupervacuitas*, for vanity, or vain-glory; *animalia ſupervacua* for dangerous, or noxious, animals.

The author of this book is unknown. Some aſcribe it to *Solomon*, and imagine that he wrote it in *Hebrew*; and that it was afterwards tranſlated into *Greek*; that the original being loſt, the *Greek* has ſince been eſteemed as the original. They obſerve, that in this work *Solomon* ſhews himſelf, if not more clearly, at leaſt as conſpicuouſly, as in any other of his works that are not diſputed, that it is not unworthy of this wiſe prince; that the fathers often quoted it under his name; and that in the title it bears the name of *Solomon*. But if this book really belongs to this prince, how comes it that the *Jews* never admitted it as canonical? How comes it not to be found in the *Hebrew?* that no one has ever ſeen it in this language? that the tranſlator ſays nothing of it, and that the ſtyle ſhews no tokens of this pretended original? See *Jerom, in Prolog. Galeatus.*

St. *Auſtin* once thought, that the book of *Wiſdom*, and that of *Eccleſiaſticus*, were by the ſame author; but he ſoon diſcovered his miſtake: he does not declare himſelf concerning the author of the book of *Wiſdom*, but acknowledges, that learned men are of opinion it is not *Solomon's*; nor is it probable that it can belong to *Jeſus* the ſon of *Sirach*, the author of *Eccleſiaſticus*. St. *Jerom* ſays, that ſome of the ancients imputed it to *Philo* the *Jew*: *nonnulli ſcriptorum veterum hunc eſſe Judæi Philonis affirmant*: which words have afforded matter of diſpute. Some have thought, that *Philo* the *Jew* of *Alexandria*, whoſe works are extant, and who lived under the emperor *Caius*, was the author of the book of *Wiſdom*, *Lyran. in Sap. Galatin. de arcan. Cath. Fid.* lib. i. cap. 4. *Ludov. Vives in Aug. de Civit, Dei.* lib. xvii. cap. 20. Others look upon this opinion as an error. *Jacob. Faber. Vien. Ep. apud Lorin. in Sap. Præf.* cap. 2. others pretend, that the *Philo* mentioned by St. *Jerom* is more ancient than the *Alexandrian Jew*.

Driedo, lib. 1. *de Eceleſ. Dogm.* cap. 4. *Michael. Medina de recta in decem fide*, lib. vi. cap. 12. *Genebr. ad An.* 3860. *Melch. Canus de locis Theol.* lib. i. cap. 11.

And indeed, we hear of three *Philo*'s. The firſt, (they ſay) lived under *Ptolemy Philadelphus*. The ſecond, is *Philo* of *Biblos*, cited by *Euſebius* and by *Joſephus*. The third is *Philo* the *Jew*, who lived in the time of the emperor *Caius*. The firſt *Philo* is obſcure, no author has mentioned him. The ſecond was a *Pagan*, who wrote the hiſtory of *Phœnicia* in *Greek*. *Philo* the *Jew* is well known. The book of *Wiſdom* could not be compoſed by the firſt; becauſe, probably, he never exiſted: nor by the ſecond, becauſe he was a *Heathen:* nor by the third; who was not ſo much as a *Chriſtian*, though he lived in a time of *Chriſtianity*. Beſides, the ſtyle of *Philo* and that of this writer are very different. Laſtly, we know none of the fathers, either before St. *Jerom*, or ſince, who have aſcribed this work to *Philo*; nor does St. *Jerom* himſelf aſcribe it to him.

Grotius, *Præf. de Sapient.* will have it, that this book was wrote by ſome *Jew*, (as he thinks) in *Hebrew*, after the time of *Eſdras*, and before the pontificate of the high-prieſt *Simon*. He thinks for this reaſon it was placed before *Eccleſiaſticus*. It was tranſlated, he ſays, by ſome *Chriſtian* author, who underſtood *Greek* well enough, but who took great licenſe in his tranſlation, not confining himſelf to the words of his original: he adds ſome ſtrokes, and ſome ſentiments derived from *Chriſtianity*. Hence it proceeds, that the univerſal judgment is taken notice of, the happineſs of the righteous, the puniſhment of the wicked, in a manner more diſtinct and expreſs than we obſerve generally in the books of the ancient *Hebrews*. An hypotheſis ſo ſingular required the confirmation of reaſons and arguments.

Cornelius à Lapide believes this book to have been written in *Greek* by a *Jewiſh* (author after the captivity of *Babylon*, and about the time of *Ptolemy Philadelphus*, king of *Egypt*) whom he even ſuſpects might be one of the ſeventy interpreters; for *Ariſtæus* relates, that this prince propoſed to each of theſe interpreters ſome queſtion concerning good government. This book, being an inſtruction for princes, might have been written on this occaſion. He adds, that the opinion which aſcribes it to *Philo*, might eaſily have obtained by the following equivocal terms. *Solomon* had two names, *Solomon* and *Jedidiah*; the latter ſignifies *The Friend of God*, and in *Greek Philo*, or *Philos*, ſignifies *a friend*. The Rabbins, when they quote *Philo*, call him *Jedidiah*. It was imagined, that becauſe the title of this book was *The Wiſdom of Philo*, that this ſignified *Philo* the *Jew*, whereas it ſtood for *Solomon*. This conjecture may be acknowledged as ingenious.

The *Jews* never acknowledged the book of *Wiſdom* as canonical: ſeveral of the fathers and churches rejected it from their canon, *Athanaſ. in Synopſi. Epiphan.* lib. *de Ponderib. Menſur. Hieron. Prolog. Galeato & in Zach.* viii. cap. 11. *& in Ep.* 115. *Origen. in Pſal.* li. *Melito Ep. ad Oneſim. Euſeb. Hiſt. Eccleſ.* lib. iv. cap. 28. *Gregor. Nazianz. Cyrill. Hieroſol. Laodicæna Synod. Athanaſ. Ep. Feſtali Damaſcen.* lib. iv. cap. 18. *de Fide orthodoxa*, &c. *Lyranus in Sapient.* and *Cajetan, in Eſther, ad finem*, did not admit it as indiſputably canonical. But others of the ancient Fathers owned it, and quoted it, as holy Scripture. The ſacred authors of the New Teſtament have alluded to it. The councils of *Carthage*, A. D. 397; of *Sardis*, A. D. 347; of *Conſtantinople*, A. D. 692; of *Toledo*, A. D. 675; of *Florence*, A. D. 1438; and, laſtly, that of *Trent*, Seſſ. IV. received it into the liſt of canonical books.

The book of Wiſdom is aſcribed by the *Muſſulmans* to their *Locman*. They tell us, this famous writer was not a *Nabi*, or prophet, but only a *Hakin*, or wiſeman. The author of *Wiſdom* often puts *The Word of God*, for God himſelf; and I doubt not but that St. *John* the Evangeliſt had him in view. *Philo* has uſed it in the ſame ſenſe, which might eaſily have given occaſion to ſuſpect, that *Philo* was the author of the book of *Wiſdom*. *Vide* FRAGMENT, No. IX, p. 20.

WITNESS, he who gives teſtimony to any thing: thus it is ſaid, you are witneſs, a faithful witneſs, a falſe witneſs, God is witneſs, &c.

Witneſs, in *Greek* Μάρτυς or μάρτυρ, *Martys*, or *Martyr*, ſignifies he who gives teſtimony to the truth, though it be at the expence of his blood, his life, his eſtate, &c. *Jeſus Chriſt* is the faithful witneſs, Rev. i. 5. the martyr of truth and juſtice. God promiſes to give to his two witneſſes (which ſome think to be *Enoch* and *Elijah*) the ſpirit of prophecy, Rev. xi. 3. after which (ſays he) they ſhall be put to death. See TESTIMONY.

The law appoints, that two or three witneſſes ſhould be credited in matters of judicature; but not one witneſs only: Deut. xvii. 6, 7. When any one was condemned to die, the witneſſes were the firſt to begin the execution. They threw the firſt ſtone, for example, if the party were to be ſtoned. The law condemned a falſe witneſs to the ſame puniſhment as that he would have ſubjected

jected his neighbour to, Deut. xix. 16, 17, 18, 19. *Jeremiah* ſays, that God is a judge, and witneſs; Jerem. xxvii. 23. *i. e.* he does not ſtay for any one to accuſe the wicked to him; he has no need of the teſtimony, or accuſation, of men, to know the demerit of the guilty: he accuſes them himſelf, he puniſhes them, he condemns them; he knows all their miſdemeanors, by his wiſdom, his juſtice, his infinite penetration.

Iſaiah lv. 4. gives the name of witneſs to the *Meſſiah: Behold, I have given him for a witneſs to the people, a leader and commander to the people.* God ſent him to give teſtimony to the truth, and to bring men into the ways of juſtice and ſalvation. *Hoſea* xi. 12. ſays, that when *Ephraim* deceived the Lord, and forſook his worſhip for that of the golden calf, *Judah* walked with his God as a faithful witneſs. The *Jews* tell us, *Apud Hieron. in Oſee* xii. that the tribe of *Judah* ſignalized their fidelity and courage, by entering firſt into the *Red Sea*; while the reſt of the tribes heſitated, and durſt not venture, though *Moſes* aſſured them of the protection and aſſiſtance of God. This action of *Judah* God intended to recompence, by ſettling the royal power in this tribe. *Malachi* iii. 5. threatens perjured perſons, calumniators, adulterers, and other wicked men, with the vengeance of the Lord, and ſays, the Lord ſhall be a ready [ſwift] witneſs againſt them: he is both judge and witneſs, as obſerved before. This is explained of the coming of the *Meſſiah*, or of the laſt judgment. *Jeſus Chriſt* was judge and witneſs againſt the hardened and incredulous *Jews*. See *John* xvi. 8.

The prophets are the witneſſes of our belief, and of the truth of our religion. St. *Paul*, Heb. xii. 1. calls them a cloud of witneſſes. The apoſtles are ſtill further witneſſes of the coming, the miſſion, and the doctrine of *Chriſt*. If *Jeſus Chriſt* is not riſen, ſays St. *Paul*, 1 Cor. xv. 15. then are we falſe witneſſes. We are witneſſes, ſays St. *Peter*, Acts x. 39, 41. of all he did in *Judea:* he has choſen a ſmall number of perſons to be witneſſes tc him: and when they took upon them to put another apoſtle in the place of *Judas*, Acts i. 22. they thought fit to appoint one who had been a witneſs of the reſurrection along with themſelves.

WOLF, *Lupus*; in *Greek* Λυκος, *Lycos*; in *Hebrew*, זאב *Zeeb*. A wild creature, very well known. The Scripture takes notice of theſe remarkable things reſpecting the wolf:

1. It lives upon rapine. 2. Is violent, cruel, and bloody. 3. Voracious and greedy. 4. Seeks its prey by night. 5. Is very ſharp-ſighted. 6. Is the great enemy of ſheep. That *Benjamin* ſhall ravine as a wolf. Gen. xlix. 27. Falſe teachers are wolves in ſheep's cloathing. Perſecutors of the church, and falſe paſtors, are alſo ravenous wolves.

The prophets ſpeak of the evening wolves. *Jeremiah* v. 6. *A wolf of the evening ſhall ſpoil them.* And *Habakkuk* i. 8. *Their horſes are more fierce than the evening wolves.* And *Zephaniah* iii. 3. *Her judges are evening wolves.* St. *Jerom* on *Habakkuk* obſerves, that towards evening wolves are more dangerous, as being more hungry. Inſtead of *wolves of the evening*, the *Septuagint* tranſlate it, *wolves of* Arabia; becauſe the *Hebrew* word *Arab* ſignifies both the evening and *Arabia*. Wolves indeed are common in *Arabia*, but they have nothing peculiar in that country; ſo that there can be no reaſon to prefer this tranſlation.

The *Chaldee* interpreters explain — *Benjamin* ſhall ravine as a wolf, of the altar of burnt offerings at *Jeruſalem*, which was in the tribe of *Benjamin*. Others, refer it to that violent ſeizure made by the children of *Benjamin*, of the young women that came to the tabernacle at *Shiloh*. Judg. xxi. 21. Others, refer it to *Mordecai*, or to *Saul*, who were of the tribe of *Benjamin*. Others, explain it of St. *Paul*, who was alſo of this tribe; and this interpretation has commonly prevailed among *Chriſtian* interpreters. *Tertull. contr. Marcion.* lib. v. cap. 1. *Ambroſ. de benedic. Patriarch.* cap. 12. *Hieron. in Iſai.* lib. iv. & *in Oſee*, lib. ii. *Auguſtin. &c.*

The wolf is a fierce creature, abiding in foreſts, ravenous, greedy, crafty, of exquiſite quickneſs of ſmell, having an head ſomething ſquare, and his hair inclined to grey. It is commonly ſaid, that what makes him ſo voracious is, that he has but one very large, ſhort gut, in which his food ſtays but a little time. But this is a popular miſtake: his guts are as long as other animals; or as a dog's, being himſelf a kind of wild dog. Dogs carried from *Europe* into *New Spain*, have degenerated into wolves.

Iſaiah xi. 6. lxv. 25. deſcribing the tranquil reign of the *Meſſiah*, ſays, *The wolf ſhall dwell with the lamb, and the leopard ſhall lie down with the kid; and the calf, and the young lion, and the fatling together, and a little child ſhall lead them.* Our Saviour, Matth. x. 16. ſays, that he ſends his apoſtles as ſheep among wolves. Luke x. 3. And indeed, both *Jews* and *Pagans* like ravenous and voracious wolves, perſecuted, and ſlew almoſt all the apoſtles and diſciples of our Saviour. But at laſt theſe ſame wolves themſelves became converts,

verts, and docile as lambs: St. *Paul*, one of the moſt eager perſecutors of the church, was afterwards one of its moſt zealous defenders.

WOMB. The fruit of the womb is children: Gen. xxx. 2. And the *Pſalmiſt*, cxxvii. 3. Children are the bleſſing of marriage. Pſal. cxxxii. 11. I will give you a ſon of your own, to inherit your throne. Pſal. xxii. 10. Lord, thou art my God from my mother's womb.

WOMAN. The Lord having created all animals in pairs, male and female, and having brought them to *Adam*, in his review of them he could not obſerve any one like himſelf, or created as a companion for him, Gen. ii. 20. Wherefore it is thought, he ſupplicated God, to give him a companion and aſſiſtant as he had done to the animals. God, therefore, caſt him into a prodigious ſleep, and while he was ſleeping, took a rib from his ſide, of which he formed the woman. When *Adam* awoke, he perceived her, and ſaid, "this is bone of my bone, and fleſh of my fleſh; ſhe ſhall be called Man-eſs, becauſe ſhe was taken out of man." Wherefore a man ſhall forſake father and mother, and be united to his wife; and they two ſhall be but one fleſh; or, they ſhall be but one in two different bodies, becauſe of the production of children, which are derived from both.

Some writers have thought, that *Adam* was created of both ſexes; becauſe it is ſaid, *in the image of God created he him*; *male and female created he them:* this he ſays on the ſixth day. And in the following chapter he relates the formation of the woman as above mentioned. It is therefore affirmed, that man was already formed male and female, before *Eve* was created. Others think, that the bodies of *Adam* and *Eve* were created on the ſixth day, but joined and faſtened ſideways to each other; that afterwards God ſent a deep ſleep on *Adam*, and then ſeparated the woman from him: and thus they explain thoſe words, *He took one of his ribs, and cloſed up the fleſh inſtead thereof.* The *Hebrew* may be thus tranſlated: he took one (woman) out of his ſide, and put fleſh in its place, *Rabb. Samuel*, *Manaſſeh Ben-Iſrael*, *Maimonid. Eugubin. in Geneſ. in Coſmopæia.* Others will have the man and the woman to have been created on the ſixth day, according to *Gen.* i. 27. and that what is related *chap.* ii. 20, &c. is only a recapitulation, or a ſupplement, to what had been before mentioned conciſely.

Some think, that the manner in which the creation of the woman is related by *Moſes*, ought to be underſtood metaphorically and allegorically, and not in a real and hiſtorical manner. It muſt be owned, that the relation of the ſacred penman ſeems to call for an explication more ſublime than that of the bare letter: but it is dangerous to weaken the literal truth of Scripture; and the fathers always explained this paſſage literally.

Some Rabbins think, that God had created for *Adam* a former wife, before *Eve*. See LILITH.

Profane authors relate of *Prometheus*, that he formed man of the mud of the earth, and ſtole fire from heaven to animate him. *Jupiter*, provoked at this theft, ordered *Vulcan* to form a woman alſo of the mud of the earth: this woman was called *Pandora*. *Jupiter* gave her a box, full of miſeries and diſeaſes, to give to *Prometheus*. *Epimetheus*, who took *Pandora* to wife, accepted the box from *Pandora*, and opened it: immediately the diſeaſes and misfortunes flew out, and ſpread themſelves over mankind. He haſtened to ſhut it up again, but it was too late: the evils were already gone; and at the bottom of the box there only remained HOPE. [This is underſtood to allude to the fall of man.]

Woman was created as a companion and aſſiſtant to man: equal to him in that authority and juriſdiction which God gave them over all other animals: but after the fall, God made her ſubject to the government of man, Gen. iii. 16. *Thy deſire ſhall be to thy huſband, and he ſhall rule over thee.* Beſide the duties preſcribed by the law, common to men and women, there were certain regulations peculiar to this ſex; as thoſe legal uncleanneſſes during the times of their ordinary infirmities, and thoſe that attended childbearing, &c. The law does not allow any action of the woman againſt the man; but it permits the huſband to divorce his wife, and to cauſe her to be ſtoned, if ſhe violate her conjugal vow: and when the tokens of virginity could not be found in them, their huſbands might put them away.

The Rabbins ſay, that whatſoever is forbid to men, in the negative precepts of the law, is alſo forbid to women; but as to the affirmative precepts, they are not bound to thoſe which require a fixed time for their performance; on account of the weakneſs and delicacy of the ſex, of their obedience to their huſbands, and of the ſervices they are obliged to perform for them. They ought to inform their huſbands of their monthly periods, that they may not approach them. Moreover, when they kneaded their bread, they were to make a little cake, which was formerly offered to the Lord, but at preſent is thrown into the fire. Laſtly, they were to light up a lamp

in their houſes on the *Friday* evening, againſt the night of the *Sabbath*. Theſe the Rabbins call precepts of the women.

If a married woman made a vow, of whatever nature, ſhe was not bound by it, if her huſband forbad it the ſame day. But if he ſtaid till the next day before he contradicted it, or, knowing the thing, if he held his peace, he was then ſuppoſed to conſent to it, and the woman was obliged to perform her vow, Numb. xxx. 7, &c. See 1 *Cor.* vii. 2, &c. for the duties of women towards their huſbands. The apoſtle would have them ſubmiſſive; as to *Chriſt*, *Epheſ.* v. 22. He forbids them to ſpeak or teach in the church; or to appear there with their heads uncovered, or without veils, 1 *Cor.* xi. 5. xiv. 34. He does not allow a woman to teach, or to domineer over her huſband; he would have them continue in ſubmiſſion and ſilence. He adds, that the woman ſhall be ſaved in bearing and educating her children, if ſhe brings them up in faith, in charity, ſanctity, and a ſober life. See the *Epiſtle* to *Titus*, ii. 4, 5, and the firſt *Epiſtle* of St. *Peter*, iii. 1, 2, 3, where modeſty is recommended to them, and great care in avoiding ſuperfluous ornaments, and unneceſſary finery.

WOOD, *Lignum*. This term is often put for trees.

Ye ſhall not ſerve gods, the work of mens hands, wood and ſtone; that is, idols made of wood or ſtone, Deut. iv. 28.

Moſes ſweetened the waters in the deſart, by caſting into them ſome of the wood *Alva*. Exod. xv. 25. See ALVA.

Jeremiah xi. 19. (נשחיתה עץ בלחמו LXX. Ἐμβάλωμεν ξύλον εἰς ἄρτον αὐτοῦ. The *Engliſh* tranſlation reads it, *Let us deſtroy the tree, with the fruit thereof,*) ſpeaking of our Saviour's paſſion, deſcribes the rage of his enemies in theſe terms; *Mittamus lignum in panem ejus*, &c. "Let us caſt wood into his bread, let us deſtroy him from off the land of the living: and let his name be known there no longer." Several ſenſes are affixed to this paſſage. The *Hebrew* ſays, literally, "Let us corrupt wood in his bread:" Let us put poiſonous wood, let us grate ſome mortal root in his food, that may cauſe him to die, that may poiſon him. *Louis de Dieu* tranſlates it, Let us break wood on his fleſh. The *Hebrew* word that ſignifies bread, ſometimes alſo ſtands for fleſh. *Glaſſius*, Let us corrupt wood in his bread; or let us corrupt his bread in the wood; let us poiſon the kneading-trough, in which he kneads his bread. [this is not an Eaſtern idea.]

WOODS. There is often mention made in Scripture of woods or groves, wherein a thouſand infamous things were committed in honour of falſe deities; *he ſacrificed and burnt incenſe on the high places, and on hills, and under every green tree*; ſub ligno frondoſo.

WORD, in *Heb.* דבר *Dabar*; in *Latin*, *Verbum*, or *Sermo*; in *Greek* ρημα, *Rhema*, or λογος, *Logos*. In Scripture it is often put for *thing* or *matter:* as Exod. ii. 14. *Surely this thing* [Heb. *word*] *is known*, *To morrow the Lord ſhall do this thing* [Heb. *word*] *in the land*, Exod. ix. 5. *I will do a thing* [Heb. *word*] *in Iſrael, at which both the ears of every one that heareth it ſhall tingle*, 1 Sam. iii. 11. *And the reſt of the acts of Solomon*, Heb. *words of Solomon*, 1 Kings xi. 41.

Sometimes Scripture aſcribes to the word of God certain ſupernatural effects; or repreſents it as animated and active. So, *He ſent his word and healed them.* The book of *Wiſdom* aſcribes to the word of God the death of the firſt-born of *Egypt*, Wiſdom xviii. 15. xvi. 26. ix. 1. xvi. 12. the miraculous effects of manna; the creation of the world; the healing of thoſe who looked up to the brazen ſerpent. The centurion in the *Goſpel* ſays to our Saviour, Matth. viii. 8. *Speak the word only, and my ſervant ſhall be healed.* And *Jeſus Chriſt* ſays to the devil that tempted him, Matth. iv. 4. *Man ſhall not live by bread alone, but by every word that proceedeth out of the mouth of God.* *Vide* WORD, MEMRA.

WORD, *Verbum*. The word of God, is taken, either, 1. for that internal word heard by the prophets by their inſpiration from God, or 2. that which they heard externally, when God ſpoke to them; as when he ſpoke to *Moſes*, face to face, or as one friend ſpeaks to another, Ex. xxxiii. 11. or 3. for that word which the miniſters of God, the prieſts, the apoſtles, the ſervants of God, declare in his name to the people. When *Ehud* the judge of *Iſrael* came to *Eglon* king of *Moab*, he ſaid to him, Sir, I have a ſecret commiſſion to you from God, Judg. iii. 19, 20. or 4. For what is written in the ſacred books of the Old and New Teſtament.

WORD alſo ſignifies the command of God. Pſal. cvii. 20. He ſent forth his word, and healed them; he ſpake but one word, and health was reſtored to them: and Pſalm cxlvii. 18. *He ſendeth out his word, and melteth them*; *i. e.* the ice or hail: a word ſhall diſſolve them. Thus the good centurion ſaid to *Jeſus Chriſt*, Luke vii. 7. *Wherefore neither thought I myſelf worthy to come unto thee*; *but ſay in a word, and my ſervant ſhall be healed.*

The words of my ſins, the words of a lye, of iniquity, of ſongs; the words of knowledge, of underſtanding, of diſcipline, or conduct, may be

be explained, either of ſins, of a lye, of knowledge, &c. or of diſcourſes uttered along with them.

Verbum regis, the orders of the king, *Verbum malum*, a ſcandal; *Loquar verbis meis*, I will tell my reaſons. *Verbis tuis facite ſtateram;* make a balance for your words; never ſpeak them before you have well weighed what you have to ſay: *David* praiſed the Moſt High by the words of his ſong; by pſalms, compoſed to his glory. The word of promiſes, the word of faith, the word of the croſs, the word of wiſdom, the word of life, the word of the truth of the goſpel; a form of ſound words, are expreſſions eaſily underſtood. Sometimes the term *word* is redundant, as in this paſſage: *Poſuit in eis verba ſignorum ſuorum.* God put his word of prodigies in them; which is only ſaying, he made them the depoſitaries of his power to perform miracles. Thus the word of promiſe only means promiſes. The word of the croſs is, that preaching which declares *Chriſt* crucified. The word of joy, is that which proclaims a life to come, and which gives life to the ſoul. The ſound word, is that oppoſed to vain, deceiving, dangerous lying diſcourſes of wicked men and heretics.

WORD is alſo conſecrated and appropriated, to ſignify the only Son of the Father, the uncreated Wiſdom, the ſecond perſon of the moſt Holy Trinity, equal and conſubſtantial to the Father. St. *John* the Evangeliſt, more expreſsly than any other, has opened to us the myſtery of the word of God, when he tells us, *In the beginning was the Word, and the Word was with God, and the Word was God. The ſame was in the beginning with God. All things were made by him, and without him was not any thing made that was made.*

WORD, put for the Eternal Word, or the ſecond Perſon of the Trinity. The *Chaldee* paraphraſts, the moſt ancient *Jewiſh* writers extant, generally uſe the name MEMRA, or WORD, where *Moſes* puts the name *Jehovah*.

WORD, *Memra*. It is thought that under this term the authors of the *Chaldee* paraphraſes allude to the Son of God, the ſecond Perſon of the Trinity. Now, their teſtimony is ſo much the more conſiderable, as, having lived before, or at, the time of *Jeſus Chriſt*, they are irrefragable witneſſes of the ſentiments of their nation on this article; ſince their *Targum*, or explication, has always been, and ſtill is, in univerſal eſteem among the *Jews*. In the greater part of the paſſages where the ſacred name *Jehovah* occurs, theſe paraphraſts ſubſtitute the word *Memra*, ממרא דיי *Verbum Dei*, which ſignifies the WORD, and differs from *Pitgama*, which in *Chaldee* ſignifies *diſcourſe*. And as they aſcribe to *Memra* all the attributes of Deity, it is concluded from hence, that they believed the divinity of the Word.

In effect, according to them, it was *Memra* who created the world: who appeared to *Abraham* in the plain of *Mamre*; and to *Jacob* at *Bethel*. It was *Memra* to whom *Jacob* appealed to witneſs the covenant between him and *Laban*. *Let the Word ſee between thee and me.* The ſame Word appeared to *Moſes* at *Sinai;* gave the law to the *Iſraelites*; ſpoke face to face with that lawgiver; marched at the head of that people; enabled them to conquer nations, and was a conſuming fire to all who violated the law of the Lord. All theſe characters, where the paraphraſt uſes the word *Memra*, clearly denote Almighty God. This Word therefore was God, and the *Hebrews* were of this opinion, at the time that the *Targum* was compoſed.

This *Memra* anſwers to the *Cachema*, or Wiſdom mentioned by *Solomon*, Prov. iii. 9, 20. viii. 11, 12, &c. and by *Jeſus* the ſon of *Sirach*. Ecclus. i. ii. iii. &c.

The author of the book of *Wiſdom*, who lived before *Jeſus Chriſt*, expreſſes himſelf pretty much after the ſame manner. He ſays, that God created all things by his Word, Wiſ. ix. 1. *Qui feciſti omnia Verbo tuo;* that it is not what the earth produces that feeds man; but the Word of the Almighty that ſupports him, Wiſd. xvi. 26. *Quoniam non nativitatis fructus paſcunt homines, ſed Sermo tuus hos, qui in te crediderint, conſervat.* It was this Word that fed the *Iſraelites* in the Deſart: it was the ſame Word that healed them after the biting of the ſerpents: Wiſd. xvi. 12. *Neque herba neque malagma ſanavit eos, ſed tuus Domine, Sermo qui ſanat omnia.* It was the ſame Word who by his power deſtroyed the firſt-born of the *Egyptians:* Wiſd. xviii. 15. Exod. xii. 29, 30. *Omnipotens Sermo tuus de cœlo à regalibus ſedibus durus debellator in mediam exterminis terram proſilivit*, &c. *Vide* FRAGMENTS, No. IX. p. 22.

By the ſame Word *Aaron* ſtopped the impetuoſity of the fire that was kindled in the camp, and which threatened the deſtruction of all *Iſrael:* Wiſd. xviii. 22. See Numb. xvi. 46. *Non in virtute corporis, ſed Verbo illum qui ſe vexabat ſubjecit*, &c.

Philo, a famous *Jew*, who lived at the time of *Jeſus Chriſt*, and who much ſtudied *Plato*, makes uſe of almoſt the ſame manner of ſpeaking. He ſays, for example, that God created the world by his Word (LOGOS.) That the intelligible

world is no other than the Word of God that created the world; that this inviſible Word is the true image of God. The *Platoniſts*, to expreſs the Creator of all things, ſometimes made uſe of the term *Logos*, which St. *John* alſo uſes to ſignify the Eternal Word. The *Stoicks* alſo made uſe of it againſt the *Epicureans*, who maintained, that all things were produced by chance, and without deſign: whereas the *Platoniſts* and the *Stoicks* pretended, that every thing was made by the *Logos*, *i. e.* the divine reaſon, or divine wiſdom. But it may be reaſonably doubted whether the *Platoniſts*, the *Stoicks*, and *Philo*, by this word *Logos*, meant the Word of God, or God himſelf, after the manner that we underſtand it.

This has perplexed thoſe who deny the divinity of the Word. To elude the authority of the *Targum*, *Grotius* has pretended, that, according to the *Jews*, God created a ſubaltern being, or ſecondary Deity, by whoſe miniſtry he made the world. But this Being who creates, whoever he be, muſt of neceſſity be God, ſince nothing can have this power but God, and this power the *Targum* aſcribes to *Memra*.

M. *le Clerc* ſays almoſt the ſame thing, writing on the firſt chapter of St. *John*. He maintains, that in all that *Philo* ſays of the *Logos*, he does not look on the Word as a diſtinct perſon, but makes an angel of it, and a principle inferior to the Deity. But though *Philo* might fail of due accuracy, in ſome paſſage wherein he diſcourſes of the Word, treating of a matter ſo ſublime and abſtruſe, we are not much to wonder at it; this inaccuracy ought not to be imputed to the Word itſelf. But we ſhould enquire whether St. *John* has not more accurately explained it in his goſpel, who was much better informed than *Philo* in the nature of the *Memra*. We may ſecurely rely on the authority of this divine writer, who had his inſtructions from the mouth of *Jeſus Chriſt* himſelf, and by the inſpiration of his Spirit.

St. *John*, in his *Goſpel*, in his firſt *Epiſtle*, and in his *Revelations*, has cleared up the nature of the divine Word. The councils have fixed the language of the church on this important point, and the church by its deciſions has manifeſted its doctrine, concerning the conſubſtantiality of the Word, his nature, his unity, and the divinity of his perſon.

WORK, *Opus*. This term has ſeveral ſignifications: *Quod eſt opus veſtrum?* ſaid *Pharaoh* to *Joſeph*'s brethren: what is your profeſſion? by what do you get your livelihood? Gen. xlvi. 33. xlvii. 3. *God reſted from his work*, he ceaſed from producing new creatures, Gen. ii. 2. *Opus Domini terribile*; the terrible wonders that God performed in the midſt of his people, Exod. xxxiv. 10. Works in foundery, in wood, in embroidery; works of the perfumer, of the carpenter, &c. Levit. xix. 13. Work is alſo often put for the management of life: *Nihil puerile geſſit in opere*, Tob. i. 4. And, to reward them according to their works, Pſalm xxviii. 4.

Iſai. xxxii. 17. Peace ſhall be the work, or rather, the recompence of juſtice. And *Pſal.* cix. 20. *Hoc opus eorum qui detrahunt mihi*; ſuch ſhall be the puniſhment of my backbiters. And *Iſaiah* xl. 10. *Ecce opus illius coram illo.* He carries with him the recompence, and hire, of his labours. *Habbak.* iii. 17. *Mentietur opus olivæ*; the work of the olive ſhall lye. This tree ſhall not reward him who has cultivated it. 1 *Macc.* ii. 47. *Proſperatum eſt opus in manibus eorum*; the undertaking ſucceeded in their hands.

The *Jews* are often reproached with having worſhipped the works of their own hands; the idols which they themſelves had made. Iſai. ii. 8. *The work of God*, is ſometimes put for his vengeance: *Let him make ſpeed, and haſten his work, that we may ſee it*, Iſai. v. 19. And Iſai. xxvi. 12. Lord, thou wilt give us peace, for thou haſt done all that has happened to us; *Thou alſo haſt wrought all our works in us*: and Iſai. xxviii. 21. The Lord prepares to do his work, but it is a work which is ſtrange to him; he is going to labour, but this labour is very unwilling on his part. *For the Lord ſhall riſe up, as in mount Perazim, he ſhall be wrath, as in the valley of Gibeon, that he may do his work, his ſtrange work, and bring to paſs his act, his ſtrange act.*

Works of the law, in oppoſition to thoſe of grace, are the ceremonial works of the law of *Moſes*. *Dead works*, are ſins. *The works of the fleſh* are thoſe, whoſe principle is concupiſcence. *Faith, without works is dead*, James ii. 17. Faith not enlivened by charity, and void of good moral works, is a dead and uſeleſs faith.

WORLD, *mundus*; *Greek*, κοσμος, *coſmos*; in *Hebrew*, תבל, *thebel*. Sometimes this word is taken

1. For the univerſe, comprehending the heavens, earth, ſea; the elements; angels, men, animals; in a word, all created beings.
2. For the globe of the earth, the waters, and all things therein contained.
3. For the race of mankind. Thus *Jeſus Chriſt* ſays to his apoſtles, John viii. 12. *I am the light of the world.* And xvii. 25. *O righteous Father, the*

the world hath not known thee. And, xv. 18. *If the world hate you, ye know that it hated me before it hated you.*

4. For the lovers of this world, the good things of this world: John xv. 19. *If ye were of the world, the world would love his own: but becauſe ye are not of the world, but I have choſen you out of the world; therefore the world hateth you.* And St. *Paul* ſays, Galat. vi. 14. *The world is crucified unto me, and I unto the world.* And St. *John* ſays, 1 John ii. 15. *Love not the world, nor the things that are in the world: if any man love the world, the love of the father is not in him.*

Concerning the creation of the world, there are many queſtions propoſed, which we ſhall only touch upon. It is aſked, whether the whole maſs of matter was created at once? and whether all corporeal beings were ranged at the ſame time, or only in the ſpace of ſeven days, as *Moſes* deſcribes? Interpreters are of opinion, that God created all the matter of the univerſe, in an inſtant, by one ſimple act of his almighty will; but they are not agreed on the other queſtion. Some maintain, that ſenſible beings were not brought to their perfection, till after ſeven days. This is the opinion of the greater part of the fathers and interpreters, and is founded on *Moſes*'s narration, who expreſſes it diſtinctly. Beſides, it cannot eaſily be conceived, that the chaos ſhould ſettle into order, till after an infinite variety of different motions, by which the parts of matter of unlike and incompatible qualities were ſeparated from one another, and till there ſhould be an union and coaleſcence of thoſe which were of a ſimilar nature; all which motions could not be performed till after a ſufficient ſpace of time.

Others, as *Philo*, *Alleg.* lib. i. & *de Mundi opificio*, p. 6, 41. *Origen*, *contra Celſum*, lib. vi. St. *Auſtin*, lib. iv. *de Geneſ. ad Lit.* cap. 18. & lib. xi. *de Civit.* cap. 7. & lib. xii. *Confeſſ.* cap. 29. &c. fearing conſequences contrary to the immutability and omnipotence of the Creator, from the opinion of a ſucceſſive creation, thought that nothing ſhould be inferred from *Moſes*'s deſcription, but a mental ſucceſſion of order, and that he only repreſents the creation as performed in ſucceſſion of time, to accommodate himſelf to the apprehenſions of the vulgar, and to render his account more intelligible. The *Wiſeman* ſays, Eccluſ. xviii. 1. *He that liveth for ever created all things in general*, or together. Matter, being obedient to the commands of the Almighty, needed no preparation. This is moſt plauſibly advanced in ſupport of this laſt opinion. But the firſt ſeems the moſt probable; and has the greater number of followers.

It is enquired, at what ſeaſon of the year the world was created? The generality of the fathers think, it was created in the ſpring. So determined a council, ſaid to have been held in *Paleſtine*, by *Theophilus* of *Alexandria*, at the inſtances of pope *Victor*. *Concil. Palæſt. apud Bedam, de ſex ætat. Mundi.* The poets deſcribe the firſt days of the world, like thoſe of a fine ſpring ſeaſon. But a great number contend, that the world was created in autumn. They urge, 1. That the *Hebrews*, the *Egyptians*, and moſt of the *Orientals*, began their year in autumn; which cuſtom they had received from their anceſtors, and they from the firſt men, who would naturally begin their year from the time when the world began. 2. When God created man, and animals, he was to provide them with neceſſary nouriſhment. 3. Laſtly, there was fruit on the trees in the garden of *Eden: We may eat of the fruit of the trees of the garden*, ſays *Eve*. It was therefore autumn, in whatever place we ſuppoſe *Adam* to have been created. This opinion has been embraced by the moſt learned chronologiſts.

The ancient *Hebrews* had very different notions of the ſyſtem of the univerſe, and the diſpoſition of its parts, from modern philoſophers and aſtronomers. Their ſyſtem was ſimple, and accommodated to the apprehenſions of the vulgar; and Scripture propoſes it as a received opinion, to which it conforms its expreſſions, in order to be underſtood by the people, rather than as a confirmation and approbation of it, as of a doctrine requiring belief and ſubmiſſion. It leaves this kind of enquiries to the curioſity of philoſophers: *This ſore travail hath God given to the ſons of men, to be exerciſed therewith.* The *Hebrews* believed, that at the beginning of the creation God divided the waters into two parts, one of which ſunk into the deep, and made the ſea; the other was laid up above the firmament, where it ſupplies the rain, &c.

They thought the earth to be wholly impregnated and penetrated by the waters; that all fountains and rivers returned into the ſea, from whence they were ſupplied. They admitted of three heavens; 1. that wherein the birds fly, and the clouds are formed; 2. that in which the ſtars are ſet; 3. that wherein the majeſty of the Moſt High reſides; whither St. *Paul* was tranſported, and where he heard words unlawful to be uttered. 2 Cor. xii. 4.

Many difficulties are ſtarted concerning the duration

tion of the world. This duration may be conſidered either in reſpect of time paſt, or time future. The greater part of the ancient nations and kingdoms of which we have any accounts remaining, differ from each other concerning the duration of the world. The *Chaldeans*, the *Egyptians*, the *Chineſe*, the *Greeks*, the *Hebrews*, have different ways of computing the age of the world. Even the chronologers, who follow the *Hebrew* and the *Vulgate*, are not agreed among themſelves. The *Hebrew* text of the *Jews*, and that of the *Samaritans* differ; and the tranſlation of the *Septuagint*, is very different from the *Hebrew* in this reſpect. According to *Uſher*, whoſe computation is at preſent generally followed, from the beginning of the world to the birth of *Chriſt*, we reckon juſt four thouſand years. N. B. The common reckoning of *Chriſt*'s birth, or A. D. is three years too late.

As to the duration of the world to its final termination, this is extremely doubtful, and uncertain. The *Egyptians* were of opinion, that after a revolution of 36,525 years, all the planets would be found on the ſame line, and that then the world would be renewed, either after a deluge, or a conflagration. They thought the world had already been renewed ſeveral times in ſuch a manner. This ſentiment was alſo common among the *Greeks:* but they were not agreed about the number of years of this great year. Some, as *Ariſtarchus*, aſſigned it 2484 years: others, as *Aretes* of *Dynachium*, 5552 years: *Heraclitus* and *Linas*, 10,800 years; others, 18,000; *Dion*, 80,881; *Orpheus*, 100,020 years; *Caſſander*, 3,600,000. *Plato*, and his ſchool, as alſo *Origen*, were perſuaded, that after a certain number of years there was a ſucceſſion of new worlds; which opinion St. *Auſtin* refutes.

The *Jews* had an ancient tradition, *Gemar. Abodah, Zarah*, cap. 1. received from *Elijah*, (not the prophet of that name, but another, who lived after the captivity of *Babylon*, and 154 years after the rebuilding of the ſecond temple) according to this tradition, the world was to continue 6000 years; 2000 in a ſtate of nature, before the law; 2000 under the law; and 2000 under the *Meſſiah*. This tradition was adopted by ſeveral of the fathers, as St. *Cyprian*, *Lactantius*, St. *Ambroſe*, *Irenæus*, *Hilarius*, *Gaudentius*, of *Breſcia*, the au[illegible] of the Orthodox Queſtions under the name of *Juſtin*, St. *Jerom*, *Victorinus* on the *Revelations*, *Raban Maurus* on *Deuteronomy*, *Iſidore* of *Seville*, and a great number of later writers. *Vide apud Cornel. à Lapide, in Apoc.* xx. 5. St. *Auſtin* ſeems pretty favourable to this opinion, in *City of God*, lib. xx. cap. 7; but, elſewhere, he inveighs with ſome vehemence againſt the temerity of thoſe who dare to affirm, that the world ſhould continue but ſix thouſand years; whereas they knew, that *Jeſus Chriſt*, in his goſpel, has declared, that the father alone has reſerved to himſelf the knowledge of the time of the laſt day. Matth. xxiv. 36. *Vide* & Acts i. 6, 7. According to this ſentiment, the world ought not to endure longer than about two hundred years more: from A. D. 1800.

Many have thought that the world was eternal; that it always exiſted, and always will exiſt. Many have maintained, that there have been ſeveral worlds, which have ſucceeded one another, and that the world has been renewed ſeveral times: that matter is eternal, but that in the extent of eternity God has given it an infinite variety of forms, which we call creation; that *Moſes* has given us the hiſtory of the laſt of theſe creations. That God did not exiſt before his work; for being eternal, and not capable of inactivity, he could not remain without action, nor leave matter to itſelf, without form or motion. This opinion has been eſpouſed by a great number both of *Jews* and *Mahometans*, as *Averroes*, *Avicenna*, *Alfaraba*, and others, who made profeſſion of following the philoſophy of *Ariſtotle*. Some *Chriſtian* commentators, as *Grotius* and *Vatablus*, have been of opinion, that the words of *Moſes*, *In the beginning God created the heaven and the earth*, may be underſtood, according to the *Hebrew*, *Before God created the heaven and the earth*, every thing was contained in the *chaos*. This would intimate the pre-exiſtence of matter, and even its eternity, before God had given it the form which it has retained ever ſince.

The queſtion concerning the antiquity of the world, was renewed in the time of *Maimonides*, in the twelfth century. *Maimon. Moſe Nebochin*, par. ii. cap. 13, 14, &c. But it ſeems, that even in the time of *Solomon*, there were free-thinkers that maintained it. Eccleſ. i. 9, 10, 11. *The thing that hath been, it is that which ſhall be; and that which is done, is that which ſhall be done; and there is no new thing under the ſun. Is there any thing, whereof it may be ſaid, See, this is new? It hath been already of old time, which was before us. There is no remembrance of former things, neither ſhall there be any remembrance of things that are to come, with thoſe that ſhall come after.* They that inſiſt on the eternity of the world never fail to quote the opinion of this prince, who was endued with ſo much wiſdom and underſtanding. *Maimonides* wrote on purpoſe to confute them, and the *Hebrews* reject as heretics, as excommunicated

excommunicated perſons, and expelled out of *Iſrael*, thoſe who pretend to maintain, that matter is coeternal with God. True it is, that ſuch *Jews* as defend this ſentiment, endeavour to ſkreen themſelves, even by the authority of *Maimonides* himſelf, who, as they affirm, has not comprehended the creation of the world among the fundamental articles of the *Jewiſh* creed.

In the fifteenth century, Rabbin *Samuel Sarſa* endeavoured to reconcile the *Pagan* philoſophers with *Moſes*, on the ſubject of the creation of the world. *Vide Menaſſeh Ben-Iſrael, de creatione, Prob.* 3. He contended, that the world was created out of nothing, but was formed of preexiſtent matter, in a ſucceſſion of ſeveral days, as we read in *Geneſis*. But *Sarſa* was condemned to be burned alive. *Capantou*, a *Spaniſh* Rabbin, eagerly ſolicited his condemnation, and he was ſupported by a great number of doctors of that time, and of his own nation.

Yet the *Jews* tolerate thoſe who maintain, that before the world which we now inhabit, there was a former, which came to its period in the ſeventh millenary after its creation; and that its ſucceſſor ſhall in like manner determine. They ſupport this opinion by a proof of but little ſolidity: it is becauſe *Moſes* begins his account by the letter *beth*, which ſtands for *two*: this proceeds from the mint of the cabaliſts. Other doctors teach, that God created ſeven things before the univerſe: 1. the law, or wiſdom; 2. hell; 3. paradiſe; 4. the throne of his glory; 5. the ſanctuary; 6. the name of the *Meſſiah*; 7. repentance. All this is founded on paſſages of Scripture, underſtood prepoſterouſly, and in a remote ſenſe.

WORM, *Vermis*, *Vermiculus*. Scripture, to repreſent the meanneſs and weakneſs of human nature, compares it to a worm of the earth; becauſe nothing is weaker than this creature. Pſalm xxii. 6. *I am a worm, and no man, a reproach of men, and deſpiſed of the people*. Words which the Son of God applied to himſelf, to expreſs his ſtate of humiliation. *Fear not, thou worm Jacob*; ye *Hebrews*, humbled as worms of the earth, Iſaiah xli. 14.

The worm of the damned which dies not, and the fire which ever burns. See FIRE.

The expreſſion of a worm that gnaws and never dies, is taken from carrion expoſed to the birds of the air, and to worms and maggots; which is ſometimes conſumed by fire, to prevent the ſtench, and the corruption of the air: *Vindicta carnis impii, ignis & vermis*. Eccleſ. vii. 19.

No one doubts about the worms and the fire that conſume carrion and carcaſſes; but there are great diſputes about the nature of the worm that gnaws the damned. *Origen* thought, that this was only a metaphorical fire. St. *Ambroſe* expreſsly denies, that this worm is corporeal. He maintains, that it is only remorſe of conſcience, which gives the ſinner no reſpite: *Neque vermis eſt corporalis——vermis eſt, eò quod animæ peccata mentem rei ſenſumque compungunt, & quædam exedunt viſcera conſcientiæ*. St. *Jerom*, *in Iſai.* lxvi. acknowledges it as the opinion of many, that this worm conſiſts only in the gnawings of conſcience. *Thomas Aquinas* embraced this opinion, and has been followed by ſeveral of the ſchoolmen. *Thom. in* 4 *Diſtinct.* 50. q. 2. art. 3. ad 1 & 2.

But St. *Auſtin*, *de Civit.* lib. xxi. cap. 9. having carefully examined both theſe ſentiments, declares himſelf for that opinion which holds this worm is real and corporeal: *Ergo tamen facilius eſt ut ad corpus dicam utrumque pertinere, quam neutrum*. St. *Chryſoſtom*, *Cyril* of *Alexandria*, *Theophylact*, *Proſper*, in his third book of the Contemplative Life, *Anſelm*, *Hugh* of *St. Victor*, declare themſelves of this opinion. St. *Bernard*, in his Books of Conſideration, expreſſes himſelf in a manner favourable to each ſentiment. He obſerves plainly, that this worm is remorſe of conſcience; but, at the ſame time, he ſpeaks of its biting, and of its nouriſhment, as of a thing real and ſenſible. He ſays, ſpeaking of an evil conſcience; *Hic eſt vermis qui non moritur, memoria præteritorum, ſemel injectus vel potius innatus, per peccatum, hæſit firmiter, nequaquam deinceps evellendus, nec ceſſat rodere conſcientiam, eâque paſtus, eſcâ utique inconſumptibili, perpetuat vitam. Horreo vermem mordacem, & mortem vivacem.*

It muſt be confeſſed, that it is not eaſy to comprehend how a worm can act on a ſoul ſeparate from the body; but is it impoſſible for God to effect, that by a worm, immortal and inſatiable, the ſoul ſhould be afflicted and tormented? as it would be, if this worm was to act on a body to which it was united by the will of the Creator. The action of the body on the ſoul, which animates it, is not more immediate than what might be, by the will of God, the action of a worm on a ſoul, a worm always gnawing, always living, always greedy, and never ſatisfied.

WORM, *Vermiculus*, is taken for ſcarlet. *Moſes* often uſes this term in his enumeration of the ſtuffs and colours employed in the veils of the tabernacle. The *Hebrew* words, Exod. xxv. 4. תולעת שני *tolahat ſhani*, LXX. Φοινικῶν, *Rubrum*. *Aqu.* διὰΦανον, *tranſlucens*. *Sym.* διάβαινον, *tranſparens*, Vulg. *coccum bis tinctum*, or *vermiculum*;

miculum; the *Septuagint*, *a colour red as ſcarlet*: properly ſignifies the worm *coccus*. *Tolahat* certainly ſignifies a worm; *q.* the worm called *ſhani*. *Tolahat* alone can only denote a worm, in general; but *ſhani*, alone, ſignifies a deep red colour. Though your ſins were as ſcarlet, (the *ſhannim*) yet they ſhould become as white as ſnow, ſays *Iſaiah*, i. 18. And the ſpouſe in the *Canticles* ſays to his ſpouſe, thy lips are like a thread of ſcarlet, of *ſhani*. Cant. iv. 3.

As the word *ſhani* may ſignify *two*, or *double*, Κοκον διπλᾶν, *Jerom*, in ſome paſſages has taken it for wool twice dyed, *coccum bis tinctum*: and the *Septuagint*, for a ſtuff of two threads; but it is better to underſtand it of the worm *coccus*, in *Arabic*, *kermes*; whence comes the word *crimſon*, becauſe they uſe theſe little worms to dye their colour.

The *kermes*, or *coccus*, is a ſmall round grain, or ſhell, membranous, thin, ſmooth, and ſhining; of a reddiſh brown colour, mixed with a whitiſh aſh-colour, about a quarter of an inch diameter, generally divided into two equal cavities, the greater of which is full of an almoſt infinite number of little oval eggs, very red, or vermillion colour; and the ſmaller cavity is full of a kind of liquor which is likewiſe red, and not very different from blood. This cod, or ſhell, is found on a kind of green oak, that grows only to the height of a ſhrub.

Theſe ſhrubs are found in *Paleſtine*, in *Provence*, in *Languedoc*, in *Spain*, in the iſle of *Crete*, and elſewhere. They remove theſe cods, or ſhells, from the leaves to which they are faſtened, and the worms, of which they are full, come out of the hole made by taking them from the leaf; they ſeparate theſe little animals from the ſhells by a ſieve, and put them together, by preſſing them lightly, and make them into balls the ſize of a pullet's egg. They were formerly much uſed for dying crimſon; but are not ſo much in uſe, ſince the diſcovery of cochineal. The origin of the *kermes* is from a kind of gnat, or worm, which bites the green oak, and makes there a kind of bliſter, or bladder, in which it lays its eggs; theſe become red; and if they have time, are hatched, and produce a prodigious quantity of little gnats of a red colour, which creeping about upon the ſhrub, that ſupplied the place of a matrix to them, they leave thereon againſt the year following the rudiments of thoſe grains or pods.

WRESTLING of *Jacob*. It is ſaid, Geneſis xxxii. 24. that when *Jacob* had made his people paſs over the brook *Jabbok*, *he was left alone, and there wreſtled a man with him, until the breaking of the day. And when he ſaw that he prevailed not againſt him, he touched the hollow of his thigh; and the hollow of Jacob's thigh was out of joint, as he wreſtled with him. And he ſaid, Let me go, for the day breaketh: and he ſaid, I will not let thee go, except thou bleſs me.* The angel bleſſed him, and changed his name to *Iſrael*; and *Jacob* called this place *Peniel*; *q.* the appearance [face] of God. *Moſes* gives the name of man to him who wreſtled with *Jacob*, but no doubt it was an angel: and the prophet *Hoſea*, xii. 4. affirms it; *He had power over the angel, and prevailed.* Several of the ancient fathers thought it was the Son of God, the ſecond perſon of the Holy Trinity, who appeared in this place. *Juſtin. Dialog. cum Tryphone. Clem. Alex.* lib. i. *Pædag. Tertull. contra Praxeam. Hilar.* lib. v. & xv. *de Trinit. Athanaſ. Orat.* 3. *contra Arian*, &c. Some of the Rabbins have pretended that it was the angel of *Eſau*, or rather the angel of the country of *Eſau*, who wreſtled with *Jacob*, to compel him to reſign the right of primogeniture, which he had obtained from *Eſau*.

As to the ſinew of *Jacob*'s thigh, which was touched by the angel, it is thought the angel touched his thigh in that place, where the great bone enters the *acetabulum* of the *os ſacrum*. He touched him in the thickeſt and moſt fleſhy part of the thigh, and made the ſinews contract, which cauſed *Jacob* to be lame. Some ſay that he only halted for a few moments; others, that he halted till his arrival at *Shechem*; others ſay, that he was lame all his life. *Vide* SINEW.

It is enquired, whether this wreſtling of *Jacob* was a real event, or a viſion? *Theodoret*, *Quæſt.* 1. 92. *in Deut.* and the Rabbin *Maimonides*, *in Moſe Nebochim.* par. 2. cap. 42. were of opinion, that this paſſed only in his mind, and imagination. *Jacob* being ſtrongly poſſeſſed with the danger he was going to encounter, at meeting his brother *Eſau*, received this viſion of a man wreſtling with him; who, not being able to overcome him, ſays to him, you ſhall no longer be called *Jacob* but *Iſrael*; he that overpowers God: and, if you prevail in ſtruggling with God, or with an angel, much more will you prevail when you ſtrive only againſt a man; your brother *Eſau*. As a proof that this viſion was more than an ordinary dream, it ſeemed to him that the angel touched his thigh; and in effect, when he awoke, he found himſelf lame, probably by the force of his imagination.

But the general ſentiment, and that which is beſt founded, is, that this affair really happened to *Jacob*. The account of *Moſes* ſeems to admit of no other explication; and *Jacob*'s infirmity, which was a conſequence of it, proves that this muſt be ſomething more than a dream.

X.

X E R

XERXES, ſon of *Darius* ſon of *Hyſtaſpes*, and his ſucceſſor in the kingdom of *Perſia*, A.M. 3519, *ante* A. D. 485. He was ſon to *Atoſſa*, daughter of *Cyrus*, and *Darius* his father declared him king a little before his death. To him are applied theſe words of *Daniel*, ix. 2, 3, &c. *Behold there ſhall ſtand up yet three kings in Perſia*, (*Cyrus*, *Cambyſes*, and *Darius* ſon of *Hyſtaſpes*) *and the fourth ſhall be far richer than they all. And by his ſtrength, through his riches, he ſhall ſtir up all againſt the realm of Grecia.* In effect, when *Xerxes* had ſubdued the *Egyptians*, the *Phœnicians*, the iſle of *Cyprus*, *Cilicia*, *Pamphylia*, *Piſidia*, *Lycia*, *Caria*, *Myſia*, *Troas*, the *Helleſpont*, *Bythinia*, and *Pontus*, in the ſpace of three or four years; he ſent ambaſſadors into *Greece*, to demand earth and water, in token of their ſubmiſſion. *Herodot.* lib. vii. cap. 25, &c. This being refuſed, the year following, he attacked the *Greeks* by ſea and land, with a prodigious number of forces. It is well known from hiſtory how this great undertaking miſcarried. He returned to *Suſa*, and thence to *Ecbatana*. He was killed A. M. 3531, *ante* A. D. 473; his ſucceſſor was *Artaxerxes* ſurnamed *Longimanus*. *Xerxes* reigned only twelve years.

We are informed by *Joſephus*, *Antiq.* lib. xi. cap. 5. that this prince confirmed to the *Jews* all the privileges granted them by *Darius* the ſon of *Hyſtaſpes*, his father, and particularly, that which aſſigned to them the tribute of *Samaria*, for the charge of the ſacrifices offered in the temple of *Jeruſalem*.

In the ſecond year of his reign he marched againſt the *Egyptians*; *Herodot.* lib. vii. and having overcome them, he increaſed the yoke of their ſervitude. He gave the government of this kingdom to his brother *Achemenes*; and at the end of the year returned to *Shuſhan*.

Proud of the ſucceſs of this expedition, he reſolved on a war againſt the *Grecians*, at the inſtigation of *Mardonius* the ſon of *Gobrias*, who had married one of his ſiſters. *Herodot.* lib. vii. *Joſephus* thinks, that the *Jews* were ordered to march with him in this expedition. See SOLYMI.

X Y L

After his return from this famous and unfortunate expedition, *Xerxes* gave orders to demoliſh all the temples of the *Grecian* cities in *Aſia*, which was executed accordingly. *Strabo.* lib. xiv. *Cicero de legib.* lib. ii. *Æſchyl. in Perſis. Herodot.* lib. viii. (There was none ſpared but that of *Diana* at *Epheſus*, probably by reaſon of its magnificence.) He did the ſame in all places through which he paſſed. He was induced to do this by zeal for the religion of the *Magi*, in which *Zoroaſter* had inſtructed him, and had infuſed into him the utmoſt horror of idols and images. At his return, he paſſed through *Babylon*, where he deſtroyed idolatry and idols, from the ſame motive. *Strab.* lib. xvi. *Herodot.* lib. i. *Diodor.* lib. ii. *Arrian. de Expedit. Alex.* lib. vii. Thus the prophecies of *Jeremiah* were fulfilled, who ſays, l. 2. *Babylon is taken, Bel is confounded, Merodach is broken in pieces, her idols are confounded, her images are broken in pieces.* And chap. li. 44, 47, 52. *I will puniſh Bel in Babylon, and I will bring forth out of his mouth that which he hath ſwallowed up. I will do judgment upon the graven images of Babylon.*

XYLOPHORIA, a feaſt of the *Hebrews*, in which they brought wood into the temple with great ſolemnity, for the ſupport of the ſacred fire that was continually burning on the altar of burnt-ſacrifices. We do not find this feaſt mentioned in Scripture; but *Joſephus* ſpeaks of it, lib. ii. cap. xvii. *de Bello.*

Selden will have it that this proviſion was laid up in the month *Ab*, anſwering nearly to our *July*. Others place it in the month *Elul*, which anſwers to *Auguſt*. The Rabbins inform us, that they prepared with great care the wood that was to be burnt on the altar, that they made it very clean, and that they permitted no rottenneſs, corruption, or mouldineſs among it.

Y.

YEAR. The *Hebrews* had always years, of twelve months. But at the beginning, and in the time of *Moſes*, they were ſolar years, of twelve months each, having thirty days to the month; but the twelfth month had thirty-five days. We ſee by the reckoning of the days of the deluge, Gen. vii. that the *Hebrew* year conſiſted of three hundred and ſixty-five days. It is ſuppoſed that they had an intercalary month at the end of one hundred and twenty years; at which time the beginning of their year would be out of its place full thirty days, *Vide Scaliger. de Emendat. Temporum*, lib. iii. But it muſt be owned, that no mention is made in Scripture of the thirteenth month, or of any intercalation. It is probable that *Moſes* retained the order of the *Egyptian* year, ſince he himſelf came out of *Egypt*, was born there, had been inſtructed, and brought up there, and ſince the people of *Iſrael* had been long accuſtomed to this year. But the *Egyptian* year was ſolar, and conſiſted of twelve months of thirty days each, and had been ſo calculated for a very long time before.

After the time of *Alexander the Great*, and of the *Grecians* in *Aſia*, the *Jews* reckoned by lunar months, chiefly, in what related to religion, and to the feſtivals. Ecclus. xliii. 6. *He made the moon alſo to ſerve in her ſeaſon, for a declaration of times, and a ſign to the world. From the moon is the ſign of feaſts, a light that decreaſeth in her perfection.* St. *John*, Rev. xi. 2, 3. xii. 6, 14. xiii. 5. aſſigns but twelve hundred and ſixty days to three years and an half, *i. e.* 30 days to every month, and 360 days to a year. *Maimonides* tells us, that the years of the *Jews* were ſolar, and their months lunar; and *Geminius*, *Iſagog.* cap. 6. makes the ſame obſervation on the years of the *Greeks: Univerſi Græci annos juxta ſolem, menſes verò & dies juxta lunam agebant.* Since the compleating of the *Talmud*, they uſe years purely lunar; having alternately a full month of thirty days, and a defective month of twenty-nine days. To accommodate this lunar year to the courſe of the ſun, at the end of three years they intercalate a whole month after *Adar*: which intercalated month they call *Ve-adar*, *i. e.* ſecond *Adar*.

The Civil Year of the *Hebrews* has always begun at autumn, at the month *Tizri*, (*i. e. September*, and ſometimes enters *October*, according as the lunations happen.) But their ſacred years, by which the feſtivals, aſſemblies, and other religious acts, were regulated, begin in the ſpring at the month *Niſan*, (*March*, and ſometimes a part of *April*, according to the courſe of the moon.) *Vide* MONTHS.

Nothing is more equivocal among the ancients, than the term *year*. The *year* always has been, and ſtill is, a ſource of diſputes among the learned; on account of its duration, its beginning, or its end. Some think, that from the beginning of the world to the hundred and ſixtieth year of *Enoch*, they reckoned only by weeks: and that the angel *Uriel* revealed to *Enoch* the uſe of months, years, the revolutions of the ſtars, and the return of the ſeaſons. Some nations formerly made their year to conſiſt of one month, others of four, others of ſix, others of ten, others of twelve. Some have made one year of winter, another of ſummer. The beginning of the year was fixed ſometimes at autumn, ſometimes at ſpring, ſometimes at midwinter. Some uſed lunar months, others ſolar. Even the days have been differently divided: ſome beginning them at evening, others at morning, others at noon, others at midnight. With ſome the hours were equal, both in winter and ſummer; with others they were unequal. They counted twelve hours to the day, and twelve to the night. In ſummer the hours of the day were longer than thoſe of the night; on the contrary, in winter the hours of the night were longeſt. See HOUR, and FRAGMENT, No. CCLXII.

Formerly the *Egyptians* allowed but one month to their year, *Cenſorin*, lib. vii. cap. 38. then two, then four months, and, laſtly, twelve months, *Cenſorin. de die Natali.* King *Piſon* is ſaid to have given it a regular form of twelve months and

and five days. But this regulation muſt have been very ancient, ſince *Moſes*, who had been educated in *Egypt*, knew no other year than that of twelve months. The *Egyptians* began it at the riſing of the dog-ſtar, *Porphyr. de Nymphæ antro.* or at the beginning of autumn: *Plutarch de Iſide.* For it appears that they varied in this, as well as in their months, beginning them ſometimes in the evening, ſometimes in the morning.

We know not the form of the ancient *Chaldean* year, becauſe their ancient hiſtory is unknown. They boaſted formerly of a prodigious antiquity, and pretended to have aſtronomical obſervations for 472,000 years, according to *Diodorus Siculus*, lib. 11, or 470,000 years, according to *Cicero*, lib. ii. *de Divinat.* or 720,000, according to *Epigenes*, quoted by *Pliny*, lib. vii. cap. 56. (The printed books read only 720; but the ſequel of the diſcourſe ſhews that it ought to be 720,000.) When *Caliſthenes* was at *Babylon*, and very inquiſitive to know the truth of this, he ſent word to *Ariſtotle*, (*Vide Simplic.* lib. iii. *de Cœlo*,) that he could find no obſervations more than 1903 years old: which brings us nearly to the time of the building of *Babylon*. We are aſſured, that they began their day at ſun-riſe, in honour of their principal Deity, the ſun.

The *Grecians* at the beginning had no fixed years. Several people of *Greece* made their year of four months, *Cenſorin. de die Natali.* Thoſe of *Arcadia* firſt made it of one month; afterwards of three months: thoſe of *Caria* and *Acarnania* made it ſometimes of one month, ſometimes of ſix. But from the time of *Homer* it appears to have been ſettled at twelve months. The ancient year of the *Athenians* was fixed at three hundred and ſixty days. *Plin.* lib. xxxiv. cap. 6. It was afterwards extended to three hundred and ſixty-five days. They began it at the vernal equinox: their days were reckoned from evening to evening, and the year was divided into four ſeaſons, ſpring, ſummer, autumn, and winter. At the time of *Homer* they did not uſe the word hours, according to our manner of ſpeaking. The word *hour* in this poet ſignifies *the Seaſons*, *Cenſorin*, cap. 19. It was *Anaximenes* and *Anaximander* who received from the *Babylonians* the way of reckoning by hours, *Laertius ex Phavorino.*

Among the *Latins*, *Romulus*'s year conſiſted of ten months. *Ovid. Faſt.* as well as that of the *Albans*. It had three hundred days; began in *March*, and ended in *December*. *Tarquin* is ſaid to have added to it the two months of *January* and *February*, *Junius apud Cenſorin.* As to the civil year, the beginning was in *January*; becauſe then the ſun approaches us; as *Ovid* ſays,

Principium capiunt Phœbus & annus idem.

but the ſacred year, they continued to begin in *March*.

The people of *Lavinium* made their years of thirteen months, or 374 days. Thoſe of *Umbria* made it conſiſt of fourteen months. The *Albans* allotted thirty-ſix days to the month of *March*: twelve to *May*; twenty-eight to *Auguſt*; ſixteen to *September*; thoſe of *Tuſculum* appointed thirty-ſix days to *July*, and thirty-two to *October*. Thoſe of *Aricia* made it conſiſt of thirty-nine days. Neither the *Romans*, nor any other people of *Italy*, reckoned by weeks, as did the *Orientals*; but they had three terms for reckoning the days of every month. The kalends were always the firſt day of the month. In the months of *March*, *May*, *July*, and *October*, the ſix firſt days belonged to the nones. The other months of the year had but four days before the nones. From the nones to the ides were always eight days. What remained after the ides was reckoned according to its diſtance from the following kalends.

The *Hebrews* always reckoned by weeks, as a memorial of the creation of the world in ſeven days. They had weeks of ſeven years each, at the term of which was the ſabbatical year: alſo weeks of ſeven times ſeven years, terminated by the year of jubilee; and finally, weeks of ſeven days.

The day was reckoned among them from evening to evening, both in their ſacred and civil accounts. *Moſes* makes no diſtinction in this reſpect between feſtival days and other days. The feaſts began, Exod. xii. 6. בין הערבים *Vulg. ad veſperum.* Heb. *inter duas veſperas*, i. e. between the declining and ſetting of the ſun. After the *Jews* were in ſubjection to the *Greeks*, and then to the *Romans*, they were obliged to conform to their cuſtoms, to maintain order, by beginning their day at midnight, or in the morning, and by diſtributing the day into twelve unequal hours, as alſo the night. This uſage is plainly expreſſed in St. *Matthew*, xx. 3, 4. and St. *John*, xi. 9. *Vide* FRAGMENT, No. CCLXIII, p. 167.

YESTERDAY, is uſed to denote all time paſt, even at a diſtance; as to-day denotes time preſent, but of a larger extent than the very day on which one ſpeaks: Exod. xxi. 29. *If the ox was wont to puſh with his horn in time paſt*;

Heb. *yeſterday*. *And it came to paſs, when all that knew him before time ſaw*; Heb. *yeſterday*; *whereas thou cameſt but yeſterday*, 2 Sam. xv. 20. or lately. *Jeſus Chriſt, the ſame yeſterday, and to-day, and for ever*. Heb. xiii. 8. His doctrine, like his perſon, admits of no variation, his truths are invariable. With him there are neither yeſterday, nor to-morrow, but a continued to-day. *Job* ſays, viii. 9. We are but of yeſterday, and know nothing; becauſe our days upon earth are a ſhadow.

[YOKE. It appears that yokes were of two kinds, as two words are uſed to denote them in the *Hebrew:* one refers to ſuch yokes as were put upon the necks of cattle, and in which they laboured: ſo Numb. xix. 2. the heifer which had not borne a yoke; the ſame Deut. xxi. 3. This yoke we preſume may be ſeen in our Plate of Threſhing, FRAGMENT, No. XLVIII. The ſubjects of *Solomon* complain that he had made his yoke heavy to them, 1 Kings xii. 10. and they uſe the ſame word: — But *Jeremiah*, xxvii. 2. made him bonds and yokes of another conſtruction, and fitted to the human neck; which he expreſſes by another word; moſt probably, they were ſuch as ſlaves were uſed to wear, when at labour; however, they were the ſign of bondage. We read of yokes of iron, Deut. xxviii. 48. Jer. xxviii. 13. The ceremonies of the *Moſaic* ritual are called a yoke, Acts xv. 10. Gal. v. 1. as alſo tyrannical authority: but *Chriſt* ſays, *his* yoke is eaſy, and *his* burthen is light, Matth. xi. 29.]

[YOKE FELLOW, Phil. iv. 3. The apoſtle in this paſſage intreats a perſon whom he calls *true yoke-fellow*:—ſome underſtand the word *Syzigus*, here rendered *yoke-fellow*, as a proper name, as if he had ſaid, *My koneſt Syzigus*—(your name ſignifies yoke-fellow, and we have been yoke-fellows in the glorious cauſe of *Chriſtianity*) but others think it only implies the latter idea, of aſſociation.—Married perſons are ſpoken of as drawing in the ſame yoke, 2 Cor. vi. 14. Be not unequally yoked with unbelievers: it is probable the apoſtle alludes to Deut. xxii. 10. where it is forbid, to plough with an ox and an aſs, in the ſame yoke. See 1 Tim. vi. 1. Lam. iii. 27.]

[YOUNG. This word is applied not only to children, or perſons little advanced in life, but alſo to perſons long ſince arrived to years of maturity: ſo *Benjamin* is called a *child*, when above thirty years of age, Gen. xliv. 20. and *Timothy* is adviſed to let no man deſpiſe his *youth*, and to flee *youthful* luſts, when he could not be leſs advanced in life, but probably was more; having been in the miniſtry twelve or fourteen years. *Vide* alſo 1 Sam. ix. 2. xxx. 17. So we find ſoldiers are called *young men*, 2 Sam. ii. 14. Let the *young men* ariſe and play before us,—meaning ſtrong, able, active, vivacious men; and the ſame is its meaning, Iſaiah xl. 30. Even the *youth*, the vigorous, the robuſt, ſhall faint and be weary—perhaps, alſo, Prov. vii. 7. the STOUT] *Hippocrates* ſays, a man is *young* till twenty-eight; but *Varro*, (and I think, *Ariſtotle*) extends youth to thirty-five.

Z.

ZAANANNIM, צענים, σεενανὶμ, *motions:* otherwiſe, *the motion of him that ſleeps*; from צעה *tſaha, to wander, to go up and down*, and from נום *num, to ſleep:* otherwiſe, *to tranſport*; from צען *tſahon.*

ZAANANNIM, or *Saananim*, a city of *Naphthali*, Joſh. xix. 33. Micah i. 11. [*Zaanan*, Eng. Tr.]

ZAAVAN, זען, *terror, fear, vexation, emotion*; from זתה *zathah.*

I. ZABAD, ſon of *Nathan*, and father of *Ophal*, of *Judah*, 1 *Chron.* ii. 36, 37.

II. ZABAD, ſon of *Tahath*, and father of *Shuthelah*, of *Ephraim*, 1 *Chron.* vii. 21.

III. ZABAD, ſon of *Shimeath*, an *Ammoniteſs*, who, with *Jehozabad*, ſon of *Shimrith*, a *Moabiteſs*, killed *Joaſh* king of *Judah*, 2 *Chron.* xxiv. 26. A. M. 3165, *ante* A. D. 839.

IV. ZABAD, who put away his wife, taken contrary to the law, Ezra x. 27.

ZABADEANS, Ζαβαδαῖοι. See ZABUD.

ZABADEANS, *Arabians* who dwelt eaſt of the mountains of *Gilead*. *Jonathan Maccabeus* overcame them A. M. 3860, 1 *Macc.* xii. 31. But it is very probable, that inſtead of *Zabadeans*, which is a name entirely unknown, we ſhould read *Nabatheans*, as *Joſephus* does. The *Nabatheans* are well known.

ZABBAI, זבי, ζαββῆ, *that runs or glides;* from זוב *zub.*

ZABBAI, ſon of *Bebai*, ſeparated from his wife married againſt the law, Ezra x. 28.

ZABDI, זבדי, *portion, dowry*; from זבד *zabad.*

I. ZABDI, or *Zabdias:* ſon of *Zerah*, and grandfather of *Achan*, *Joſh.* vii. 1.

II. ZABDI, yeoman of the wine-cellar to king *David*, 1 Chron. xxvii. 27.

ZABDIAH, זבדיה, or *Zabdi*, *God is my portion.*

ZABDIEL, זבדיאל, *portion of God*; from זבד *zabad*, *a portion*, and אל *el*, *God.*

I. ZABDIEL, father of *Jaſhobeam.* He commanded the twenty-four thouſand men who ſerved in the firſt month, as the life-guard of king *David*, 1 *Chron.* xxvii. 2.

II. ZABDIEL, king of *Arabia:* he killed *Alexander Balas*, king of *Syria*, who had fled to him for refuge, and ſent his head to *Ptolemy Philometor*, king of *Egypt*, then in *Syria*, in purſuit of *Alexander Balas*, 1 Macc. xi. 17. A. M. 3869, *ante* A. D. 145. *Diodorus Siculus*, lib. xxxii. gives the name of *Diocles* to this *Zabdiel.* Profane hiſtorians tell this ſtory with ſome variation. They ſay that the generals of *Alexander Balas*, providing for their own ſecurity and intereſt, when their maſter retired into *Cilicia*, they treated privately with *Demetrius Nicator*, ſon-in-law of *Ptolemy Philometor*, and treacherouſly ſlew *Alexander*, ſending his head to *Ptolemy* by *Zabdiel*, whom we have now mentioned, *Polyb. Diodor. apud Uſſer. ad* A. M. 3859.

ZABIANS, צביים *tſabiim.* Theſe are ſaid to be ancient *Chaldeans*, addicted to aſtrology, and to the worſhip of the ſtars; and whoſe chief employment was, to form Taliſmans under certain aſpects of the planets. It is doubted whether the *Zabians* were a particular people, or a ſect of philoſophers; and whether their name denotes their religion, their country, or ſituation. On this matter there are five or ſix different opinions, *vide Spencer de Legib. Hebr. ritual.* lib. ii. cap. 1. *de Zabiis.* Some think the name *Zabians* comes from *Zaba*, or rather *Saba*, ſon of *Cuſh*; or from *Zabah*, an army, becauſe they worſhipped the hoſt of heaven; or from the *Arabic Tzabin*, which ſignifies the eaſt-wind, becauſe theſe people were *Chaldeans*, and known by the name of *Orientals.* *Spencer* believes the beſt etymology is that of *Scaliger*, *Epiſt.* lib. i. *Ep.* 62. who thinks, that *Zabiim* ſignifies *Orientals*, or *Chaldeans*; he thinks alſo this name ought not to be confined to the *Chaldeans*, but to be extended to all who followed their principles; as the *Egyptians*, the *Nabatheans*, the *Canaanites*, *Syrians*, &c. So that the name *Zabian* would denote a ſect ſpread far and wide throughout the *Eaſt.*

What was the religion, and philoſophy, of the *Zabians?* Some think it was the moſt ancient religion of the world. Some place the origin of it under *Seth*, the ſon of *Adam*; others under

Noah; others under *Nahor*, the father of *Terah*, and grandfather of *Abraham*. *Maimonides*, *More Nevoch*. lib. iii. thinks, that *Abraham* followed the religion and principles of the *Zabians*, while he was in *Chaldea*. One of their chief articles of religion was, the worſhip of the ſtars, and a kind of magic; which makes *Spencer* ſay, they were Pagans, and that their religion, ſo much of it as was known to the *Jewiſh* and *Arabian* authors, was only a corruption of *Judaiſm*, and borrowed in many things from the ancient *Chaldeans*, the *Jews*, *Platoniſts*, and *Gnoſtics*: and that a mixture of theſe compoſed their religion. He adds, that the name of *Zabians*, and even their religion itſelf, as now profeſſed, is very modern, and not earlier than *Mahomet*; ſince neither their name, nor religion, occurs in any ancient author, *Greek* or *Latin*, nor in any work written before the *Koran*.

Hyde, in his Account of the Religion of the *Perſians*, has endeavoured to prove, that the ancient *Zabians* were no *Gentiles*; that *Shem* and *Elam* were the firſt authors of their religion; that if afterwards it became burthened with any ſuperſtitions, *Abraham* reformed it, and ſupported its reformation againſt *Nimrod*, who perſecuted it: that *Zoroaſter* came afterwards, and re-eſtabliſhed the worſhip of the true God, which *Abraham* had taught before. True it is, that the ancient *Perſians*, or *Zabians*, maintained a continual fire on their altars, and in their temples; but the ſame might be ſeen at *Jeruſalem* on the altar of that temple, where the prieſts took care that the fire never went out. They ſeemed to worſhip the ſun; but he thinks this was only a ſecondary worſhip, and ſubordinate to that of the true God. The remains of the ancient *Perſians* in the *Eaſt*, conſtantly affirm to thoſe who enquire of them, that this reſpect to the ſun is only a reſpect of civility, ſuch as is paid to kings, and their officers.

It is ſaid that the religion of the *Zabians* is the moſt ancient in the world, after that of *Adam* and the patriarchs.

The unity of God, and the neceſſity of a Mediator, was an original perſuaſion, throughout the race of mankind. See *Prideaux* Connect. p. 1. lib. iii. and the authors whom he quotes. The unity of the Godhead is diſcoverable by the light of nature; our need of a Mediator to obtain acceſs to the ſupreme being, is a conſequence of our degeneracy. But ſome men having no knowledge of him, or having loſt what had been revealed to *Adam* of the qualities of the Mediator, they had recourſe to mediators of their own chooſing, through whom they might addreſs the ſupreme God. This was the firſt ſtep towards idolatry. Then, obſerving nothing in nature of greater perfection than the ſtars, in which they imagined that certain intelligences reſided, which animated and governed thoſe vaſt bodies; they thought that none could be fitter for the office of Mediatorſhip between God and themſelves. And becauſe the planets, of all the celeſtial bodies, were neareſt to the earth, and ſeemed to have the greateſt influence over it, they aſcribed to them the chief place among theſe mediators, and upon that account made them the objects of their worſhip. [We may probably inveſtigate this in another work.]

Such was the origin of idolatry. Firſt they ſet up tents, or chapels, to theſe powers: then they repreſented them by ſtatues and images. Theſe images at firſt were only regarded as ſacred habitations, wherein the intelligences reſided: and thoſe who worſhipped one of them, only paid it a relative adoration, with reſpect to the planet to which it belonged Afterwards, they proceeded to make ſtatues, in which they imagined that after their conſecration theſe intelligences were as much preſent by their influence, as in the planets themſelves, and that prayers addreſſed to theſe were as effectual, as if addreſſed to the others. This was the origin of the worſhip of ſtatues or images.

They were inveſted with the names of the planets they repreſented: as *Saturn*, *Jupiter*, *Mars*, *Apollo*, *Mercury*, *Venus*, and *Diana*. Theſe were what the ancients called the great gods. Afterwards an opinion prevailed, that the ſouls of good men, after their ſeparation from the body, might ſerve as mediators and interceſſors between God and man; whence they deified many whom they thought to have been juſt and good men: by which the number of deities was greatly increaſed.

This religion took its riſe among the *Chaldeans*: their knowledge in aſtronomy contributed to incline them to it. This obliged *Abraham* to abandon *Chaldea*. From *Chaldea* this worſhip ſpread through the *Eaſt*, from thence into *Egypt*, from *Egypt* into *Greece*, and among the nations of the *Weſt*. The firſt authors of this ſuperſtition were known in the *Eaſt* by the name of *Zabians*, or *Sabbeans*. *Maimon. Moreh. Nebochim*, *Pocock. Specimen. Hiſtor. Arab. Thom. Hyde*, *Hiſt. Relig. veter. Perſarum*.

The remains of this ancient ſect are ſtill ſubſiſting in the *Eaſt* by the name of *Sabbeans*, which they pretend to have received from *Sabius* the ſon of *Seth*.

Seth. They have ſtill among them a book which they aſcribe to *Seth*, which contains the doctrine of their ſect.

To this ſect of the *Sabbeans* was diametrically oppoſed that of the *Magi*; who held images and idols in abhorrence, and worſhipped God only by fire. They began in *Perſia*, and ſpread to the *Indies*, where they ſtill ſubſiſt. They acknowledge two principles, one of good, the other of evil. See MAGI.

To return to the *Zabians*; as the ſyſtem we have now propoſed concerning their origin and progreſs, is founded neither on matter of fact, nor on accounts of ancient hiſtorians, nor on the credit of any authentic monuments; we think ourſelves obliged to acquaint the reader, that all this is an hypotheſis, probable, indeed, but of ſmall aſſurance.

Zabians, or *Sabbeans*, is not the name of a particular nation, but of a religion known in the *Eaſt*, and of thoſe who profeſs it. It is not very clear in what the religion of the *Zabians* principally conſiſts. The Orientals themſelves are not very conſiſtent on this ſubject. But it is certain, that this religion is one of the three, to which *Mahomet* gave his protection, and a kind of approbation, in his *Koran*. Theſe three religions are, *Judaiſm*, *Chriſtianity*, and *Zabiiſm*; becauſe they either have, or pretended to have, books compoſed by thoſe patriarchs and prophets, who are acknowledged by *Mahomet* and the *Muſſulmen*.

According to *Houſſain Vaez*, in his *Perſian* paraphraſe on the *Koran*, the *Zabians* have ſeveral obſervances derived from *Judaiſm*, *Chriſtianity*, and *Mahometaniſm*. They honour angels with a religious worſhip: they read the Pſalms of *David*: they pray, turning towards the *ſouth*, and ſometimes towards the *north*. Some think they have the ſame principles as the *Sadducees*.

They have alſo a book, ſays M. *d'Herbelot*, *Bibl. Orient*. Art. *Sabi*. which they aſcribe to *Adam*, and which is as their bible; the characters of which are very particular, but the language is almoſt entirely *Chaldean*. They have a great veneration for *John the Baptiſt*, whoſe diſciples they profeſs to be. They uſe a kind of baptiſm, whence ſome travellers give them the name of *Chriſtians of St. John*. Their language is almoſt all *Syrian* or *Chaldee*.

Ben-Schunab, a *Perſian* author, calls the *Zabians Sirians*, or *Syrians*. According to him they are deſcended from the moſt ancient nation of the world, and uſe even to this day, at leaſt in their books, the language of *Adam* and his children; and they have received their religion and their law from *Seth* and *Enoch*; whoſe books they pretend to have, which are full of moral inſtructions, recommending the practice of virtue, and abhorrence of vice. They pray to God ſeven times a day, with intenſe application. They faſt during the whole courſe of a moon, from ſun-riſe to ſun-ſet, without eating or drinking. This faſt always concludes at the ſummer equinox.

They honour the temple of *Mecca*, and have a great reſpect for the pyramids of *Egypt*, for they think that *Sabi*, ſon of *Edon*, or *Enoch*, is buried under the third of them. But their chief pilgrimage is to a place near *Haram*, (the ancient *Charræ*, or *Haran*) in *Meſopotamia*, which ſome think to be the place of *Abraham*'s birth; and it certainly is the place from whence he departed with his family for the land of *Canaan*. Some inſiſt, that the *Zabians* reſpect this place, becauſe of *Sabi* the ſon of *Mari*, who lived in *Abraham*'s time; and from whom they derive their origin, and perhaps their religion, with more probability, than from *Sabi* the ſon of *Enoch*, who lived before the deluge.

Ben-hazem ſays, that the religion of the *Zabians* is not only the firſt, and the moſt ancient, but was the moſt general (if not the only) religion of the world till the time of *Abraham*, from whom the other religions are deſcended. And in their hiſtories the *Arabians* commonly ſay, that the ancient *Perſians*, *Chaldeans*, *Aſſyrians*, *Grecians*, *Egyptians* and *Indians*, were all *Zabians*, before they embraced *Judaiſm*, *Chriſtianity*, or *Mahometaniſm*; and the Oriental *Chriſtians* make no difficulty to affirm, that *Conſtantine the Great* quitted the religion of the *Zabians*, for that of the *Chriſtians*.

Some confound the *Zabians* with the *Magians*, or *Guebres*, or *Gaures*, the worſhippers of fire in *Perſia*; but thoſe who are more correct carefully diſtinguiſh them.

We do not find the name of *Zabians* in Scripture; and the reaſon that we mention them, is, becauſe the Rabbins and commentators often ſpeak of them; pretending that *Moſes* had them in view, in ſeveral of his ceremonial laws, either to contradict, or to rectify the cuſtoms and ceremonies of the *Zabians*. See *Spencer*, *de Legibus Hebræorum Ritualibus*, lib. iii.

[The *Druids* of *Britain* had many principles and practices in common with the *Zabians*; and with the ancient patriarchal religion. The reader of *Britiſh* hiſtory will improve this hint.]

ZABINA, זבינא, ζαβεννα, *that runs now*; from זוב *zub*, *to run or flow*, and נא *na*, *now*: otherwiſe, *that buys*; from the *Chaldee* זבן *zaban*.

ZABINA, one who diſmiſſed his foreign wife after the return from *Babylon*, *Eſra* x. 43.

ZABUD, זבוד, *portion*, or *endowed*; from זבה *zabad*, *a dowry*.

ZABUD, ſon of *Nathan*, a favourite of king *Solomon*, 1 Kings iv. 5.

ZACCAI, זכי, Ζαχαια, *pure*, *clean*; from זכך *zacac*; according to the *Syriac*, *juſt*, or *juſtified*.

ZACCAI, or *Zachai*. His children returned from *Babylon*, to the number of ſeven hundred and ſixty. Ezra ii. 9.

ZACCHEUS, Ζακχαῖος See ZACCAI.

I. ZACCHEUS. *Judas Maccabæus* left *Simon*, *Joſeph* and *Zaccheus*, to beſiege the ſons of *Bean*, in two towers, 2 Macc. x. 19. 1 Macc. v. 4, 5. A. M. 3840, *ante* A. D. 164. But *Simon*'s people being bribed with money, permitted ſome to eſcape. *Judas* put theſe traitors to death. It is not plain that *Joſeph*, *Simon*, or *Zaccheus*, had any ſhare in this treachery.

II. ZACCHEUS, chief of the Publicans; *i. e.* farmer-general of the revenue, Luke xix. 1, 2, 3, &c. A. D. 33, a little before the death of our Saviour. When *Jeſus Chriſt* paſſed through *Jericho*, *Zaccheus* greatly deſired to ſee him, but could not, becauſe of the multitude, and becauſe he was low of ſtature. He therefore ran before, and climbed up into a ſycamore-tree. When *Jeſus* came to that place, he lifted up his eyes, and ſaid to him, *Zaccheus*, *make haſte and come down*, *for to-day I muſt abide at thy houſe*. *Zaccheus* immediately came down, and received him with much joy. Thoſe who ſaw this murmured, and ſaid within themſelves, *he is gone to be a gueſt with a man*, *a ſinner!* In the mean time *Zaccheus* ſaid to *Jeſus*, *Behold*, *Lord*, *the half of my goods I give to the poor*; *and if I have taken any thing from any man by falſe accuſation*, *I reſtore him four-fold*. The *Roman* laws condemned Publicans, when convicted of extortion, to make reſtitution to four times the value.

[Notwithſtanding the general diſrepute of Publicans or tax gatherers, *Zaccheus* could not have acquired all his property by injuſtice; if one eighth part of it would have enabled him to make four-fold reſtitution: indeed he ſeems rather to ſay, that he had not wronged any, by his uſe of the particle IF.]

Jeſus Chriſt anſwered him, *This day is ſalvation come to this houſe*, *foraſmuch as he alſo is a ſon of Abraham*. This is all that Scripture informs us of *Zaccheus* the *Publican*. Some have thought, that he was a *Gentile* before his converſion; but the opinion of commentators is, that he was a *Jew*: for many of this nation exerciſed the employment of a Publican. *Clemens Alexandrinus* ſays, *Stromat.* lib. iv. many did not diſtinguiſh *Zaccheus* from St. *Matthew*, pretending he was advanced to the apoſtleſhip after the death of *Judas*. Others have affirmed, that St. *Peter* ordained him biſhop of *Cæſarea* in *Paleſtine*, *Conſtit. Clem.* lib. vii. cap. 46. *Recognit.* lib. iii. cap. 65, 74. *Ruſin. Præfat. Recognit. Vide & Chryſolog. homil. de Zachæo.* But it is probable they confounded him with another *Zaccheus*, biſhop of this church in the ſecond century. *Prædeſtinat. Serm.* cap. 11, 13.

ZACCHUR, זכור, *that remembers*, or *is remembered*: otherwiſe, *male*; from זכר *zacar*, *male*, or *memory*.

I. ZACCHUR, *Zaccur*, *Zachur*, or *Zechur*, father of *Shammua*, of *Reuben*, Numb. xiii 4.

II. ZACCHUR, ſon of *Hamuel*, and father of *Shimei*, 1 Chron. iv. 26.

III. ZACCHUR, a *Levite*, of the family of *Merari*, 1 Chron. xxiv. 27.

IV. ZACCHUR, a *Levite* and ſinger, ſon of *Aſaph*, 1 Chron. xxv. 2.

V. ZACCHUR, or *Zabbud*, ſon of *Bigvai* or *Imri*; he returned from the captivity of *Babylon*, with his brother *Uſhai*, and ſeventy of their family, [*Zabbud*] *Ezra* viii. 14. *Nehem.* iii. 2.

ZACHARIAH, זכריה, *memory of the Lord*, or *male of the Lord*; from זכר *zacar*, *memory*, or *male*, and יה *jah*, *the Lord*.

I. ZACHARIAH, *Zacharias*, or *Zechariah*; of *Reuben*, prince of one of the families of this tribe, 1 Chron. v. 7.

II. ZACHARIAH, king of *Iſrael*; he ſucceeded his father *Jeroboam* II. A. M. 3220, *ante* A. D. 784. He reigned but ſix months, and did evil in the ſight of the Lord, 2 Kings xiv. 29. *Shallum* the ſon of *Jabeſh* conſpired againſt him, killed him in public, and reigned in his ſtead. Thus was fulfilled what the Lord had foretold to *Jehu*; that his children ſhould ſit on the throne of *Iſrael* to the fourth generation. 2 Kings xv. 8—11.

III. ZACHARIAH, ſon of *Meſhelemiah*, a porter of the tabernacle. He was of the race of *Korah*, 1 *Chron.* ix. 21.

IV. ZACHARIAH, a *Levite* and doctor of the law: one ſent by king *Jehoſhaphat* throughout *Judah* to inſtruct the people, 2 *Chron.* xvii. 7. A. M. 3092, *ante* A. D. 912.

V. ZACHARIAH, ſon of *Jehoiada*, high-prieſt of the *Jews*; probably the *Azariah* of 1 *Chron.* vi. 10, 11. He was put to death by order of *Joaſh*, A. M. 3164, *ante* A. D. 840. Scripture obſerves, 2 Chron. xxiv. 20, 21, 22. *Joaſh the king remembered not the kindneſs which Jehoiada*, *father of Zachariah*, *had done to him*, *but ſlew his ſon: and when he died*, *he ſaid*, *The Lord look on it*, *and require*

require it. The year following God ſent the army of *Syria* againſt *Judah*, which entered *Jeruſalem*, ſlew the princes of the people, and ſent a great booty to *Damaſcus*.

St. *Jerom*, in Matth. xxiii. followed by a great number of commentators, believed that this *Zachariah*, the ſon of *Jehoiada*, was the ſame of whom our Saviour ſpeaks, Matth. xxiii. 34, 35. *I ſend unto you prophets, and wiſe men, and ſcribes; and ſome of them ye ſhall kill and crucify,.. that on you may come all the righteous blood ſhed on the earth, from the blood of righteous Abel, unto the blood of Zacharias, ſon of Barachias, whom ye ſlew between the temple and the altar.* The difference of names of theſe fathers *Jehoiada*, and *Barachiah*, does not move St. *Jerom*, or thoſe who follow him: they obſerve, 1. That in the *Hebrew* Goſpel of St. *Matthew*, uſed by the *Nazarenes*, was read *Jehoiada*, not *Barachiah*. 2. That among the *Hebrews* nothing was more uſual than to have two names. Examples of this are common in Scripture; and it is very eaſy to imagine, that the ſame perſon might be called *Barachiah* and *Jehoiada*.

To this opinion three things are objected: 1. That *Zachariah*, ſon of *Barachiah*, according to the intention of *Jeſus Chriſt*, ſeems to have been the laſt of the prophets, or juſt, ſlain by the *Jews*, as *Abel* was the firſt of the juſt who ſuffered a violent death. 2. That *Zachariah* the ſon of *Jehoiada* was ſtoned in the court of the houſe of God; whereas *Zachariah*, the ſon of *Barachiah*, was killed between the temple and the altar. 3. That though it be true that the *Hebrews* had often two names, it is hardly to be thought that *Jeſus Chriſt* would here omit the name of *Jehoiada*, which was ſo well known, and ſubſtitute that of *Barachiah*, which was not ſo familiar. *Vide* ZACHARIAH, No. XII. We rather incline to believe, that our Saviour points out *Zachariah* the ſon of *Baruch*.

VI. ZACHARIAH, the eleventh of the leſſer prophets. He was ſon of *Barachiah*, and grandſon of *Iddo*. He returned from *Babylon* with *Zerubbabel*, and begun to propheſy in the ſecond year of *Darius*, ſon of *Hyſtaſpes*, A. M. 3484, *ante* A. D. 520, in the eighth month of the holy year, and two months after *Haggai*. Theſe two prophets, with united zeal, encouraged the people to reſume the work of the temple, which had been diſcontinued for ſome years, Ezra v. 1. The time, and place, of birth of *Zachariah* are unknown. Some think him to have been born at *Babylon*, during the captivity: others think, at *Jeruſalem*, before *Judah* and *Benjamin* were carried away. Some maintain that he was a prieſt; others, that he was no prieſt. Many ſay he was the ſon of *Iddo*; others, with much more reaſon, that he was ſon of *Barachiah*, and grandſon of *Iddo*, Zech. i. 1.

He has been confounded with a *Zachariah* ſon of *Barachiah*, cotemporary with *Iſaiah* viii. 2. and, with *Zachariah* the father of *John the Baptiſt*; which opinion is plainly incongruous. He has been thought to be the *Zachariah*, ſon of *Barachiah*, whom our Saviour mentions, as killed between the temple and the altar; though no ſuch thing is any where ſaid of this prophet. At the foot of mount *Olivet*, they ſhew a tomb which they pretend belongs to the prophet *Zachariah*. *Dorotheus* maintains, that he was buried in a place called *Bethariah*, an hundred and fifty furlongs from *Jeruſalem*.

St. *Epiphanius* aſcribes to him ſome prophecies compoſed while he was at *Babylon*: which foretold the birth of *Jeſus*, or *Joſhua*, the ſon of *Joſedech*, and of *Zerubbabel*, ſon of *Salathiel*, or *Shealthiel*; and he declared to *Cyrus* the victory he ſhould obtain over *Crœſus* and *Aſtyages*, and that this prince ſhould ſet up at *Jeruſalem* the public exerciſe of religion. But we make ſmall account of ſuch particulars, which are not in Scripture.

Zachariah begins his prophecy with an exhortation to the people, to be converted to the Lord, and not to imitate the ſtubbornneſs of their fathers.

In the fourth year of *Darius*, A. M. 3486, *ante* A. D. 518, on the fourth day of the ninth month, the prophet was conſulted by *Sherezer*, *Regem-melech*, and others, whether they ought to continue to faſt on the fifth month, as they had hitherto done, ſince the ruin of the temple? He anſwered, that theſe faſts were of their own invention; that what God chiefly required of them, was piety and juſtice; and that, finally, their days of faſting ſhould be ſoon changed into days of joy and thankſgiving.

He foretels, in a very expreſs manner, the coming of *Jeſus Chriſt*, a Saviour, poor, and ſitting on an aſs, and a colt the ſoal of an aſs. In the eleventh chapter he ſpeaks of the war of the *Romans* againſt the *Jews*, of the breach of the covenant between God and his people; of thirty pieces of ſilver given for a recompence to the ſhepherd; of three ſhepherds put to death in one month, &c.

Zachary is the longeſt and the moſt obſcure of all the twelve minor prophets, ſays *Jerom*, *Præfat.* in lib. i. Zach. His ſtyle is interrupted and without connection. His prophecies concerning the *Meſſiah* are more particular and expreſs than thoſe of the other prophets. Some modern critics,

tics, as *Mede*, lib. iv. *Epiſt.* 31, and *Hammond*, in *Matth.* have been of opinion, that chap. ix. x. xi. of this prophet were written by *Jeremiah*; becauſe in *Matthew* xxvii. 9, 10. under the name of *Jeremiah* we find quoted *Zach.* xi. 12. and as the aforeſaid chapters make but one continued diſcourſe, they concluded from hence, that all three belonged to *Jeremiah*. But it is much more natural to ſuppoſe, that the name of *Jeremiah*, by ſome unlucky miſtake, has ſlipped into the text of St. *Matthew*.

The prophet *Zachariah* foretold in a very punctual manner the ſiege of *Babylon* by *Darius*, ſon of *Hyſtaſpes*. This prince laid ſiege to that rebellious city at the beginning of the fifth year of his reign, and reduced it at the end of twenty months. *Zachariah*, a little before the time of her fall, writes thus to the *Jews*, that were ſtill in *Babylon*; *Ho, ho, come forth, and flee from the land of the north, ſaith the Lord; for I have ſpread you abroad as the four winds of the heaven, ſaith the Lord. Deliver thyſelf, O Sion, that dwelleſt with the daughter of Babylon. For thus ſaith the Lord of hoſts, after the glory hath he ſent me unto the nations which ſpoiled you, for he that toucheth you, toucheth the apple of his eye. For, behold, I will ſhake mine hand upon them, and they ſhall be ſpoil to their ſervants; and ye ſhall know that the Lord of hoſts hath ſent me*, Zech. ii. 6, 7, 9. There is great probability that the *Jews* obeyed theſe admonitions, and retired from *Babylon* into their own country, or, at leaſt, withdrew into a place of ſecurity. *Vide* BABYLON.

The *Mahometans* do not diſtinguiſh between the prophet *Zachary*, and *Zachary* the father of *John the Baptiſt*, *D'Herbelot*, *Bibl. Orient.* p. 922. Some of them make him to be deſcended from *David*; others from *Levi*.

VII. ZACHARIAH, ſon of *Barachiah*, or *Jeberechiah*, mentioned *Iſaiah* viii. 2. According to St. *Jerom*, *in loc.* this is the prophet mentioned 2 Chron. xxvi. 5. under the reign of *Hezekiah*, or rather under the reign of *Azariah* or *Uzziah*. *And he ſought God in the days of Zachariah, who had underſtanding in the viſions of God.* This *Zachariah* might live to the reign of *Ahaz*, A. M. 3262, when the Lord ſaid to *Iſaiah*, *Take thee a great roll, and write in it ... And I took unto me faithful witneſſes to record, Uriah the prieſt, and Zachariah, the ſon of Jeberechiah.* Theſe two perſons might give teſtimony, that at ſuch a time he had foretold that he ſhould have a ſon, and that before this ſon ſhould be able to call his father or mother, *Reſin* and *Pekah*, the two enemies of *Judah*, ſhould be utterly deſtroyed. *Vide* ALMAH.

VIII. ZACHARIAH, father of *Abi*, or *Abijah*, mother of king *Hezekiah*, 2 *Kings* xviii. 2. 2 *Chron.* xxix. 1.

IX. ZACHARIAH, a *Levite*, of the race of *Aſaph*, 2 Chron. xxix. 13.

X. ZACHARIAH, the father of *Joſeph*, under the *Maccabees*, 1 Macc. v. 18, 56.

XI. ZACHARIAH, a prieſt of the family of *Abia*, father of *John the Baptiſt*, and huſband to *Elizabeth*, Luke i. 5, 12, &c. This is what we are told in the goſpel: *Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameleſs. And they had no child, becauſe that Elizabeth was barren, and they both were now well ſtricken in years.* But A. M. 3999, about fifteen months before the birth of *Jeſus Chriſt*, as *Zachariah* was waiting his week, and performing the functions of prieſt in the temple, *according to the cuſtom of the prieſt's office, his lot was to burn incenſe when he went into the temple of the Lord*, on the altar of gold in the holy place. *And there appeared unto him an angel of the Lord, ſtanding on the right ſide of the altar of incenſe. And when Zacharias ſaw him, he was troubled, and fear fell upon him. But the angel ſaid unto him, Fear not, Zacharias, for thy prayer is heard, and thy wife Elizabeth ſhall bear thee a ſon, and thou ſhalt call his name John. And Zacharias ſaid unto the angel; whereby ſhall I know this? for I am an old man, and my wife well ſtricken in years. And the angel anſwering, ſaid unto him, I am Gabriel that ſtand in the preſence of God, and am ſent to ſpeak unto thee, and to ſhew thee theſe glad tidings. And behold, thou ſhalt be dumb, and not able to ſpeak, until the day that theſe things ſhall be performed, becauſe thou believedſt not my words, which yet ſhall be fulfilled in their ſeaſon.*

The people were waiting till *Zachariah* came forth out of the holy place; and they were ſurprized at his long delay. But when he came out he was not able to ſpeak; by his making ſigns to them, they found that he had ſeen a viſion, and was become dumb. When the days of his miniſtry were compleated, *i. e.* at the end of about a week, he returned to his own houſe: and his wife *Elizabeth* conceived a ſon, of whom ſhe was happily delivered in its due time. Her neighbours and kinsfolks aſſembled to congratulate her on this occaſion; and on the eighth day they circumciſed the child, calling his name *Zachariah*, after the name of his father: but *Elizabeth* then interpoſed, and ſaid, No; his name is *John*. They then deſired a token from his father, how he would have him named; he, making ſigns for a tablet, wrote on it, his name is *John*, which was a cauſe of admiration to all preſent.

At this inſtant his mouth was opened, his tongue was looſed, and he ſpake, praiſing God. And *Zachariah*, being filled with the Holy Ghoſt, propheſied, by a canticle, which St. *Luke* has preſerved, chap. ii.

St. *Ambroſe*, lib. i. *in Luc. Ita Beda, Theophyl. Strab. Brug. in Luc.* St. *Auſtin, in Joan. Homil.* 49. St. *Chryſoſtom*, and ſeveral others, have thought that *Zachariah* was high prieſt, on a falſe ſuppoſition, that the offering of incenſe was reſerved to the high-prieſt: but it appears from St. *Luke* himſelf, that he was an ordinary prieſt, of the family, or courſe, of *Abia*; and it is certain beſides, that the ordinary prieſts went every day into the *ſanctum*. The *Protevangelium* of St. *James*, and the ſpurious Goſpel of the Nativity of the Virgin affirm, or at leaſt ſuppoſe, that *Zachariah*, the father of *John the Baptiſt*, was high-prieſt: but the authority of ſuch pieces is very inconſiderable.

The ſame *Protevangelium* of St. *James* inſinuates, that when *Herod* cauſed the young *John Baptiſt* to be ſearched for, in order to put him to death with the other children of *Bethlehem*, and not being able to find him, becauſe his mother *Elizabeth* had ſent him into the wilderneſs; the king ſent to *Zachary*, who was then attending on his miniſtry at the altar, to enquire of him where his ſon was. *Zachariah* ſent word, that he knew nothing of him. *Herod* ſent the ſoldiers back, with orders to kill him, if he would not diſcover where his ſon was. *Zachariah* ſtill proteſted to them with an oath, that he knew nothing of him, whereupon they killed him between the porch and the altar, in the incloſure that ſurrounded the altar of burnt-ſacrifices. Neither the prieſts, nor the other *Iſraelites*, knew when he was killed; and one of the prieſts finding he ſtayed too long, entered into the temple, found him dead, and his blood congealed on the ground. At the ſame time he heard a voice, ſaying, *Zachariah* has been put to death, and his blood ſhall not be wiped out till his revenger comes.

It was doubtleſs on this foundation, that many of the ancients thought, *Zachariah*, the father of *John the Baptiſt*, to be that *Zachariah*, ſon of *Barachiah*, whoſe blood was ſhed between the temple and the altar. *Origen. in Matth.* xxvi. *Petr. Alex.* cap. xiii. *Baſil.* lib. i. *Homil.* 25. *Nyſſen*, tom. iii. *Homil. de Natal. Chriſt. Epiphan. de vita & morte Prophet. Theophylact*, &c. *Tertullian, Scorpiac*, cap. 8. ſpeaks of the blood of *Zachariah*, the marks of which were ſtill viſible on the pavement of the temple. Theſe marks were pretended to be yet viſible alſo in the time of St. *Jerom*, who gave but little credit to them, as plainly appears by his commentary on St. *Matthew*, xxiii. 35. *Vide, ſi placet, & Athanaſ.* tom. ii. p. 697.

The *Greeks* honour *Zachariah September* 5, as a prieſt, a prophet, and a martyr. *Uſuard, Ado*, and other *Latins*, honour him as a prophet on *November* 5. The *Roman* martyrology joins *Elizabeth* with him.

XII. ZACHARIAH, ſon of *Baruch*, was a great enemy to all injuſtice and evil, and the greateſt aſſertor of the liberty of his country. *Joſeph. de Bello*, lib. iv. cap. 19. *in Græco, ſeu* lib. v. cap. 1. *in Lat.* The zealots, though reſolved to deſtroy him, as a great oppoſer of their deſigns, and very rich and powerful, yet would obſerve ſome ſort of formality in his condemnation: they convened ſeventy judges of the moſt conſiderable people, to compoſe a kind of tribunal, or ſanhedrim, where they made *Zachariah* the ſon of *Baruch* appear before them, and accuſed him of a deſign to deliver up the city to the *Romans*. But of this conſpiracy they could produce neither proofs, nor tokens.

Zachariah ſeeing his accuſers reſolved on his deſtruction, and that he could by no means eſcape; inſtead of being diſcouraged by the danger, he was more than ordinarily animated. And having briefly confuted the accuſations of his enemies, he began to lay open their iniquity, and to ſhew their proceedings to diſturb the public tranquillity. At this, the zealots were incenſed with rage, and could hardly contain themſelves. but thinking it beſt to hold out to the end, that they might give his trial ſome appearance of juſtice, they ſuffered the ſeventy judges to pronounce their ſentence. This they did by unanimouſly acquitting *Zachariah*.

The zealots cried out with rage and fury, and two of thoſe wretches flying on *Zachariah*, killed him in the midſt of the temple, inſulting his dead body with theſe words, "Receive now this abſolution that we give thee, which is much more ſafe than the other." Then they threw his body into the valley below the temple. This happened A.D. 67, three years before the taking of *Jeruſalem*.

Many learned commentators, as *Grotius, Hammond, Louis de Dieu, Conſtantine l'Emper. Janſen on St. Matthew*, have thought, that this was the *Zachariah*, ſon of *Barachiah*, mentioned by *Jeſus Chriſt*, Matth. xxiii. 35. They ſay, that *Chriſt* ſpoke in the manner of the prophets; uſing the time paſt inſtead of the future.

It is objected againſt this opinion, firſt, that our Saviour denounces to the *Jews*, that they ſhall bear

bear the puniſhment of the death of theſe juſt men. But God does not puniſh a crime before it is committed. The *Jews* to whom he ſpake not knowing this *Zacharias*, and being ignorant of his death, which was yet future, it would be impertinent to menace them on that account. Secondly, *Zachariah* the ſon of *Baruch*, killed by the zealots, was a *Jew*, and according to all appearances, an unbelieving *Jew*. *Joſephus* ſays not one word that inſinuates he had embraced *Chriſtianity*. The old eccleſiaſtical writers did not own him as ſuch. The zealots that ſlew him had no regard to his religion, but to his great riches. They were afraid that by his great intereſt he might drive them away, and therefore accuſed him of keeping correſpondence with the *Romans*. If *Zacharias* had been a *Chriſtian*, it is not probable that he would have been in the city A. D. 67.

Theſe reaſons, however, are thus replied to. It is allowed, that men cannot ordinarily be threatened for crimes not yet committed; but it is no rare thing to obſerve in the prophets, the deſtruction of a city, the calamity of a people, the death of a prince foretold, as if their crimes were already come to their full meaſure, although their puniſhment be ſtill at a diſtance. It is true indeed, that neither *Joſephus*, nor any other ancient writer has ſaid, that *Zachariah* was a *Chriſtian*; neither have they ſaid the contrary. *Joſephus* ſpeaks of St. *James the Minor* ſlain by *Amanus* as a *Jew*. At that time *Chriſtians* were looked on as a ſect of *Jews*. And though the *Chriſtians* of *Jeruſalem* might have begun to withdraw themſelves to *Pella*, about A. D. 66, four years before the ſiege; yet it was time enough to do it in the year 67, two years before the city was inveſted.

In the valley of *Jehoſhaphat*, over-againſt *Jeruſalem*, is to be ſeen a monument, ſaid to be the tomb of *Zachariah*. It is cut in a rock; has four pillars on each ſide, which bear upon their capitals a roof riſing to a point, and which makes a kind of pyramid. This monument is ſquare, and is fourſcore feet in circumference. There is a little window behind, through which there are ſeen within only a few ſtones one upon another. *Vide* margin to the MAP of JERUSALEM.

[Though CALMET ſeems to acquieſce in referring *prophetically* to this *Zachariah*, yet I think it worth while to obſerve that righteous *Abel* is the firſt martyr to truth and piety recorded in the Old Teſtament, Gen. iv. 8. and that *Zachariah* is the laſt perſon mentioned as ſlain on account of his reproving the wickedneſs of his times, 2 Chr. xxiv. 20, 21. Is not this reference then equal to—all the righteous men mentioned in Scripture — all whom your ancient hiſtory records—from the firſt to the laſt of them ?]

ZACHER, זכר, ζεχρὶ, *Vulgate*, *Zachar*, *memory*, or *evil*.

ZADOK, צדוק, *juſt*, or *juſtified*.

I. ZADOK, or *Sadoc*, ſon of *Ahitub*, high-prieſt of the *Jews*, of the race of *Eleazar*. From the time of *Eli* the high-prieſthood had been in the family of *Ithamar*; but was reſtored to the family of *Eleazar*, in the time of *Saul*, in the perſon of *Zadok*, who was put in the place of *Ahimelech*, ſlain by *Saul*, A. M. 2944, *ante* A. D. 1056. 1 Sam. xxii. 17, 18. While *Zadok* performed the functions of the prieſthood with *Saul*, *Ahimelech* performed it with *David*; ſo that till the reign of *Solomon* there were two high-prieſts in *Iſrael*; *Zadok* of the race of *Eleazar*, and *Ahimelech* of the race of *Ithamar*. 2 Sam. viii. 17.

When *David* was forced to quit *Jeruſalem* on account of the rebellion of his ſon *Abſalom*, *Zadok* and *Abiathar* would have accompanied him with the ark of the Lord. 2 Sam. xv. 24. But *David* would not permit them. To *Zadok*, he ſaid, O ſeer, return into the city with *Ahimaaſh* your ſon, and let *Abiathar* and his ſon *Jonathan* return alſo. I will conceal myſelf in the country, till you ſend me news of what paſſes. *Zadok* and *Abiathar* returned therefore to *Jeruſalem*; but their two ſons *Ahimaaſh* and *Jonathan* hid themſelves near the fountain of *Rogel*; and when *Huſhai* the friend of *David* had defeated the counſel of *Achitophel*, they communicated this to *David*.

After the defeat of *Abſalom*, *David* ſent word to *Zadok* and *Abiathar*, to perſuade the elders of *Judah* to ſhew their zeal for the king, by making haſte to come and invite his return into his metropolis. 2 Sam. xix. 11, 12.

The high-prieſt *Zadok* did not engage in the party of *Adonijah*, who aſpired at the kingdom to the excluſion of *Solomon*; 1 Kings i. 5—10, &c. and *David* ſent *Zadok* with *Nathan*, and the chief officers of his court, to give the royal unction to *Solomon*, and to proclaim him king inſtead of his father.

After the death of *David*, *Solomon* excluded *Abiathar* from the high-prieſthood, becauſe he had eſpouſed the party of *Adonijah*, and made *Zadok* high-prieſt alone. 1 Kings ii. 35. It is not very well known when he died; but his ſucceſſor was his ſon *Ahimaaſh*, who enjoyed the high-prieſthood under *Rehoboam*.

II. ZADOK, ſon of *Ahitub*, and father of *Shallum*, high-

high-prieſt of the *Jews:* under the reign of *Jotham*, king of *Judah*.

ZAHAM, זהם, ζαὰμ, *crime, filthineſs, impurity*; from זהם *ziem, naught, impure.*

ZAHAM, or *Zoom*, ſon of *Rehoboam*, and of *Abihail*, the daughter of *Eliab*, 2 Chron. xi. 19.

ZAIR, צעירה, σιὼρ, *little*; from צער *tſahar*. See *Zoar*. Otherwiſe, *afflicted, in tribulation.*

ZAIR, or *Seira*. The ſame as the country, or mountain, of *Seir*, inhabited by the *Idumeans*, 2 Kings viii. 21. *So Joram went over to Zair, and ſmote the Edomites*, צעירה *Zeira*, inſtead of שעיר *Zeir*, according to the rules of the *Hebrew* language, inſinuates a motion towards *Zeir*, or *Zair*. The *Hebrew* reads *Zeira*; but we think it to be a fault, and that it ſhould be read *Seira*. [*q*. a local pronunciation?]

ZALAPH, צלף, *ſhadow*, or *tingling of the ear*, or *ſmiling*; from צלל *tzalal, ſhadow*, &c. and the *Chaldee* צלף *tzalaph, to break.*

ZALMON, צלמון, *his ſhade, his obſcurity, his image*; from צלם *tſalum, ſhade, image*, &c. and the pronoun ן, *an, his.*

ZALMON, *Salmon*, or *Selmon*, a mountain near *Shechem*, Judg. ix. 48. The ſnow of *Zalmon* is mentioned Pſalm lxviii. 14.

ZALMONAH, לצלמנה, *the ſhade*, or *ſound of the number*; from צלל *tſalal, ſhade*, &c. and מנה *manah, number:* otherwiſe, *your image, or picture*; from צלם *tſelem, image, picture*, and the pronoun נה, *yours*, or *ours.*

ZALMONAH, or *Salmona*, or *Selmona*, an encampment of *Iſrael* in the deſart. Numb. xxxiii. 41. Some think that here *Moſes* ſet up the brazen ſerpent. See PUNON.

ZALMUNNA, צלמנע, *ſhadow, image*, or *idol forbidden*; from עלם *tſelem, ſhade, and* מנע *manah, to forbid*, or נוע *nuah, to be ſhaken:* otherwiſe, *noiſe of trouble*; from צלל *tſalal, noiſe*, and *manah, trouble.*

ZALMUNNA, or *Salmana*, prince of the *Midianites*, Judg. viii. 5. defeated by *Gideon*, A. M. 2759, *ante* A. D. 1245.

ZAMZUMMIM, זמזמים, *project of crimes*, or *enormous crimes*; from זמם *zamam.*

ZAMZUMMIM, *Zomzomim*, or *Zumin*; ancient giants who dwelt beyond *Jordan*, in the country afterwards inhabited by the *Ammonites*, Deut. ii. 20.

ZANOAH, זנוח, ζανῶ, *forgetfulneſs*, or *deſertion*; from זנח *zanach*: otherwiſe, *this reſt, this conſolation*; from the pronoun זה *ze, this* or *that*, and נוח *nuach, reſt, or* נחם *nacham, conſolation.*

ZANOAH, or *Zanoe*, ſon of *Jekuthiel*. 1 Chron. iv. 18. But I rather think that *Zanoah* was a city, built or inhabited, by *Jekuthiel* and his poſterity.

ZAPHNATH-PAANEAH, or *Pſeuthopaneck*. LXX. Gen. xli. 45. Ψευθοφανεχ. *Joſeph. Antiq.* lib. ii. cap. 3. Ψονθομφαννηχον. Thus the *Septuagint*, and after them *Joſephus*, expreſs the name that *Pharoah* gave *Joſeph*. *Moſes* ſays, he called him צפנת פענח *Zaphath-paaneah*, which St. *Jerom* tranſlated by *Salvatorem mundi*; but the greater part of interpreters by *one that diſcovers hidden things.*

ZAPHON, צפון, *that is hidden*, or *that obſerves*; from שוף *ſhuph*: otherwiſe, *the north*; from צפון *tſaphon.*

ZAPHON, *Saphon*, or *Sophan*; a city of *Gad*, Joſh. xiii. 27.

ZARAH, צרעה, *leproſy*, or *ſcab*; from צרע *tſarah*. A city, Joſhua xix. 41.

ZARAH, ſon of *Judah* and *Tamar*. When his mother was delivering of him, and his brother, *Zarah* preſented his hand, and the midwife tied a red ribbon about it, ſaying, this will be the firſt-born. But this child with-drawing his hand, his brother was born firſt, and was called *Pharez*. Gen. xxxviii. 28, 29. *Zarah* had five ſons, *Ethan, Zimri, Heman, Calcol*, and *Dara.*

ZARA, a city of *Moab*. *Joſephus* ſays, *Antiq.* lib. xiii. cap. 23. that *Alexander Jannæus* took this city.

ZARAITE, זרחי, *my eaſt, my brightneſs*. 1 Chron. xxvii. 11.

ZARED, זרד, *ſtrange deſcent*, or *power*; from רדד *radad, to deſcend, to put under*, or רדה *radah, power*, and זר *zar, ſtrange.*

ZARED, or *Zered*, a brook beyond *Jordan*, on the frontier of *Moab*. It falls into the *Dead* Sea. Numb. xxi. 12. Deut. ii. 13, 14.

ZAREPHATH, or *Sarepta*, צרפתה, *ambuſh of the mouth*; from צרר *tzarar, to lie in ambuſh*, and פת *path, mouth, mouthful:* otherwiſe, *crucible*, in which metals are melted; from צרף *tzaraph, to melt, to purify.*

ZAREPHATH, or *Sarepta*, a city of the *Sidonians*, between *Tyre* and *Sidon*, in *Phœnicia*, on the coaſt of the Mediterranean Sea. *Pliny* and *Stephanus* call it *Sarapta*; the *Arabians*, *Tzarphaud*; *Joſephus*, and the *Greeks*, *Sarephta*, or *Saraphta*; the *Jews*, *Zarphat*. The *Arabian* geographer *Scherif-ibn-Edris* places it twenty miles from *Tyre*, and ten from *Sidon*. *Sidon* is to the north, and *Tyre* to the ſouth. It was remarkable for being the reſidence of the prophet *Elijah*, with a poor woman here, during a famine in the land of *Iſrael*. 1 Kings xvii. 9, 10. In the time of St. *Jerom*, and a good while after, they uſed to ſhew the place where the prophet dwelt, which was a little tower. Afterwards they built a church in the ſame place, in the

midſt of the city. The wine of *Sarepta* was not unknown to the ancients; *vide* WINE:

- - - - - - - - - Et dulcia Bacchi
Munera, quæ Sarepta ferax, quæ Gaza creârat.
CORIPP. lib. iii.

- - - - - - - - - Sarepta
Lucida perſpicuis certantia vina lapillis.
FORTUNAT. de vita S. Martini.

At this time *Sarepta* is only a ſmall village, ſtanding on a hill, about fifteen hundred paces from the ſea. Some have thought, that the name *Zarephath*, or *Sarepta*, came from the *metals*, or *glaſs*, that were melted in this place; for *Zaraph* in *Hebrew* ſignifies to melt metals, or ſuch other ſubſtances. It was from the city of *Sarepta*, that *Jupiter*, in the ſhape of a bull, ran away with *Europa*.

ZARESH-SHAHAR, צרת־השחר, σὰρθ καισιορ, *poſition*, or *plan of the morning*: from צורה *tſurah*, *to put*, and שחר *ſhachar*, *the morning*: otherwiſe, *link of ambuſhes*, or *figure of blackneſs*; from צרר *tſarar*, *to join or lay ambuſhes*, or from צור *tzur*, *to figure*, and שחר *ſhachar*, *blackneſs*; or from יצר *jatzar*, *to form*, and שחר *ſhachar*, *the morning*: that is, *the formation of the morning*.

ZARESH-SHAHAR, or *Sarat-aſar*, a city of *Reuben*, beyond *Jordan*, Joſh. xiii. 19.

ZATTHU, זתוא, σαθθοία, ζαθαὰ, *olive*, or *olive-tree*; from זית *zith*.

ZATTHU, or *Zethu*: one who renewed and ſigned the covenant with the Lord, after the return from *Babylon*, Nehem. x. 14.

ZATTU, from the ſame root as ZATTHU.

ZATTU, or *Zethua*, returned from *Babylon* with nine hundred and forty perſons of his family. He is very probably the ſame as *Zatthu*, in the foregoing article. Ezra ii. 8.

ZAZA, זזא, *beaſt*; from זז *ziz*; or *univerſal*, or *that gliſters*; according to the *Syriac*, *that draws back*.

ZAZA, or *Ziza*, ſon of *Jonathan*, of the race of *Jerahmeel*, ſon of *Hezron*, of *Judah*. 1 Chron. ii. 33.

ZEAL, in *Latin*, *zelus*; in *Hebrew*, קנא *kanah*. It is taken,

1. For the eagerneſs with which we purſue any thing. *I have been very jealous* (or zealous) *for the Lord God of hoſts*; 1 Kings xix. 10, 14. I burn with zeal for his honour. *Phinehas was zealous for his God, and made an atonement for the children of Iſrael.* Numb. xxv. 13. *Judith* ſays, that *Simeon* and his brethren were filled with the zeal of the Lord, to revenge the injury that had been done to their ſiſter. Judith ix. 4.

2. *Zeal* is put for anger, 2 Kings xix. 31. *The zeal of the Lord of hoſts ſhall do this; i. e.* his anger: Pſalm lxxix. 5. *How long, Lord, wilt thou be angry? for ever? ſhall thy jealouſy*, or zeal, *burn like fire? The whole land ſhall be devoured by the fire of his jealouſy*, or zeal. Zeph. i. 18 iii. 8.

3. *Zeal* is alſo put for jealouſy, Prov. vi. 34. *Jealouſy*, or zeal, *is the rage of a man, therefore he will not ſpare in the day of vengeance.* The jealouſy of an huſband in fury will not forgive. Zech. i. 14. viii. 2. *Thus ſaith the Lord of hoſts, I was jealous for Zion with great jealouſy, and I was jealous for her with great fury.*

4. *Zeal* is put for envy, Pſalm xxxvii. 1. *Fret not thyſelf becauſe of evil doers, neither be thou* (zealous or) *envious againſt the workers of iniquity*: envy not their appearance of happineſs. 1 Cor. iii. 3. *For whereas there is among you envying* (Vulg. *zelus*) *and ſtrife, are ye not carnal, and walk as men?* See alſo *James* iii. 16. *Bitter envying and ſtrife*, James iii. 14. (*Zelus amarus*, Vulg.) is oppoſed to the zeal of charity, which, as the apoſtle ſays, 1 Cor. xiii. 4, 5. *ſuffereth long, is kind, and envieth not.* But blind and falſe zeal, and zeal of bitterneſs, is full of contention and animoſity.

ZEAL, *or the* JUDGMENT *of* ZEAL. Among the *Hebrews* this name was given to the action of an *Iſraelite*, who being tranſported with zeal, without awaiting the ſentence of the judges, and without obſerving the common forms of juſtice, put to death ſome *Jew*, whom he detected in the open and ſcandalous violation of ſome important point of the law; or, in uttering blaſphemy againſt the name of God, or, againſt his temple, or his people. In ſuch caſes it was allowed to any *Iſraelite* to purſue him, and to put him to death. In like manner, if the prieſts in the temple ſhould ſee any of their brethren performing his functions in a ſtate of uncleanneſs, they were authorized by cuſtom to drag him out of the holy place, out of the court, and to knock him on the head with clubs. *Miſhna, tit. Sanhedr.* cap. 9. *Gemar. Babylon.* & *Jeroſol. ibidem.* But, that this liberty might not be abuſed, it was neceſſary that the crime ſhould be committed in the preſence of ten *Iſraelites* at leaſt; and that he who committed it muſt perſevere in it, and not withdraw when warned of it, and remonſtrated with for it. For if he deſiſted from his crime, they were not allowed to kill him, till he had been condemned judicially.

They founded this right on a tradition which they pretended to have received from *Moſes*, and on the

the example of *Phinehas*, who, tranſported by an holy zeal, pierced, at one blow, *Zimri*, and *Cozbi*. Numb. xxv. 7, 8. Animated by this, *Matthias*, the father of the *Maccabees*, ſlew *Apelles*, whom the king of *Syria* had ſent to *Modin*, to compel the *Jews* to ſacrifice. 1 Macc. ii. 24. By the ſame cuſtom, the *Jews* of *Egypt* took vengeance upon three hundred of their brethren, who had apoſtatized; 3 Macc. cap. *ult.* Laſtly, we may ſay, that through the ſame zeal our Saviour drove out of the temple the money-changers, the bankers, and thoſe who ſold doves and other animals. Matth. xxi. 12. John ii. 14, 15. The Evangeliſt obſerves, that on this occaſion the apoſtles called to mind thoſe words of Pſalm lxix. 9. *The zeal of thine houſe hath eaten me up.* See *Grotius*, *De Jure Belli & Pacis*, lib. ii. cap. 20. ſect. 1. *Selden. De Jure Nat. & Gent.* lib. iv. cap. 4, 5.

The idol of zeal, Ezek. viii. 3, 5. סמל הקנאה המקנה was *Adonis*, called *the idol of jealouſy*, becauſe he was beloved by *Venus*; and therefore *Mars*, provoked with jealouſy, ſent a wild boar againſt him, which killed him. In purſuing the diſcourſe of *Ezekiel*, we ſee that the ſame idol which at the fifth verſe is called the idol of jealouſy, is called *Thammuz* at the fourteenth verſe. *Vide* TAMMUZ. St. *Jerom*, who is followed by ſeveral commentators, thinks that the idol of jealouſy is *Baal*, which was ſet up in the temple by king *Manaſſeh*, but was taken away by *Joſiah*. Others think, that under the name *image of jealouſy*, i. e. *that excites to jealouſy*, the prophet meant all ſorts of idols, which provoke the anger of God, againſt their worſhippers.

The ear of zeal hears all things: auris zeli audit omnia. God is, as it were, a jealous huſband, who hearkens to every thing, even to the prophane diſcourſes of the wicked.

Nolite zelare mortem in errore vitæ veſtræ: forbear to ſeek death with ſo much eagerneſs; ſhew not ſo much zeal for your own deſtruction. Otherwiſe, accuſe not death; charge not your misfortune upon it. The verb *zelare*, is ſometimes put for taking vengeance. *Phinehas* was tranſported with zeal againſt the offenders, he took up weapons to put them to death. Numb. xxv. 11. *Saul* put the *Gibeonites* to death with an unſeaſonable zeal, to revenge the trick they had put upon *Iſrael*: *Valuit Saul percutere eos zelo, quaſi pro filiis Iſrael & Juda.* 2 Sam. xxi. 2. The book of *Wiſdom*, v. 18. repreſents the Lord as arming himſelf with zeal againſt his enemies; *i. e.* as going to take vengeance on their maliciouſneſs. *Iſaiah*, xi. 13. ſays, that *Ephraim* ſhall no longer make war againſt *Judah*, and that theſe two kingdoms ſhall live together in peace: *Auferetur zelus Ephraim, & hoſtes Juda peribunt*; *Ephraim non æmulabitur Judam, & Juda non pugnabit contra Ephraim.* Where we ſee that *zelari* and *æmulari* are put as ſynonymous terms with *hoſtis* and *pugnare*. *Ezekiel* ſays, xxxix. 25. that the Lord ſhall revenge the affront done to his name: *aſſumant zelum pro nomine ſancto meo.*

In *Deuteronomy* xxxii. 21. God ſays, that the ungrateful and faithleſs *Iſraelites* would move him to jealouſy, or zeal, by worſhipping gods that are no gods; and I, ſays the Lord, will provoke their zeal and jealouſy, by loving another (people) which is no people. I will vex them, by ſubſtituting in their ſtead a fooliſh nation; as a huſband, moved with jealouſy againſt an unfaithful ſpouſe, who has abandoned herſelf to unworthy lovers, in contempt of himſelf who is infinitely more deſerving affection. He threatens to divorce her, to reject her, and to take into her place another people, which does not deſerve the name of a people, to excite in her, by this compariſon, a ſpirit of zeal and jealouſy, of vexation and anguiſh. This was accompliſhed in the reprobation of the people of the *Jews*, and the call of the *Gentiles* to the *Chriſtian* religion. 1 Peter ii. 9.

ZEALOTS. *Vide* ZELOTS.

ZEBADIAH, זבדיה, *portion of the Lord*, or *the Lord is my portion*; from זבד *zabad*, *a portion*, and יה *jah*, *the Lord*.

I. ZEBADIAH, *Zabadia*, or *Zebedia*, ſon of *Beriah*, 1 Chron. viii. 15.

II. ZEBADIAH, ſon of *Elpaal*, 1 Chr. viii. 16, 17.

III. ZEBADIAH, ſon of *Jehoram*, of the city of *Gedor*: one who adhered to *David*, while perſecuted by *Saul*, 1 Chron. xii. 7.

IV. ZEBADIAH, a *Levite*, ſon of *Meſhelemiah*, a porter of the temple, 1 Chron. xxvi. 2.

V. ZEBADIAH, ſon of *Michael*; he returned from the captivity of *Babylon* with fourſcore men. Ezra viii. 8.

ZEBAH, זבח, *victim*, *ſacrifice*, *immolation*; from זבח *zabach*.

ZEBAH, a prince of the *Midianites*, whom *Gideon* himſelf ſlew. See the hiſtory, Judg. viii. 5, 21. Pſalm lxxxiii. 11. A. M. 2753, *ante* A. D. 1251.

ZEBAIM, הצביים, *Vulg. Sabaim*, *kid*, *antelope*, or *beauties*; from צבי *zabi*: otherwiſe, *armies*: from צבא *zaba*. Nehem. vii. 59.

ZEBEDEE, זבדי, ζεχρεὶ, ζεβεδαῖος, *abundant portion*, or *flux*; from זבד *zabad*, *portion*, or *endowed*, or זוב *zub*, *flux*, and די *dai*, *abundant*, *ſufficient*.

I. ZEBEDEE, ſon of *Aſaph*, and father of *Micah*. He was an excellent muſician of the temple, Nehem. xi. 17. [*Zabdi*, Eng. Tr.]

II. ZEBEDEE, father of the apoſtles *James*, and *John* the Evangeliſt. We know nothing that can be relied on, concerning the perſon, or actions, of *Zebedee;* but only that he was a fiſherman by profeſſion, that his wife was called *Salome*, and that his two ſons left him to follow our Saviour. See *Matth.* iv. 21.

ZEBOIM, צבים, *deer*, *goats*, &c. *tinging*, *dyeing*; from צבע, *to ſtain*.

ZEBOIM, or *Seboim*, one of the four cities of *Pentapolis*, conſumed by fire from heaven, Gen. xix. 24. *Euſebius* and St. *Jerom* ſpeak of *Zeboim*, *in locis Sodoma & Adama*, as of a city extant in their time, on the weſtern ſhore of the Dead Sea. Therefore after the time of *Lot* and *Abraham*, a city muſt have been rebuilt near where *Zeboim* was before. The valley of *Zeboim* is mentioned 1 *Sam.* 13, 18. alſo ZEBOIM, a city of *Benjamin*, *Nehem.* xi. 34.

ZEBUDAH, זבודה, ζαβȣδὰ, *endowed*; from זבד *zabad*.

ZEBUDAH, or *Zebida*, mother of *Jehoiakim*, king of *Judah*. She was daughter of *Pedaiah*, of *Rumah*, 2 *Kings* xxiii. 36.

ZEBUL, זבל, *habitation*; from זבל *zabal*.

ZEBUL, made governor of the city of *Shechem* by *Abimelech*, the ſon of *Gideon*, Judg. ix. 28. A. M. 2771, *ante* A. D. 1233. *Gaal* the ſon of *Ebed* having prevailed with the *Shechemites* to revolt, *Zebul* ſent intelligence of it to *Abimelech*, who marching all night, appeared next morning on the hills near *Shechem*. *Gaal* going out of the city, ſaid to *Zebul*, See, a great multitude coming down the mountains. *Zebul* anſwered him, You miſtake the ſhadows of the hills for men. But as the troops of *Abimelech* advanced, *Zebul* ſaid to *Gaal*, Where is now that confidence with which you boaſted, who is *Abimelech*, that we ſhould be his ſubjects? Go now and fight them. He did ſo, but was ſoon overcome by *Abimelech*.

ZEBULUN, זבלוני, from the verb זבד *zabad*, *to endow:* otherwiſe, *dwelling*, *habitation;* from זבל *zabal*.

I. ZEBULUN, or *Zabulon*, the ſixth ſon of *Jacob* and *Leah*, Gen. xxx. 20. He was born in *Meſopotamia*, about A. M. 2256, *ante* A. D. 1748. His ſons were *Sered*, *Elon*, and *Jahleel*, Gen. xlvi. 14. *Moſes* acquaints us with no particulars of his life: but *Jacob*, in his laſt bleſſing, ſaid of *Zebulun*, Gen. xlix. 13. *Zebulun ſhall dwell at the haven of the ſea, and he ſhall be for a haven of ſhips, and his border ſhall be unto Zidon.* His portion extended along the coaſt of the *Mediterranean* ſea, one end of it bordering on this ſea, and the other on the ſea of *Tiberias*, *vide* Joſh. xix. 10, &c. In the laſt words of *Moſes*, he joins *Zebulun* and *Iſſachar* together; ſaying, Deut. xxxiii. 18. *Rejoice, Zebulon in thy going out, and Iſſachar in thy tents. They ſhall call the people unto the mountain, there they ſhall offer ſacrifices of righteouſneſs. For they ſhall ſuck of the abundance of the ſeas, and of treaſures hid in the ſands.* Meaning, that theſe two tribes being at the greateſt diſtance north, ſhould come together to the temple at *Jeruſalem*, to the holy mountain, and ſhould bring with them ſuch of the other tribes as dwelt in their way; and that being ſituated on the coaſt of the *Mediterranean* ſea, they ſhould apply themſelves to trade and navigation, and to the melting of metals and glaſs, denoted by thoſe words, *Treaſures hid in the ſand*. The river *Belus*, whoſe ſand was very fit for making glaſs, was in this tribe. *Vide* GLASS.

When the tribe of *Zebulun* left *Egypt*, it had for its chief *Eliab* the ſon of *Elon*, and comprehended 57,400 men able to bear arms, Numb. i. 9, 30. In another review thirty-nine years afterwards, this tribe amounted to 60,500 men, of age to bear arms, Numb. xxvi. 26, 27, A. M. 2553, *ante* A. D. 1451. The tribes of *Zebulun* and *Naphthali* diſtinguiſhed themſelves in the war of *Barak* and *Deborah* againſt *Siſera*, the general of the armies of *Jabin*, Judg. iv. 5, 6, 10. v. 4, 18. It is thought theſe tribes were the firſt carried into captivity beyond the *Euphrates*, by *Pul* and *Tiglath-pilneſer*, kings of *Aſſyria*, 1 Chron. v. 26. They had alſo the advantage of hearing and ſeeing *Jeſus Chriſt* in their country, oftener and longer than any other of the tribes, Iſai. ix. 1. Matth. iv. 13, 15. *Vide Hieron & alios in Iſai.* ix.

The *Teſtament of the twelve Patriarchs*, an ancient, though apocryphal book, ſays that when *Zebulun* was at the point of death, being an hundred and fourteen years old, thirty-two years after the death of *Joſeph*, he made his ſons come to him, and declared to them, that he had no ſhare in the crime of his brethren, when they ſold *Joſeph:* but did every thing in his power to divert them from that reſolution. After which he prophecies of ſucceeding events too plainly to be genuine.

II. ZEBULUN, a city of *Aſher*, Joſh. xix. 27. but, probably afterwards yielded to *Zebulun*, from whence it took its name. It was not far from *Ptolemais*, ſince *Joſephus*, *de Bell.* lib. iii. cap. 2. makes the length of lower *Galilee* to be from *Tiberias* to *Ptolemais*. It had the name of *Zabulon andrôn* given it, or *Zebulun of men*, probably becauſe of its great populouſneſs, *de Bell.* lib. ii.

cap.

cap. 22. When *Ceſtius* entered it, he gave the plunder of it to his ſoldiers, and then burned it, though he admired the beauty of it; for its houſes were built like thoſe of *Tyre*, *Sidon*, and *Berytus*, lib. ii. cap. 22. p. 817. *de Bell.* *Elon*, the judge of *Iſrael*, was of the tribe of *Zebulun*, and was buried in this city, *Judg.* xii. 12.

ZECHARIAH. See ZACHARIAH.

ZEDAD, צדדה, or *Sedada*, *his ſide*; from צד *tzad*: or *his hunting*, or *his ambuſh*; from צדה *tzadah*, and the pronoun ה *ah*, *his*.

ZEDAD, or *Sedada*, a city of *Syria*, in the moſt northern part of the Land of Promiſe. See *Numb.* xxxiv. 8. *Ezek.* xlvii. 15.

ZEDEKIAH, צדקיהו, *the Lord is my juſtice*, or *the juſtice of the Lord*; from צדק *tzadak*, *juſt*, and יה *jah*, *the Lord*.

I. ZEDEKIAH, or *Sedecias*, or *Mattaniah*, the laſt king of *Judah*, before the captivity of *Babylon*. He was the ſon of *Joſiah*, and uncle to *Jeconiah* his predeceſſor, 2 Kings xxiv. 17, 19. When *Nebuchadnezzar* took *Jeruſalem*, he carried *Jeconiah* to *Babylon*, with his wives, children, officers, and the beſt artificers in *Judea*, and put in his place his uncle *Mattaniah*, whoſe name he changed to *Zedekiah*, and made him promiſe, with an oath, that he would continue in fidelity to him, A. M. 3405, *ante* A. D. 599. 2 Chron. xxxvi. 13. Ezek. xvii. 12, 14, 18. He was twenty-one years old when he began to reign at *Jeruſalem*, and he reigned there eleven years. He did evil in the ſight of the Lord, committing the ſame crimes as *Jehoiakim*, 2 Kings xxiv. 18, 19, 20. 2 Chron. xxxvi. 11, 12, 13. He regarded not the menaces of the prophet *Jeremiah*, from the Lord; but hardened his heart. The princes of the people, and the inhabitants of *Jeruſalem*, imitated his impiety, and abandoned themſelves to all the abominations of the *Gentiles*.

In the firſt year of his reign *Zedekiah* ſent to *Babylon Elaſah*, the ſon of *Shaphan*, and *Gemariah* the ſon of *Hilkiah*, probably to carry his tribute to *Nebuchadnezzar*. By theſe meſſengers *Jeremiah* ſent a letter to the captives at *Babylon*, Jer. xxix. 1, 2—23. Four years afterwards, either *Zedekiah* went thither himſelf, or at leaſt he ſent thither; for the *Hebrew* text may admit either of theſe interpretations, Jeremiah li. 59. Baruch. i. 1. Jer. xxxii. 12. See SERAIAH VII. The chief deſign of this deputation was to intreat *Nebuchadnezzar* to return the ſacred veſſels of the temple, *Baruch* i. 8. In the ninth year of his reign, he revolted againſt *Nebuchadnezzar*, 2 Kings xxv. 1, 2, 3. It was a ſabbatical year, in which the people ſhould ſet their ſlaves at liberty, according to the law, Exod. xxi. 2. Deut. xv. 1, 2, 12. Jer. xxxiv. 8, 9, 10. Then king *Nebuchadnezzar* marched his army againſt *Zedekiah*, and took all the fortified places of his kingdom, except *Lachiſh*, *Azekah*, and *Jeruſalem*.

He ſat down before *Jeruſalem* on the tenth day of the tenth month of the holy year, (which anſwers to our *January*). Some time afterwards *Pharaoh Hophrah*, king of *Egypt*, marched to aſſiſt *Zedekiah*, *Jer.* xxxvii. 3, 4, 5, 10. *Nebuchadnezzar* left *Jeruſalem*, and went to meet him, defeated him, and obliged him to return into *Egypt*; after which he reſumed the ſiege of *Jeruſalem*. In the mean while, the people of *Jeruſalem*, as if freed from the fear of *Nebuchadnezzar*, retook the ſlaves whom they had ſet at liberty, which drew upon them great reproaches and threatenings from *Jeremiah*, xxxiv. 11—22. During the ſiege, *Zedekiah* often conſulted *Jeremiah*, who adviſed him to ſurrender, and pronounced the greateſt woes againſt him, if he ſhould perſiſt in his rebellion: *Jerem.* xxxvii. 3—10. xxi. But this unfortunate prince had neither patience to hear, nor reſolution to follow, good counſels. In the eleventh year of *Zedekiah*, on the ninth day of the fourth month, (*July*,) *Jeruſalem* was taken, 2 *Kings* xxv. 2, 3, 4. *Jerem.* xxxix. 2, 3. lii. 5, 6, 7. *Zedekiah*, and his people, endeavoured to eſcape by favour of the night, but the *Chaldean* troops purſuing them, they were overtaken in the plain of *Jericho*. *Vide* FRAGMENT, No. CCXXIV. p. 109.

He was taken, and carried to *Nebuchadnezzar*, then at *Riblah*, a city of *Syria*. The king of *Chaldea* reproaching him with his perfidy, cauſed all his children to be ſlain before his face, and his eyes to be put out; then loading him with chains of braſs, he ordered him to be ſent to *Babylon*, 2 *Kings* xxv. 4—7. *Jer.* xxxii. 4—7. lii. 4—11. Thus were accompliſhed two prophecies, which ſeemed contradictory; one of *Jeremiah*, who ſaid, that *Zedekiah* ſhould ſee, and yet not ſee *Nebuchadnezzar* with his eyes, *Jer.* xxxii. 4, 5. xxxiv. 3. and the other of *Ezekiel*, xii. 13. which intimated, that he ſhould not ſee *Babylon*, though he ſhould die there. The year of his death is not known. The Rabbins (*Tradit. Hebr. in Lib. Reg. & Paralip. ſub nomine Hieronym.*) ſay he died of grief: becauſe, having been invited to a feaſt by *Nebuchadnezzar*, *Zedekiah* was there made drunk, and in his drunkenneſs committed ſeveral indecent actions. But theſe traditions are of no authority, and learned men are agreed that they have no right to bear the name of St. *Jerom*. *Jeremiah* had aſſured him, *Jer.* xxxiv. 4, 5. that he ſhould die in peace, that his body ſhould be burned, as thoſe of the kings of *Judah* uſually

uſually were; and that they ſhould mourn for him, ſaying, alas, my Lord!

The Rabbins ſay, that at the obſequies of *Zedekiah* they cried out, alas! king *Zedekiah* is dead, who has drank up the dregs of all ages; *i. e.* who has ſuffered the puniſhment due to all his predeceſſors. They ſay alſo, that he made his eſcape from *Jeruſalem* by a ſubterraneous paſſage, which led from the king's palace to the plains of *Jericho*; but that a hind following him without, and going juſt the ſame pace above ground as the king went under ground, and the *Chaldeans* following the hind, they came upon the king at unawares, juſt as he came out of his ſubterraneous paſſage. *Joſephus, de Bell.* lib. vii. cap. 4. relates, that *Zedekiah*, to ſave the city and the temple, went into voluntary exile and captivity: but this is to diſguiſe the truth: *Zedekiah*'s flight was not a voluntary act to ſave his country. He reigned eleven years at *Jeruſalem*; and after him the kingdom of *Judah* was entirely ſuppreſſed.

II. ZEDEKIAH, ſecond ſon of king *Jehoiakim*, 1 *Chron.* iii. 16.

III. ZEDEKIAH, ſon of *Chenaanah*; a falſe prophet of *Samaria*, 1 Kings xxii. 11, 24. who put iron horns on his head, and ſaid to *Ahab*, king of *Iſrael*. Thus ſaith the Lord, you ſhall beat *Syria*, and toſs it up into the air with theſe horns. *Vide* FRAGMENT, No. CXIV. p. 21. The prophet *Micaiah*, the ſon of *Imlah*, being ſent for, and denouncing the direct contrary, *Zedekiah* came near him, and giving him a blow on the face, ſaid to him, Which way went the Spirit of the Lord from me, to do thus to you? *Micaiah* anſwered, You will ſee that, when you ſhall be obliged to hide yourſelf in an inward chamber. *Vide* FRAGMENT, No. XXV. p. 48. It is not ſaid what became of *Zedekiah*; but all the prophecies of *Micaiah* proved true. See MICAIAH.

IV. ZEDEKIAH, ſon of *Maaſeiah*, a falſe prophet, who always oppoſed *Jeremiah*. Againſt him, and againſt *Ahab* the ſon of *Kolaiah*, *Jeremiah* pronounced a terrible prophecy: Jer. xxix. 21, 22. *Of them ſhall be taken up a curſe by all the captivity of Judah which are in Babylon, ſaying, The Lord make thee like Zedekiah, and like Ahab, whom the king of Babylon roaſted in the fire*, &c. The Rabbins, *Rabb. Hieronym. in Jer.* xxix. *Raban. Hugo. Thom. Salian.* with ſome commentators, are of opinion, that they were the two elders who attempted the chaſtity of *Suſanna*. But this opinion is not probable.

V. ZEDEKIAH, ſon of *Aſadias*, and father of *Maaſeiah*, grandfather of *Baruch*, Baruch i. 1.

ZEDEKIEL, צדקיאל, *juſtice of God.*

ZEDEKIEL. The name of an angel of the firſt order. The *Jews* make him preceptor of *Abraham*. See *Fabricius*, tom. i. p. 4. Apoc. Vet. T.

ZEEB, זאב, *wolf*; from זאב *zeeb.*

ZEEB, or *Zeb*, a prince of *Midian*. He was found in a wine-preſs, and ſlain by the *Ephraimites*, who ſent his head to *Gideon* beyond *Jordan*, whither they purſued their enemies, Judg. vii. 25. A. M. 2753, *ante* A. D. 1251.

ZELAH, צלע, *ſide*, or *that halts*: otherwiſe, *calm, pacific.*

ZELAH, or *Sela*, a city of *Benjamin*, Joſh. xviii. 28. We read in the *Hebrew* of 2 *Sam.* xxi. 14. that *Saul* was buried at *Zelah*, in the tomb of his father *Kiſh*.

ZELEK, צלק, *the ſhadow*, or *the noiſe of him that licks, that laps*, or *ſtrikes*; from צלל *tzalal, to be in the ſhade*, or *tingling of the ear*, and לקק *lakak, to lick or lap*: according to the *Chaldee*, *that roaſts or burns*, or *that ſtrikes*; from צלה *tſalah, to roaſt*: according to the *Arabic*, *that makes a noiſe*; from צלק *tſalak.*

ZELEK, or *Selec*, an *Ammonite*; one of *David*'s heroes, 2 *Sam.* xxiii. 37. 1 *Chron.* xi. 39.

ZELOPHEHAD, צל־פחד, *the ſhade, or tingling of fear*; from צלל *tzalal, ſhadow*, &c. and from פחד *pachad, fear*: otherwiſe, *the fear of ſubmerſion*, or *of being burnt*; from the ſame פחד *pachad*, and צלה *tſalah, to burn*; or from צלל *tzalal, to be plunged, or ſunk.*

ZELOPHEHAD, or *Salphaad*, ſon of *Hepher*, of *Manaſſeh*. He died, leaving no ſons, but five daughters, *Mahlah*, *Noah*, *Hoglah*, *Milcah*, and *Tirzah*, who received their portion in the Land of Promiſe, *Numb.* xxvi. 33. xxvii. 1.

ZELOTES, Ζηλωτὴς, *jealous*, or *full of zeal*; from the *Greek* ζῆλος, *zeal, jealouſy.*

ZELOTES. See SIMON ZELOTES.

ZELOTS, or *Zealots*. This name was given to certain *Jews* who roſe in *Judea* about A. D. 66, four or five years before the taking of *Jeruſalem* by the *Romans*. They were called zealots from that furious and mad zeal they pretended for the liberty of their country. They were alſo called *Sicarii*, or aſſaſſins, becauſe of the frequent butcheries they committed with their ſhort daggers, called in *Latin*, *Sica*. We think them to be the ſame as the *Herodians*, Matth. xxii. 16. Mark iii. 6. xii. 13. See HERODIANS and GALILEANS. All theſe kinds of people were followers of *Judas* the *Galilean*. See JUDAS GAULONITES, and *Joſephus Antiq.* lib. xviii. See alſo ZEAL.

ZEMARAIM,

ZEMARAIM, צמרים, *wool*; from צמר *tſamar*: otherwiſe, *ſap*, or *ſuccour*; from צמרת *tſamereth*.

ZEMARAIM, or *Samaraim*, a city of *Benjamin*, near *Bethel*, *Joſh.* xviii. 22. See alſo 2 *Chron.* xiii. 4. according to the *Hebrew*, the Mount of *Zemaraim*.

ZEMARAIM, *Semeron*, or *Shomeron*. The name of the mountain of *Shemer*, 2 *Chron.* xiii. 4.

ZEMARITE, צמרי, σαμαραῖος, or *Samaræus*, *wool*, or *ſap*, or *ſuccour*. *Septuag. Trees.*

ZEMARITE, *Samaræus*. The tenth ſon of *Canaan*; father of the *Zemarites*, who, we think, inhabited *Simyra*, a city of *Phœnicia*, near *Orthoſia*. The two *Chaldee* paraphraſes, and St. *Jerom*, ſay they dwelt at *Emeſa* in *Syria*. Some have imagined that they gave name to the mountain of *Shomeron*, on which *Samaria* was afterwards built, 1 Kings xvi. 24. But they did not obſerve the difference between the names שמרונים *Shomeronim*, the *Samaritans*, and צמריים *Zomerim*, the *Zemarites*. Gen. x. 18.

ZEMIRA, זמירה, from זמר *zamar*, *to ſing*; or זמיר *zamir*, *vine*, *branch*.

ZEMIRA, or *Zamira*, ſon of *Becher* of *Benjamin*, 1 *Chron.* vii. 8.

ZENAN, צנן, σενὰμ, *coldneſs*; from the *Chaldee* צנן *tſanan*: otherwiſe, *buckler*, *arms*.

ZENAN, or *Sanan*, a city of *Judah*, Joſh. xv. 37.

ZENAS, Ζηνᾶς, *living*; from the *Greek* ζῆν, *to live*.

ZENAS, a doctor of the law, and diſciple of St. *Paul*, Tit. iii. 13. Ζηνᾶν τὸν νομικὸν. Vulg. *Zenam legis peritum*; [*Zenas* the lawyer. Eng. Tr.] *Legis peritus*, in this place, is the ſame as *Scriba*. or a doctor of the law. See Matth. xxii. 35. Luke vii. 30. x. 25. xi. 45, &c. We know nothing of him, but that he was an apoſtolical man, well inſtructed in the *Jewiſh* law, and eſteemed by St. *Paul*. This apoſtle informs *Titus*, that he wiſhes to ſee *Zenas* at *Nicopolis*, as alſo *Apelles*; and that he ſhould take care that nothing might be wanting to them for this journey. *Dorotheus*, biſhop of *Tyre*, makes him biſhop of *Dioſpolis* in *Paleſtine*.

ZEPHANIAH, צפניה, *the Lord is my ſecret*, or *the ſecret of the Lord*, or *the north of the Lord*; from צפן *tſaphan*, *to hide*, or *ſaphon*, *the north*, and יה *jah*, *the Lord*.

I. ZEPHANIAH, or *Sophonias*, ſon of *Maaſeiah*; called, 2 *Kings* xxv. 18. *the ſecond prieſt*, while the high-prieſt *Seraiah* performed the functions of the high-prieſthood, and was the firſt prieſt. It is thought *Zephaniah* was his deputy, to diſcharge the duty when the high-prieſt was ſick, or when any other accident hindered him from performing his office. After the taking of *Jeruſalem* by the *Chaldeans*, *Seraiah* and *Zephaniah* were taken and ſent to *Nebuchadnezzar* at *Riblah*, who cauſed them to be put to death; A. M. 3416, *ante* A. D. 588. *Zephaniah* was ſent more than once by *Zedekiah*, to conſult *Jeremiah*, xxi. 1. xxxvii. 3. I know not whether *Joſiah* and *Hen*, *Zech.* vi. 10, 14. were ſons of this *Zephaniah*, or of ſome other.

II. ZEPHANIAH, a *Levite*, of the family of *Kohath*, 1 *Chron.* vi. 36.

III. ZEPHANIAH, ſon of *Cuſhi*, and grandſon of *Gedaliah*; was of the tribe of *Simeon*, according to *Epiphanius*, and of mount *Sarabata*, a place not mentioned in Scripture. The *Jews* are of opinion, that the anceſtors of *Zephaniah*, recited at the beginning of his prophecy, were all prophets themſelves. Some have pretended, without any foundation, that he was of an illuſtrious family. We have no exact knowledge, either of his actions, or the time of his death. He lived under king *Joſiah*, who began to reign A. M. 3363, *ante* A. D. 641. The deſcription that *Zephaniah* gives of the diſorders of *Judah*, leads us to judge, that he propheſied before the eighteenth year of *Joſiah*; *i. e.* before this prince had reformed the abuſes and corruptions of his dominions, 2 Kings xxii. 3, 10, 12. Beſides, he foretels the deſtruction of *Nineveh*, Zeph. ii. 13. which could not fall out before the ſixteenth year of *Joſiah*, by allowing, with *Beroſus*, twenty-one years to the reign of *Nabopolaſſar* over the *Chaldeans*. Therefore we muſt neceſſarily place the beginning of *Zephaniah*'s prophecy early in the reign of *Joſiah*.

The firſt chapter of this prophet is a general threatening againſt all the people whom the Lord had appointed to ſlaughter; againſt *Judah*; againſt thoſe who leap over the threſhold; meaning the *Philiſtines*. (See 1 *Sam.* v. 5. *Therefore neither the prieſts of Dagon, nor any that come into Dagon's houſe, tread on the threſhold of Dagon in Aſhdod, unto this day.*) In the ſecond chapter he inveighs againſt *Moab*, *Ammon*, *Cuſh*, the *Phœnicians* and *Aſſyrians*. He foretels the fall of *Nineveh*, which happened A. M. 3378. The third chapter contains invectives and threatenings againſt *Jeruſalem*; but afterwards gives comfortable aſſurances of a return from the captivity, and of a flouriſhing condition.

ZEPHATH, צפת, *which beholds*, *that attends*, *that covers*; from צפה *tſaphah*: otherwiſe, *honey-comb*; from צוף *tzuph*.

ZEPHATH, or *Sephaat*, a city of *Simeon*, *Judg.* i. 17. probably the ſame as *Zephattah*, near *Mareſhah*, in the ſouth of *Judah*, 2 *Chron.* xiv. 10. It was called *Hormah*, or *Anathema*, after the victory

victory obtained by *Iſrael* over the king of *Arad*, *Numb.* xxi. 3. *Judg.* i. 17.

ZEPHATHAH, צפתה. See ZEPHATH.

ZEPHATHAH, or *Sephata*. The valley of *Zephathah* near *Mareſhah*, is mentioned, 2 *Chron.* xiv. 10. Perhaps this vale was near the city of *Zephath*, or *Hormah*: or, perhaps, it ſhould be read *Shephalah*, inſtead of *Zephathath*. See SEPHALA.

ZEPHI, צפי, σεπφθή, *that ſees and obſerves*, or *that expects, or covers*; from צפה *tzaphah*.

ZEPHI, *Zepho*, or *Sephi*, third ſon of *Eliphaz*, ſon of *Eſau*, 1 Chron. i. 36. Gen. xxxvi. 15.

ZEPHO, צפו, the ſame as *Zephi*.

ZEPHON, צפיון, *Vulg. Sephion*, *that beholds*; from צפה *tſaphah*: or *the north*; from צפון *tſaphon*: or *that is hid*; from צפן *tſaphan*: otherwiſe, *the north that is hid*. *Vide* BAALZEPHON.

ZEPHON, or *Sephron*, ſon of *Gad*, chief of a family. *Numb.* xxvi. 15.

ZER, צר, τύρος, *anguiſh*, *pain*, *tribulation*; from צור *tzur*, *to oppreſs*: otherwiſe, *ſtone*, *rock*, *fortreſs*; from the ſame. *Vide* TYRE.

ZER, or *Ser*, a city of *Naphtali*, Joſh. xix. 35.

ZERA, זרה, *eaſt*, or *brightneſs*; from זרח *zarach*, *to ariſe*, or *ſun-riſing*.

ZERA, or *Zara*, of *Bozrah*, ſon of *Reuel*, and grandſon of *Eſau*, and father of *Jobad*, *Gen.* xxxvi. 13, 17, 33.

I. ZERAH, or *Zara*, ſon of *Simeon*, and grandſon of *Jacob*, father of a family, *Numb.* xxvi. 13.

II. ZERAH, king of *Ethiopia*, or, rather, of *Cuſh*, in *Arabia Petrea*, on the *Red Sea*, and bordering on *Egypt*, 2 Chron. xiv. 9, 10, &c. A. M. 3063, *ante* A. D. 941. This prince came to attack *Aſa*, king of *Judah*, with an army of a million of foot, and three hundred chariots of war. Advancing to *Mareſhah*, *Aſa* went out to meet him, and ſet his army in battle array in the valley of *Zephathah*, near *Mareſhah*. He called upon the Lord, who caſt terror and conſternation into the hearts of the *Ethiopians*, and made them run away. *Aſa* and his army purſued them to *Gerar*, plundered their cities, and brought back a great booty. *Vide* ASA.

ZERAHIAH, זרחיה, *eaſt*, or *brightneſs of the Lord*; from זרח *zarach*, &c. and יה *jah*, *the Lord*.

ZERAHIAH, or *Zaraias*, ſon of the high-prieſt *Uzzi*, and father of *Meraioth*. See 1 *Chron.* vi. 6.

ZEREDA, צרדה, *ambuſh*, *change of dominion*, or *deſcent*; from צרר *tſarar*, *to tye*, &c. and רדה *radah*, *to rule*, or ירד *jarad*, *deſcent*: otherwiſe, *plan of power*.

ZEREDA, or *Sareda*, a city of *Ephraim*, the place of nativity of *Jeroboam*, the ſon of *Nebat*, 1 Kings xi. 26. Perhaps the ſame as *Zeradatha*, or *Zarthan*.

ZEREDATHAH, צרדתה. See ZEREDA.

ZEREDATHAH, otherwiſe called *Zarthan*, a city of *Ephraim*, in which were caſt the great works of braſs that *Hiram* made for *Solomon*'s temple, 2 Chron. iv. 17. 1 Kings vii. 46. The waters of *Jordan* flowed up as high as *Zarthan*, or *Zaretan*, when the *Hebrews* paſſed this river, under *Joſhua*, Joſh. iii. 16.

ZERESH, זרש, ζωσάρα, a name that is a ſtranger to the holy language. *Miſery*, *ſtranger*, *ſtrange or diſperſed inheritance*: from ירש *jaraſh*, *miſery*, or *heritage*, and זר *zer*, *ſtranger*, or *diſperſed*: otherwiſe, *crown of inheritance*, *or of miſery*, from the ſame זר *zer*, *crown*, or *circle*, and ירש *jaraſh*, *inheritance*, or *miſery*.

ZERESH, or *Zares*, the wife of *Haman*, who adviſed the deſtruction of *Mordecai*, Eſth. v. 10, 14.

ZERETH, זרת. See ZUR. Otherwiſe, *formed*, *made*; from יצר *jatzar*.

ZERETH, an *Hebrew* meaſure; in length half a cubit, or $10\frac{1}{4}$ inches. St. *Jerom* tranſlates it by *Palmus*, 1 *Sam.* xvii. 4. The high-prieſt's breaſt-plate was a *Zereth*, or half a cubit ſquare, *Exod.* xxviii. 16. and xxxix. 9. *Iſaiah* ſeems to ſay, that in reſpect of God the heavens are but a *zereth* [a SPAN] in length; *Iſai.* xl. 12. But in this paſſage *zereth* rather denotes the hand extended.

ZERI, צרי, *ſqueeſing*, *bonds*, *pains*; from צרר *tzarar*: otherwiſe, *roſin*, *treacle*; from צרה *tſarah*: otherwiſe, *ſtone*; from צור *tſur*.

ZERI, or *Sori*, or *Iſri*, ſon of *Jeduthun*. His family was the fourth among the twenty-four families of the *Levites*, which attended in the temple, 1 *Chron.* xxv. 3, 11.

ZEROR, צרור, σαρὰρ, *boot*, or *that ſtraitens*, *that binds*, *that keeps tight*; from צרר *tzarar*: otherwiſe, *a ſtone*; from צרור *tzeror*.

ZEROR, or *Seror*, ſon of *Bechorah*, great grandfather of *Saul*, 1 *Sam.* ix. 1.

ZERUAH, צרועה, *leprous*, or *waſp*, or *hornet*; from צרע *tzerah*.

ZERUBBABEL, זרבבל, *baniſhed*, *or a ſtranger at Babylon*; from זר *zer*, *a ſtranger*, and בבל *babel*: or *diſperſion of confuſion*; from זר *zar*, *to diſperſe*, and *babel*, *confuſion*.

ZERUBBABEL, or *Zorobabel*, ſon of *Salathiel*, of the royal race of *David*. St. *Matthew*, i. 12. and *Chronicles*, 1 Chr. iii. 17, 19. make *Jeconiah*, king of *Judah*, to be father to *Salathiel*; but they do not agree as to the father of *Zerubbabel*. The *Chronicles* ſay *Pedaiah* was father of *Zerubbabel*; but St. *Matthew*, St. *Luke*, *Eſdras*, and *Haggai*, conſtantly make *Salathiel* his father. We muſt therefore take the name of *ſon* in the ſenſe of *grandſon*, and ſay that *Salathiel* having educated

educated *Zerubbabel*, he was always afterwards looked upon as his father. Some think that *Zerubbabel* had alſo the name of *Sheſhbazzar*, and that he has this name in *Ezra*, i. 8. See SHESHBAZZAR. *Joſephus*, *Antiq.* lib. xi. cap. 4. and the firſt book of *Eſdras*, deſcribe *Zerubbabel* as one of the three famous body-guards of *Darius*, ſon of *Hyſtaſpes*. In a diſpute, which of four things was moſt powerful, the king, women, wine, or the truth? *Zerubbabel* maintained it was the truth, and obtained the victory. But this ſtory muſt be regarded as very apocryphal. *Zerubbabel* returned to *Jeruſalem* long before the reign of *Darius* the ſon of *Hyſtaſpes*. He returned at the beginning of the reign of *Cyrus*, A. M. 3468, *ante* A. D. 536, fifteen years before *Darius*.

Cyrus committed to his care the ſacred veſſels of the temple with which he returned to *Jeruſalem*, Ezra i. 11. He is always named firſt, as being the chief of the *Jews* that returned to their own country, Ezra ii. 2. iii. 8. v. 2. He laid the foundations of the temple, Ezra iii. 8, 9. Zech. iv. 9, &c. and reſtored the worſhip of the Lord, and the uſual ſacrifices. When the *Samaritans* offered to aſſiſt in rebuilding the temple, *Zerubbabel* and the principal men of *Judah* refuſed them this honour, ſince *Cyrus* had granted his commiſſion to the *Jews* only, Ezra iv. 2, 3.

When this work was diſcontinued, the prophets *Haggai* and *Zechariah* encouraged *Zerubbabel* and the other *Jews* to reſume the work; which they did, in the ſecond year of *Darius*, ſon of *Hyſtaſpes*, A. M. 3485, *ante* A. D. 519. *Hag.* i. 1. ii. 3. *Zech.* iv. 6, 7. Ezra v. 1, 2, 3. When the Lord ſhewed the prophet *Zechariah* two olive-trees, near the golden candleſtick with ſeven branches, the angel that was ſent to explain this viſion, informed the prophet, that theſe two olive-trees, which ſupplied oil to the great candleſtick, were the prince *Zerubbabel*, and *Joſhua* the high-prieſt, ſon of *Joſedech*. Scripture ſays nothing of the death of *Zerubbabel*, but it informs us, 1 Chron. iii. 19. that he left ſeven ſons and one daughter. Theſe were, *Meſhullam*, *Hananiah*, and *Shelomith* their ſiſter; *Haſhubah*, *Ohel*, *Berechiah*, *Haſadiah*, and *Juſhab-heſed*. St. *Matthew*, i. 13. makes the name of one of his ſons to be *Abiud*; and St. *Luke*, iii. 27. makes it *Rheſa*. Conſequently, one of the ſons of *Zerubbabel* above enumerated muſt have had more than one name.

Some would make a diſtinction of two *Zerubbabels*, the ſecond of which was ſon of *Pedaiah*, mentioned 1 *Chron.* iii. 19. But we think it needleſs to have recourſe to this ſolution of the difficulty; and that it is ſufficient to ſay, that *Pedaiah* was ſon to *Salathiel*, and father to *Zerubbabel*; and that Scripture gives generally to *Zerubbabel* the name of the ſon of *Salathiel*, only becauſe *Salathiel*, his grandfather, was the more eminent, and perhaps had adopted and educated him. *Vide* FRAGMENT, No. 329, &c.

Others, to reconcile the firſt book of *Eſdras* with ſacred hiſtory, pretend, that *Zerubbabel* might have dwelt at *Jeruſalem* ſeventeen years, from the firſt year of *Cyrus* to the ſecond of *Darius*, ſon of *Hyſtaſpes*, and then might return to *Babylon*, where he was in the office of a guard to *Darius*. But nothing obliges us to receive as true, the improbable ſtory of *Darius*'s three life-guard men, which evidently includes ſeveral marks of fiction and impoſture.

ZERUIAH, צרויה, σαρβία, or *Sarvia*, *pain*, or *tribulation*, *chains of the Lord*; from צרר *tſarar*: otherwiſe, *placing*; from צורה *tſurah*: otherwiſe, *figure*: from צור *tzur*, and יה *jah*, *the Lord*.

ZERUIAH, or *Sarvia*, ſiſter of *David*; and mother of *Joab*, *Abiſhai*, and *Aſahel*, 2 *Sam.* ii. 18. 1 *Chron.* ii. 16.

ZETHAM, זתם, *Vulgate*, *Zathan*, *their olive*, *or olive-tree*; from זית *zaith*, and the pronoun מ *am*, *their*: otherwiſe, *this is perfect*, *compleat*, *finiſhed*: otherwiſe, *ſimple*; from the pronoun זה *ze*, *this* or *that*, and תמם *thamam*, *perfect*, &c.

ZETHAN, זיתן, *olive*, or *olive-tree*; from זית *zaith*.

I. ZETHAN, or *Zetham*, ſon of *Bilnan*, ſon of *Jediael*, of *Benjamin*, 1 *Chron.* vii. 10.

II. ZETHAN, ſon of *Laadan*, of *Levi*, and of the family of *Gerſhom*, 1 *Chron.* xxiii. 8. a treaſurer of the temple, 1 *Chron.* xxvi. 22.

ZETHAR, זתר. This word is a ſtranger to the *Hebrew* tongue. *He that examines*, *or beholds*, or *olive of viſion*, or *olive of the turtle*; from the pronoun זה *ze*, *this* or *that*, and תור *thur*, *to examine*, or *behold*: otherwiſe, *turtle*; from the ſame תור *thur*: or *olive*; from זית *zith*.

ZETHAR, one of the ſeven eunuchs, or principal officers, of *Ahaſuerus*, *Eſth.* i. 10.

ZIA, זיע, *ſweat*, *labour*; from יזע *jazah*: otherwiſe, *fear*, *diſturbance*; from זוע *zuah*.

I. ZIA, *Ziha*, *Zie*, *Siha*, or *Siaha*, a city beyond *Jordan*, five miles from *Philadelphia*, weſt. *Euſeb. in Zem.*

II. ZIA, a part of the city of *Jeruſalem*, where the *Nethinim* dwelt, or [over, Eng. Tr.] thoſe who ſerved in the temple, Nehem. xi. 21.

III. ZIA, ſon of *Abihail*, of *Gad*, 1 *Chron.* v. 13.

IV. ZIA, ſon of *Haſupha*, of the race of the *Nethinim*, Ezra ii. 43.

ZIBA, ציבא, *army*, *fight*, *ſtrength*, *ſtag*; from צבא *tzaba*.

ZIBA, or *Siba*, a ſervant to *Saul*, 2 Sam. ix. 2, 3, &c. King *David* having reſolved to ſhew kindneſs to ſome deſcendants of *Saul*, for the ſake of *Jonathan*, he aſked *Ziba*, if there was any remaining of his houſe? *Ziba* mentioned one of *Jonathan*'s ſons, named *Mephiboſheth*, who was lame, and dwelt at the houſe of *Machir*, at *Lo-debar*. *David* ſent for him, and gave him the privilege of his table all the reſt of his life. He ſaid to *Ziba*, I have given to *Mephiboſheth* all that belonged to *Saul*; therefore make the beſt of his eſtate, that your maſter may have a ſufficient ſubſiſtance. *Ziba* replied, My Lord, your ſervant will obey your commands; and *Mephiboſheth* ſhall be ſerved at my table, when he ſhall pleaſe to be there, as one of the king's ſons. Now *Ziba* had fifteen ſons, and twenty ſervants, who were employed to attend *Mephiboſheth*, and to make the beſt of his eſtate. But *Mephiboſheth* ate at the king's table, though he dwelt with *Ziba*.

Some years after, 2 Sam. xvi. 1, 2, &c. when *David* was expelled from *Jeruſalem* by his ſon *Abſalom*, *Ziba* went to meet *David*, with two aſſes loaded with proviſions. The king aſked him, what do you mean by theſe? *Ziba* anſwered, the aſſes are to mount ſome of the king's officers, and the proviſions are for thoſe that attend you. *David* then aſked him, Where is *Mephiboſheth*? *Ziba* replied, he continues at *Jeruſalem*, ſaying, the houſe of *Iſrael* will now reſtore me to the kingdom of my father. The king then ſaid to *Ziba*, I will give you all that belongs to *Mephiboſheth*.

After the defeat of *Abſalom*, *Ziba* came to meet the king, with his fifteen ſons and twenty ſervants. *Mephiboſheth* alſo came to meet the king, and in ſuch a plight as ſufficiently ſhewed his trouble for the king's abſence. For from the time of *David's* flight, he had neither waſhed his feet nor trimmed his beard, nor taken any care of his dreſs. *David* aſked him, *Mephiboſheth*, why did you not go with me, but ſtay at *Jeruſalem*? *Mephiboſheth* replied, My lord, my ſervant *Ziba* deceived me: for being, as you know, lame of my feet, I bid him prepare me an aſs, to follow you; but, inſtead of that, he went himſelf, to accuſe me falſly. The king interrupted him, and ſaid, ſay no more: What I have determined ſhall ſtand; you and *Ziba* divide the eſtate. *David* did not think proper to make a ſtricter ſcrutiny into this matter, perhaps out of conſideration for *Mephiboſheth*. For it is hardly to be ſuppoſed that *David* would have confirmed *Ziba* in the poſſeſſion of half *Saul's* eſtate, if he had thought him guilty of calumny, and diſobedience to his maſter. It is therefore believed, that *David* made up to *Mephiboſheth* the moiety of his eſtate given to *Ziba*.

ZIBEON, שבעון, σεβαγων, *iniquity that dwells*, from שוב *ſhub*, *to dwell*, *to reſt*, and עון *avon*, *iniquity*: otherwiſe, *elevation*, or *ſwelling*: otherwiſe, *oath*, or *fullneſs*, or *the ſeventh*; from שבע *ſhabah*: according to the *Syriac*, *he that ſtains*, *or is ſtained*.

ZIBEON, or *Sebeon*, a *Hivite*, father of *Anah*, and grandfather of *Aholibamah*, the wife of *Eſau*, *Gen.* xxxvi. 2.

ZIBIAH, צביה, *deer*, or *goat*, or *honourable and fine*; from צבה *tzabah*, or צבי *tzabi*: otherwiſe, *the Lord dwells*; from יצב *jatſab*, *to dwell*, *to ſtand up*, and יה *jah*, *the Lord*: or *voluntary*, according to the *Syriac*.

I. ZIBIAH, or *Sebia*, of *Beer-ſheba*, mother of *Jehoaſh*, king of *Judah*, 2 *Kings* xii. 1.

II. ZIBIAH, ſon of *Hodeſh*, 1 *Chron.* viii. 9.

ZICHRI, זכרי, *that remembers*, or *that is a male*; from זכר *zacar*.

I. ZICHRI, or *Zechri*, ſon of *Izhar*, and grandſon of *Kohath*, *Exod.* vi. 21.

II. ZICHRI, of the tribe of *Ephraim*, a very ſtout and valiant man. He killed *Maaſeiah*, the ſon of king *Ahaz*, *Arikam*, the governor of the palace, and *Elkanah*, who was ſecond after the king, 2 *Chron.* xxviii. 7.

ZIDDIM, הצרים, *hunting*; from צדה *tzadah*, *to hunt*, *to lay an ambuſh*: otherwiſe, *ſides*: according to the *Syriac*, *deſtructions*, *deſolations*.

ZIDDIM, or *Aſſedim*, a city of *Naphtali*, *Joſh.* xix. 35. The *Hebrew* of this paſſage reads it thus: ערי מבצר הצרים צר וחמת. The fortified cities of the *Tyrians* are *Tyre* and *Hamah*.

ZIF. See ZIPH.

ZIHA, ציחא, *brightneſs*, *whiteneſs*; from צחה *tzachah*: otherwiſe, *dryneſs*; from צחיחה *tzechicha*.

ZIKLAG, צקלג, *meaſure preſſed down*; from לוג *log*, a kind of meaſure of capacity, and צוק *tzuk*, *to ſqueeze*: or *meaſure running over*; from יצק *jatzak*, *to ſpill*, and *log*, *a kind of meaſure*.

ZIKLAG, or *Siceleg*, a city that *Achiſh*, king of *Gath*, gave to *David*, while he took ſhelter among the *Philiſtines*, 1 Sam. xxvii. 6. and which after that time always belonged to the kings of *Judah*. The *Amalekites* took it, and plundered it, in the abſence of *David*. *Joſhua* had allotted it to the tribe of *Simeon*, Joſh. xix. 5. *Euſebius* ſays it lay in the ſouthern part of *Canaan*. The *Hebrews* call it *Tziklag*.

ZILLAH, צלה, σελλὰ, *ſhadow*, *which is roaſted*, *the tingling of the ear*; from צלה, *tzalah*, or צלל *tzalal*: or *prayer*, according to the *Syriac*.

ZILLAH, or *Sella*, the wife of *Lamech* the bigamiſt.

She was mother to *Tubal-cain* and *Naamah*. See *Gen.* iv. 21, 22. See LAMECH.

ZILPAH, זלפה, *diſtillation*; from זלף *zalaph:* or *contempt of the mouth;* from זול *zul*, *vile*, *deſerving contempt*, and פה *pe*, *the mouth*.

ZILPAH, or *Zelpha*, *Leah*'s maid, who became wife to the patriarch *Jacob*, and mother of *Gad* and *Aſher*, *Gen.* xxx. 9. xlvi. 18.

ZILTHAI, צלתי, *ſhadow*, or *tingling of the ear*; from צלל *tſalal:* otherwiſe, *roaſted*, *burnt*, from צלה *tzalah:* or, according to the *Syriac*, *he that prays*.

ZIMMAH, זמה, *thought*, *evil contrivance*, or *crime*; from זמם *zamam*.

ZIMMAH, or *Zemma*, a *Levite*, father to *Joaſh*, of the race of *Gerſhom*, 2 *Chron.* xxix. 12.

ZIMRAM, זמרן, ζεμβρὰν, *ſong*, or *ſinger;* from זמר *zamar*. See ZIMRI.

ZIMRAM, or *Zamram*, the firſt ſon of *Keturah*, and of *Abraham*. He dwelt in *Arabia* with his brethren, *Gen.* xxv. 2.

ZIMRI, זמרי, ζαμρὶ, *my field:* otherwiſe, *my vine*, *my branch*; from זמר *zamar*, *to ſing*, or זמיר *zamar*, *vine*, *branch*.

I. ZIMRI, *Zamri*, or *Zambri*, ſon of *Zerah*, and grandſon of *Judah* and *Tamar*, 1 *Chron.* ii. 6.

II. ZIMRI, ſon of *Salu*, prince of the tribe of *Simeon*, who went publicly into the tent of *Cozbi*, a *Midianitiſh* woman, and was followed by *Phinehas*, the ſon of *Eleazar* the high-prieſt, who ſlew him with *Cozbi*, Numb. xxv. 14.

III. ZIMRI, general of half the cavalry of *Elah*, king of *Iſrael*, when he rebelled againſt his king, 1 Kings xvi. 9, 10. *Elah* was making merry at *Tirzah*, when *Zimri* killed him, and uſurped his kingdom. He cut off the whole family of his maſter, not ſparing any of his relations or friends; whereby was fulfilled the word of the Lord, denounced to *Baaſha*, the father of *Elah*, by the prophet *Jehu*. *Zimri* reigned but ſeven days; for the army of *Iſrael*, then beſieging *Gibbethon*, a city of the *Philiſtines*, made their general *Omri* king, and came and beſieged *Zimri* in the city of *Tirzah*. *Zimri*, ſeeing the city on the point of being taken, burnt himſelf in the palace, with all its riches.

ZIN, צן, *buckler*, *coldneſs*; from סנן *ſinan*.

ZIN, *Sin*, or *Senna*, a city ſouth of the Land of Promiſe, *Numb.* xxxiv. 4. Perhaps this is the *Senaah* of *Ezra* ii. 35. or *Zin*, *Joſh.* xv. 3. *Euſebius* mentions *Migdal-Senna*, or the tower of *Senna*, eight miles from *Jericho* north. This cannot be the *Zin*, or *Sennah*, of *Numbers*, or *Joſhua*; but may it not be that of *Ezra?* See SIN.

ZINA, זינא, ζιζὰ, *Vulgate*, *Ziza*, *fornication*, *proſtitution:* from זנה *zanah:* otherwiſe, according to the *Syriac*, *inn*; from זן *zun*, or from זונה *zunah:* otherwiſe, *arms*.

ZINA, or *Zizah*, the ſon of *Shimei*, a *Levite*, 1 Chron. xxiii. 10.

ZION, ציון, *a monument raiſed up*, *heap of ſtones ſet up*, *ſepulchre*, *turret*, *dryneſs*; from צון *tzun*.

ZION, or *Sion*, a mountain on which the temple of the Lord was built in *Jeruſalem* by *Solomon*, and where *David* built *the city of David*, over-againſt, and north of, the ancient *Jebus*, or *Jeruſalem*, which ſtood on the hill oppoſite to *Zion*, Pſal. xlviii. 2. *Beautiful for ſituation*, *the joy of the whole earth*, *is mount Zion*, *on the ſides of the north*, *the city of the great king*. Scripture generally puts mount *Zion* for the place where the temple of the Lord ſtood; but ſtrictly it ſtood rather on mount *Moriah*, which was one of the hills of which mount *Zion* was compoſed, 2 Chr. iii. 1. Mr. *Reland* pretends, that mount *Zion* was to the ſouth of *Jeruſalem*, and not to the north. The reader may ſee his reaſons. *Reland Palæſt.* tom. ii. p. 847, 848. *Vide* the MAP *of* JERUSALEM.

ZIOR, ציער, *ſmall*; צער *tſahar;* otherwiſe, *ſhip of him that watches*, or *is awake*, or *of him that is robbed*, or *of the enemy;* from צו *tzi*, *a ſhip*, and עור *hur*, *to be awake*, or from ער *her*, or *hur*, *an enemy:* or *that watches:* or from ערה *harah*, *to ſpoil or rob*.

ZIOR, or *Sior*, a city of *Judah*, Joſh. xv. 54.

ZIPH, זיו, δεύτερος μὴν, or *Zio*, *this*, or *that*; from זה *ze*, or *zu:* or according to the *Syriac*, *brightneſs*. 1 Kings vi. 1.

ZIPH, זיף, or *Zipha*, *this mouth*, *or mouthful*; from זה *ze*, *this*, or *that*, and from פה *pe*, *a mouth*, or *mouthful:* otherwiſe, זוף *zuph*, which in *Chaldee*, ſignifies *to falſify*, or *corrupt*. Joſh. xv. 24.

ZIPH, or *Zipha*, זיפא. See ZIPH above.

I. ZIPH, *Zif*, or *Zio*, the ſecond month of the holy year of the *Hebrews*; afterwards called *Jiar*; it anſwers to the moon of *April*. We find this name only in 1 *Kings* vi. 1.

II. ZIPH, or *Zipha*, ſon of *Jehaleleel*, of *Judah*, and of the family of *Caleb*, 1 *Chron.* iv. 16. probably he gave his name to the city of *Ziph*, in *Judah*. [and *Zipha*. Eng. Tr.]

III. ZIPH, a city of *Judah*, Joſh. xv. 24. St. *Jerom* ſays, that in his time they ſhewed the village of *Ziph*, eight miles from *Hebron* eaſtward. *David* kept himſelf concealed for ſome time in the wilderneſs of *Ziph*, 1 Sam. xxiii. 14, 15.

IV. ZIPH. There was another city called *Ziph*, near *Maon* and *Carmel* of *Judah*, Joſh. xv. 55.

ZIPHION, צִפְיוֹן, *Vulgate*, *Sephion*, *that beholds*; from צָפָה, *tſaphah*: or *the north*; from צָפוֹן *tſaphon*: or *who is hid*; from צָפַן *tzaphan*: otherwiſe, *the north that is hid*.

ZIPHION, or *Sephion*, the eldeſt ſon of *Gad*. Gen. xlvi. 16.

ZIPPOR, צִפּוֹר, *bird*, or *ſparrow*; from צָפַר *tſiphor*: otherwiſe, *crown*, or *deſart*: or according to the *Syriac*, *early in the morning*, or *goat*.

ZIPPOR, or *Sephor*, father of *Balak*, king of *Moab*, Numb. xxii. 2, &c.

ZIPPORAH, שִׁפּוֹרָה, *beauty*, *trumpet*; from שָׁפַר *ſhaphar*.

ZIPPORAH, or *Sephora*, daughter of *Jethro*, and wife of *Moſes*, and mother of *Eliezer* and *Gerſhom*. When *Moſes* fled from *Egypt*, Exod. ii. 16, 17, 18, &c. he withdrew into *Midian*; where, having ſtood up in defence of the daughters of *Jethro*, prieſt, or prince, of *Midian*, againſt ſhepherds who would have hindered them from watering their flocks; *Jethro* took him into his houſe, and gave him his daughter *Zipporah* in marriage, by whom he had two ſons, *Eliezer* and *Gerſhom*.

Several years after, Exod. iv. 20, 21, 22, &c. A. M. 2513, *ante* A. D. 1491. when *Moſes*, in obedience to the commands of the Lord, was returning into *Egypt*, with *Zipporah* and his two ſons; when they were in an inn, an angel of the Lord was about to put him to death: (it is not clearly expreſſed in the text, whether it was *Moſes*, or his ſon *Eliezer*, whom the angel was about to put to death.) Upon which, *Zipporah* took a ſharp ſtone, and having circumciſed her ſon, ſhe laid hold of the feet of *Moſes*, ſaying, you are a bloody huſband unto me: after which the angel quitted *Moſes*, (or *Eliezer*) and *Zipporah*, with her two ſons, went back to her father *Jethro*.

Some time after this, when *Moſes* had brought the people of *Iſrael* out of *Egypt*, to the camp of *Sinai*, Exod. xviii. 2. A. M. 2514, *ante* A. D. 1490. *Jethro* came to meet *Moſes*, and brought with him *Zipporah* and her two ſons, whom *Moſes* received with joy. See JETHRO and MOSES. Scripture tells us no other particulars reſpecting *Zipporah*; except, that a quarrel aroſe about her, between *Moſes*, *Aaron*, and *Miriam*. Numb. xii. 1, 2, &c. in which *Zipporah* ſeems not to have been concerned.

The Rabbins tell us, that *Jethro* at firſt had *Moſes* clapt into priſon, with intention of ſending him back to *Pharoah*; but that *Zipporah* falling in love with *Moſes*, procured his liberty. *Jethro* then conſented that *Moſes* ſhould have *Zipporah* in marriage, if he could pull up a twig of *ſaphir* that was planted in his garden. *Vide* SAPHIR. *Moſes* did it, inſtantly, and obtained *Zipporah* for his wife. This twig of *ſaphir* was, they ſay, inſcribed with the ſacred name *Jehovah*; and was the ſame that *Moſes* afterwards uſed as a wand.

The ſame authors tell us, that the murmuring of *Aaron* and *Miriam*, above mentioned, was becauſe *Moſes* had ſeparated himſelf from his wife. Some think, that the wife, who gave occaſion to this murmuring, was not *Zipporah* the daughter of *Jethro*, but *Tharbis*, daughter of the king of *Ethiopia*, whom *Moſes* had forſaken. Others will have it, that *Aaron* and *Miriam* were uneaſy, becauſe *Moſes* had married *Zipporah*, who was a ſtranger, fearing that ſuch an example would be attended with evil conſequences in *Iſrael*. They called her *Cuſhite*, or *Ethiopian*, becauſe *Midian* was either in the land of *Cuſh*, or very near it. *Habakkuk*, iii. 7. ſeems to put *Cuſhan*, or *Cuſh*, as ſynonymous to *Midian*. Others, with more reaſon, are of opinion, that *Zipporah* herſelf had given occaſion to this quarrel, by valuing herſelf on the favours God vouchſafed to *Moſes*. The anſwer of *Moſes* and *Miriam* ſeems to inſinuate ſomething like this, *Hath the Lord indeed ſpoken only by Moſes? Hath he not alſo ſpoken by us?*

ZIPHRON, זִפְרוֹן, according to the *Hebrew* and *Syriac*, *falſeneſs of the ſong*, or *falſe joy*: otherwiſe, *whiſtling*; from זָפַר *zaphar*.

ZIPHRON, or *Zephronia*, a city north of the land of promiſe, Numb. xxxiv. 9. It is now unknown. St. *Jerom* on Ezek. lxvii. ſays, it is *Zephyrium* in *Cilicia*.

ZITHRI, סִתְרִי, *to hide*: otherwiſe, *demoliſhed*, or *overturned*; from סָתַר *ſathar*: otherwiſe, *my refuge*; from *ſathar*, and the pronoun י *i*, *my*.

ZIZ, צִיץ, ἀσίς, *flower*, *branch*, *a lock of hair*; from צִיץ *tziz*: *wing*, *feather*, according to the *Syriac*.

ZIZ, or *Sis*. King *Jehoſhaphat* obtained a compleat victory over the *Ammonites* and *Moabites*, near the deſart of *Ziz*, or cliff of *Ziz*. 2 Chron. xx. 16. It was probably near *Ziza*, which *Ptolemy* places in *Arabia Petrea*.

I. ZIZA, ſon of *Shipi*, 1 Chron. iv. 37.

II. ZIZA, ſon of *Rehoboam*, king of *Judah*, and of *Maachah*, daughter or grand-daughter of *Abſalom*, 2 Chron. xi. 20.

ZIZITH. Thus the *Jews* called the tufts or fringes that they wore heretofore, at the four quarters of their upper garments. Numb. xv. 38. Deut. xxii. 12. *Vide* GARMENT and TALED.

ZOAN, צֹעַן, *motion*. See *Tanais*.

ZOAR, צוער, ζογορὰ, σογὼρ, σηγὼρ, *ſmall*; from צער *tzahar*.

ZOAR, *Zoara*, *Segor*, or *Bela*; a city of *Pentapolis*, on the ſouthern extremity of the *Dead*-ſea. It was intended, as the other five cities, to be conſumed by fire from heaven; but at the interceſſion of *Lot*, it was preſerved, Gen. xiv. 2. It was called *Bela* before; but when *Lot* deſired of the angel that he might take refuge in it, and often inſiſted on the ſmallneſs of this city, it had the name *Zoar*, צער *tzoar*. LXX. Ζώαρα, *vel* Σηγώρ. which in *Hebrew* ſignifies *ſmall*, or *little*. See BELA. The *Romans* kept a garriſon at *Zoar*, or *Segor*. *Hieronym. Onomaſt. in Bala.* St. *Jerom* obſerves, *Quæſt. Hebr. in Geneſ.* xiv. & xix. 30. that the name of *Bela* was given to this city, becauſe as ſoon as *Lot* was gone out of it, it was ſwallowed up by an earthquake. *Bela* in *Hebrew* ſignifies *to ſwallow up*. *Theodoret*, *Queſt. in Gen.* mentions the ſame tradition. *Jerom* alſo tells us, that the *Hebrews* think *Zoar* bears alſo the name of *Shaliſha*, 1 Sam. ix. 4. and that of *the heifer of three years old*, *Vitula conternans*, Iſai. xv. 5. They pretend that this city has often been demoliſhed by earthquakes.

ZOBEBAH, צבבה, *the army*, or *the fight is in her*; from צבא *tzaba*: otherwiſe, *the tumour*, *the ſwelling is in her*; from צבה *tzabah*, and the prepoſition ב *beth*, *in*, and the pronoun ה *a*, *her*.

ZOHAR, צחר, σαὰρ, *white*, *ſhining*; from צחר *ſachar*: otherwiſe, *dryneſs*; from צחיחה *tſechicha*.

I. ZOHAR, *Sohar*, or *Seor*, father of *Ephron* the *Hittite*, of the city of *Hebron*. See Gen. xxiii. 8.

II. ZOHAR, fifth ſon of the patriarch *Simeon*, Gen. xlvi. 10. Called *Zerah*, 1 Chron. iv. 24.

ZOHELETH, זוחלת, *that creeps*, *ſlides*, *or draws*; from זחל *zachal*.

ZOHELETH. The ſtone of *Zoheleth* was near the fountain *Rogel*, or *En-rogel*, juſt under the walls of *Jeruſalem*. 1 Kings i. 9. The Rabbins tell us, that this ſtone ſerved as an exerciſe to the young men, who tried their ſtrength by throwing it, or rather rolling it, or lifting it. Others think it was uſeful to the fullers, or whitſters, to beat their cloaths upon, after they had waſhed them. [or both, perhaps.]

ZOHETH, זוחת, *to ſeparate*, from זחח, *zachach*: otherwiſe, *he that fears*, *or is bruiſed*; from זו *zu*, *this*, or *that*, and חתת *chathah*, *to bruiſe*, *to aſtoniſh*: or, according to the *Syriac*, *that deſcends*.

ZOHETH, ſon of *Iſhi*, of *Simeon*, 1 Chron. iv. 20.

ZOLEIKA, daughter of *Pharaoh*, and wife of *Potiphar*. The irregular paſſion of this woman for *Joſeph*, is ſufficiently known. *Vide* JOSEPH.

ZOPHAH, צופה, *decree that binds*; from צוה *tſiva*, *decree*, or *precept*, and פח *pach*, *bond*: otherwiſe, *the precept of the blowing*; from the ſame *tſiva*, and פוח *puach*, *to blow*. Theſe etymologies are forced, and there is reaſon to believe, that the text is corrupted.

ZOPHAH, or *Supha*, ſon of *Helem*, of *Aſher*. *Zophah* was the father of *Suah*, *Harnepher*, *Shual*, &c. 1 Chron. vii. 35, 36.

ZOPHAI, צופי, *that beholds*; from צפה *tſapha*: otherwiſe, *honey-comb*, *or that ſwim*; from צוף *tſuph*: otherwiſe, *which is covered*.

ZOPHAI, *Sophai*, or *Zuph*, ſon of *Elkanah*, of the family of *Kohath*, 1 Chron. vi. 26.

ZOPHAR, צופר, *riſing early*, or *crown*; from צפירה *tſephira*: otherwiſe, *ſparrow*, or *little bird*; from צפר *tzippor*: otherwiſe, *goat*, according to the *Syriac*; from צפיר *tſaphir*.

ZOPHAR, or *Sophar*, the *Naamathite*, a friend of *Job*, Job ii. 11. The *Seventy* call him *Sophar*, king of the *Mineans*; the interpreter of *Origen* makes him king of the *Nomades*. We cannot tell whether *Naamah* be the name of his country, or of his father.

ZOPHIM, צופים, *thoſe that behold*, *that attend*: from צפה *tſaphah*, *to behold*, *to attend*: otherwiſe, *that float*, *that cover*, or *honey-comb*; from צוף *tſuph*.

ZOPHIM, or *Sophim*. This is the plural of *Zoph*, or *Zuph*, a deſcendant of *Kohath*, of the race of the *Levites*, 1 Chron. vi. 26. The deſcendants of *Zoph*, *i. e.* the *Zophim*, dwelt at *Ramath*, the country of *Samuel*; whence it had the name of *Ramath of the Zophim*; which denomination was extended to all the diſtrict, thence called the land of *Zuph*, 1 Sam. ix. 5.

ZORAH, צרעה, *leproſy*, or *ſcab*; from צרע *tſarah*.

I. ZORAH, or *Saraa*, a city of *Judah*, built, or fortified, by *Rehoboam*, 2 Chron. xi. 10.

II. ZORAH, a city of *Dan*, and the birth-place of *Samſon*, Judg. xvi. 31. on the frontier of *Dan*, and of *Judah*, not far from *Eſhtaol*. *Euſebius*, *in Sara*, & *in Sorec*, places it ten miles from *Eleutheropolis*, towards *Nicopolis*, not far from *Kaphar-ſorek*. I think the *Zorites*, 1 Chron. ii. 54. and the *Zorathites*, 1 Chron. iv. 2. were inhabitants of *Zorah*.

ZOREAH, or *Sarea*, a city of *Judah*, Joſh. xv. 33.

ZORITES, and *Zorathites*. See ZORAH.

ZOROASTER. I ſhould not ſpeak of this famous man here, had not he been confounded with *Abraham*; and if Scripture had not mentioned,

tioned the *Chamanim*, or temples conſecrated to fire; which was the principal object of worſhip among the diſciples of *Zoroaſter*.

The learned are much divided as to the time of *Zoroaſter*. The *Orientals* generally call him *Zerdaſht*, or *Zaradaſht*, or *Zerdouſt*. *The Book of the Philoſopher Giamaſb*, *D'Herbelot. Bibl. Orient.* p. 930. ſays, that in the year 1300 after the deluge, *Zoroaſter* began to appear, and to inſtruct men in the worſhip and adoration of fire. That after his death, *Kiſtab*, the ſon of *Lahoraſh*, who reigned in *Perſia*, embraced his religion, and continued firmly attached to it.

Under the reign of this prince lived the great philoſopher *Giamaſb*, ſurnamed the *Magian*, who in his book of the great conjunctions, ſays, that during the great conjunction of the planets, 1300 years after the deluge, in the month *Schebat*, under the reign of *Feridoun*, king of *Perſia*, of the firſt dynaſty; God ſent the prophet *Zerdaſche*, or *Zoroaſter*.

He ſays a little farther; after *Zoroaſter*, and ſince the building of the *Pyræa*, or fire temples, happened the ſecond conjunction, called a very great one, and then came out of the mountains of the third climate a perſon named *The Maſter of the Virgin*, (meaning *Moſes*) who founded another religion differing from that of *Zoroaſter*. This is the oldeſt account we have of *Zoroaſter*. The book of *Giamaſb* is not ſuppoſititious, no more than another aſcribed to *Zoroaſter* himſelf, which bears the name of *Keſab-al-Kenarat*. This obſerves, as well as the firſt, that the maſter of the virgin, (or *Moſes*) appeared under the ſecond great conjunction of the planets; and they agree in this with the ſentiments of the ancient *Perſians*, who all contend that *Zoroaſter* was more ancient than *Moſes*.

Upon this ſuppoſition, *Zoroaſter* muſt have appeared thirteen hundred years after the deluge; *i. e.* according to our chronology, A. M. 2956, *ante* A. D. 1048. conſequently, a great while AFTER *Moſes*, who came out of *Egypt* A. M. 2513, *ante* A. D. 1491. Thus the chronology of the *Perſians* muſt be erroneous, who will have *Zoroaſter* to be much more ancient than *Moſes*, and yet place him 1300 years after the deluge. It muſt therefore be admitted, that he did not begin to appear till the reign of *David* over *Iſrael*.

The *Magians* of *Perſia*, *D'Herbelot.* p. 931. to procure the greater authority to their doctrine, maintain that their maſter *Zoroaſter* is the ſame as the patriarch *Abraham*; who having been caſt into a burning furnace by the order of *Nimrod*, was miraculouſly delivered from thence. The ſight of this miracle converted a great number of perſons, and drew after *Abraham*, (whom now they called *Abraham Zerdaſcht*, i. e. *Abraham a Friend of Fire*) an infinite number of followers, who were eaſily perſuaded by him to pay their adoration to fire. It was, therefore, in *Meſopotamia* and *Chaldea*, that the firſt *Pyræa*, or temples of fire, were ſet up.

But this opinion is ſtill leſs ſupportable than the former, on many accounts. Firſt, from chronology: *Nimrod* was born ſoon after the deluge; for the Scripture repreſents him as building cities, and founding a great monarchy, quickly after the raiſing of the tower of *Babel*. Therefore, if we place his birth about A. M. 1660, four or five years after the deluge, he muſt be 423 years old at the time when *Abraham* came out of the city of *Ur*, to go into the land of *Canaan*; but it would be a rare example of longevity, to find any born after the deluge arrive to ſuch an age.

But, if we grant that *Nimrod* might have known and perſecuted *Abraham*; what proof is there that he ordered him to be caſt into the fire, and that he came out ſafe and ſound? It is true, the *Jews* and *Orientals* affirm this; but on what foundation?—becauſe Scripture ſays, he came out of *Ur: Ur* is the *Hebrew* word for *fire*,—therefore he came out of a fiery furnace. Would *Moſes* have related a fact of ſuch conſequence in ſo ſlight and ſuperficial a manner? The very way in which he relates this, does it not prove that *Ur* denotes a city? Gen. xi. 28, 31. *And Haran died before his father Terah, in the land of his nativity, in Ur of the Chaldees.* And afterwards, *And Terah took Abram his ſon, and Lot the ſon of Haran, his ſon's ſon, and Sarai his daughter-in-law, his ſon Abram's wife; and they went forth with them from Ur of the Chaldees, to go into the land of Canaan.* And Gen. xv. 7. *I am the Lord that brought thee out of Ur of the Chaldees.* Do not all theſe paſſages concur to prove, that *Ur* is the name of a city; for who ever ſuppoſed, that *Terah*, *Abram*, *Lot*, and *Sarai* were all thrown into a fire by the *Chaldeans?* Indeed St. *Jerom* has tranſlated *Nehemiah* ix. 7. by, *Thou broughteſt Abram forth out of the fire of the Chaldees*, becauſe he thought proper to render *Ur* in a literal manner: but in his *Hebrew* Queſtions he treats all that as a fable, which the *Jews* had advanced of *Abraham*'s being delivered out of the fire.

It would be doing an injury to religion, and to the piety of *Abraham*, to imagine, that he could have eſtabliſhed, or promoted, the worſhip of fire. It does not appear from his hiſtory, in *Geneſis*,

Geneſis, that he ever paid any particular honour to this element, or recommended to his children any devotion towards it. The ancient *Iſraelites* always had this worſhip in abhorrence, as well as the worſhip of other creatures.

Other *Oriental* authors, *D'Herbelot. Bibl. Orient.* p. 931. make *Zoroaſter* to have lived long after *Abraham*. *Kendomir*, in the Life of *Kiſchſtab*, ſon of *Lahoraſb*, ſays, that *Zoroaſter* having learned by the rules of aſtrology, that a great prophet was to be born; would perſuade the world that he himſelf was that prophet. To ſucceed in this he often raiſed the devil, who appeared to him in the midſt of fire, and communicated a kind of luminous brightneſs to him. This ſplendor in which he appeared from time to time, and the boldneſs with which he affirmed himſelf to be a meſſenger from God, procured him credit. He compoſed a book called *Zend*, which contained his doctrine, and what the devil had inſtructed him in, out of the fire, being transformed into an angel of light. The ſame author ſays, that thoſe who will not allow *Zoroaſter* to be ſo old as this, will have him to have learned out of the books of the *Hebrews*, that after *Moſes* there was to come another great prophet, deſcribed by *Balaam* under the image of a ſtar, and a light; and that he undertook to paſs himſelf upon the world as this light.

The *Tarik Montekeb* teaches, that *Zoroaſter* was a diſciple of the prophets *Elijah* and *Eliſha*, and of the *Rechabites*, from whom he learned the ſecret of the prophecies of the *Jews*; but, corrupting them by a mixture of his own particular fancies, he compoſed from thence his *Book of Life*. He was the firſt, ſays the ſame author, who ſtarted the doctrine of two principles of good and evil; and that the name of *Megiouſch*, or *Magians*, given to his diſciples, is a word corrupted from the *Perſian Meikouſch*, which ſignifies *bitter-ſweet*, becauſe of his two oppoſite principles of good and evil.

According to the two *Perſian* authors before quoted, *Zoroaſter* was cotemporary with *Kiſchtaſb*, ſon of *Lahoraſb*, the fifth king of *Perſia* of the dynaſty of the *Caianians*; this prince eſpouſed the doctrine of this impoſtor, cauſed it to be embraced by all his ſubjects, and built *Pyræa* throughout *Perſia*. But king *Kiſchtaſb* is the ſame as *Hyſtaſpes*, or *Darius*, ſon of *Hyſtaſpes*, of the *Greeks*, and, conſequently, *Zoroaſter* could not live till after the captivity of *Babylon*. Others make him cotemporary with *Jeremiah*, *Daniel*, and *Ezra*, and his father *Lahoraſb* cotemporary with *Nebuchadnezzar* and *Belſhazzar*. This brings down *Zoroaſter* very much below the time of *Abraham*.

The *Oriental Chriſtians*, *apud Abulpharag.* 5 *Dynaſtic.* make *Zoroaſter* to have been cotemporary with *Cambyſes*. Some of them make him a native of *Media*, and others of *Aſſyria*, and will have him to have been a diſciple of *Elijah*, probably becauſe this prophet was taken up in a fiery chariot, and made fire to deſcend on thoſe who were ſent to apprehend him, and again, on the victims offered to the Lord on mount *Carmel*. Moreover, it is ſaid by *Abulfarage*, that *Zoroaſter* foretold to his followers the coming of the *Meſſiah*, informed them that a new ſtar ſhould appear at his birth; that this *Meſſiah* was to be born of a virgin, and that they ſhould have early information of it, when they ſhould not fail to go to offer him their preſents. To this the *Magi* were obedient, who went to worſhip *Jeſus Chriſt* at *Bethlehem*. The anachroniſm is very apparent, that makes *Zoroaſter* to have lived at the ſame time as *Cambyſes* and *Elijah*, who lived at periods very diſtant from each other. *Cambyſes* died A. M. 3483, and *Elijah* was taken away about A. M. 3108.

Ebn-Batrick, otherwiſe *Eutychius*, patriarch of *Alexandria*, thinks that *Zoroaſter* was cotemporary with *Smerdis*, the ſucceſſor of *Cambyſes*, predeceſſor to *Darius*, ſon of *Hyſtapſes*, and that he lived under *Thamurah*, king of *Perſia*, of the firſt dynaſty of the *Piſchdadians*. The author of *Tarik Montekeb* ſeems to think that *Zoroaſter* was the ſame as *Smerdis* now mentioned, and chief of the ſect of the *Guebres*, whom the *Magians* placed on the throne. For the *Perſian* name of *Mi-khouſch*, which is an abridgment of *Mickgouſch*, very well deſcribes the ſtate of *Smerdis*, who had his ears cut off.

Ben-ſchunah pretends, that *Zoroaſter* was a diſciple of *Eſdras*, and that this prophet curſed him, becauſed he maintained opinions contrary to *Judaiſm*. That to puniſh him for his impiety, God ſtruck him with a leproſy, as he had done *Gehazi:* and that on this account being drove away from *Jeruſalem*, he withdrew into *Perſia*, where he became the head of a new religion. The *Perſians* were then *Zabians*; he taught them the worſhip of fire, and made a mixture of *Zabiiſm* and *Magiſm*, of which he was the inventor. Hence it is, that many confound the *Zabians* with the *Magians*.

Other *Perſian* authors ſay, that *Zoroaſter* was among thoſe who undertook to build the tower of *Babel*. Others confound him with *Dohac*, one of the kings of *Perſia* of the firſt dynaſty of the *Piſchdadians*; others make him to deſcend from

from *Manougeher*, king of *Perſia*, of the ſame dynaſty; ſo little are the *Perſians* agreed about the age of this their famous prophet.

Many authors, both ancient and modern, among the *Orientals*, will have *Zoroaſter* to have been, not the inventor, but the reformer of *Magiſm*. And indeed we read in the hiſtories of the moſt ancient kings of *Perſia*, that the worſhip of fire had commenced even from the times of *Cavimarrath* [*Caimuras?*] founder of this great monarchy of the *Perſians*, according to the *Orientals*, or, rather, of the *Aſſyrians*, according to the *Greeks* and *Latins*. But, according to them, this was the original of their worſhip: *Caiumarrath* having loſt his ſon *Siamek*, who was aſſaſſinated by robbers, he cauſed a great funeral pile to be erected and burnt on the place where he was buried. His ſubjects, in emulation, lighted up alſo great fires through all *Perſia*, to ſhew their concern for the loſs of this young prince. Theſe fires by degrees became the object of their worſhip, and the foundation of their religion.

Let us now come to *Greek* authors. *Eudoxus*, *apud Plin.* lib. xxx. cap. 1. places *Zoroaſter* ſix thouſand years before the death of *Plato*. *Ariſtotle* does the ſame. *Hermodorus*, *apud Diogen. Laert. in Proem.* *Hermippus*, *apud Plin.* lib. xxx. cap. 1. and *Plutarch*, *de Iſide & Oſiride*, will have him to have lived five thouſand years before the *Trojan* war. But *Xanthus* the *Lydian*, *Diogen. Laert. in Proem.* and another anonymous author, followed by *Suidas*, *in voce* Ζοροάστης, are contented to place him, one of them five hundred years before the ſiege of *Troy*, and the other ſix hundred before the expedition of *Cyrus* againſt *Greece*. This laſt opinion is that of *Xanthus* the *Lydian*, whom *Suidas* ſuppoſes to have lived under the reign of *Darius* the ſon of *Hyſtaſpes*, and whoſe teſtimony would be much more weighty than it is, if we were ſure, that the writings which went under his name were really his. But *Athenæus*, lib. xii. acquaints us, that the works which bear his name were compoſed by a *Greek* called *Dionyſius Scythobrachion*, who lived a little before *Julius Cæſar*.

Juſtin ſays, lib. i. cap. 1. that *Zoroaſter* was king of *Bactriana*, and cotemporary with *Ninus*, king of *Aſſyria*; that he invented the magical art, and was very ſkilful in aſtronomy, and in the knowledge of antiquity; that *Ninus* made war upon him, conquered and killed him. *Pliny*, lib. xxx. cap. 1. acknowledges two *Zoroaſters*: one very ancient, who lived, as he ſays, ſeveral thouſand years before the magical ſects of *Moſes*, of *Jamnes*, and of *Jotapus*. This *Zoroaſter* was of *Perſia*, and is ſuppoſed to be the moſt ancient inventor of magic. The other was of *Proconeſſus*, and lived but a little before *Oſtanes*, who followed *erxes* in his expedition againſt *Greece*. It is plainly impoſſible to reconcile, either the *Oriental* authors with each other, or the *Greek* and *Latin* authors among themſelves, or with the *Orientals*; not even by admitting two *Zoroaſters*, or as many as you pleaſe.

John Caſſian, *Petrus Comeſtor*, the ſpurious *Beroſus*, father *Kircher*, father *Scipio Sgambati*, and ſome others, have thought that *Ham* was the ſame as *Zoroaſter*, the inventor of magic. The author of the *Recognitions* under the name of St. *Clement*, thinks him to have been *Mizraim*, the ſon of *Ham*. The author of the *Paſchal Chronicle* has followed this opinion. *Gregory* of *Tours* has confounded *Zoroaſter* with *Cuſh*, the ſon of *Ham*. He who has given us the pretended writings of St. *Clement* confounds him with *Nimrod*; *Franciſcus Patricius* with *Japheth*. The goſpel of the *Infancy of Jeſus Chriſt* informs us, that the *Magi* who came to worſhip *Chriſt* at *Bethlehem*, had notice of his birth from their maſter *Zoroaſter*. And *George Hornius* has pretended that *Zoroaſter* was the ſame as *Balaam*, mentioned by *Moſes*. It muſt be owned as very difficult to make a judicious and ſecure choice among this variety of opinions; to reconcile them would be impoſſible. The greateſt proof of uncertainty in hiſtorical facts, is diverſity of opinions, which cannot be greater in any thing than in the ſubject before us.

If we ſhould endeavour to trace the original of fire-worſhip, we ſhould ſoon find ourſelves ſurrounded by new perplexities. For *Moſes*, according to the ſentiments of ſeveral learned men, has ſpoke of the *Pyræa*, in Levit. xxvi. 30. חמנים, under the word *chamanim*. *Iſaiah*, xxvii. 9. uſes the ſame word *chamanim*; he likewiſe threatens the infidel *Jews* to overthrow their groves, and their *chamanim*. *Vide* CHAMANIM.

Some are of opinion, that the *chamanim* of 2 Kings xxiii. 5. in *Hoſea* x. 5. and in *Zephaniah* i. 4. כמרים *camarim*, are prieſts of the *Magi*, who kept up the ſacred fire in the *Pyræa*. The word *chamanim* ſignifies *black* or *ſooty*. King *Joſiah*, 2 Chron. xxxiv. 4. deſtroyed the altars of *Baal*, and overturned the *chamanim*, which were above, or over them. *Vide* CHAMARIM.

Some think that the perpetual fire which *Moſes* ordered to be kept up on the altar of the Lord, Levit. vi. 9, 12. was an imitation of the fire of the *Magi*, and a condeſcenſion of *Moſes* to the weakneſs of the *Hebrews*, who had been long accuſtomed to thoſe fires kept up in the temples of

of the *Pagans*. *Theophraſtus*, *apud Euſeb. Præpar.* lib. i. cap. 9. puts the cuſtom of keeping a continual fire in the temples, among the moſt ancient practices of religion. *Ammianus Marcellinus*, lib. xxiii. ſays, that the *Magi* pretended the fire of their temples deſcended from heaven. They always carried fire before the kings of *Perſia*. It cannot be ſaid that *Zoroaſter* and the *Magians* had borrowed this from the *Jews*, ſince *Moſes* ſo early mentioned the *chamanim*.

If therefore *Zoroaſter* be the firſt author of the worſhip of fire, he muſt be acknowledged as more ancient than *Moſes*. If he be only the reformer or reſtorer of it, he may be placed ſome time after *Cyrus*; and if there have been ſeveral men under the name *Zoroaſter*, this will allow a greater ſcope for a variety of opinions concerning his perſon. But it ſeems plain to us, that the *Zoroaſter* who appeared in *Aſia* a little after *Cyrus*, and who formed the religion of the *Magi*, was a mere *Pagan*; that he paid an impious worſhip to the heavenly bodies, to fire, and to the two principles, one of which was ſubordinate to the other; and that this ancient religion was very different from that of the modern *Guebres*, or *Gaures*, who call themſelves diſciples of *Zoroaſter*, and who worſhip fire; but with the ancient religion of their maſter they have mingled other opinions, taken from the *Jews* and *Chriſtians*.

Dr. *Hyde*, who had ſtudied the old religion of the *Perſians*, pretends that *Zoroaſter* was the greateſt impoſtor that ever appeared, except *Mahomet*. This laſt was utterly ignorant, and could neither write nor read; whereas *Zoroaſter*, according to him, was verſed in all the ſciences of the *Orientals*, and eſpecially in the religion of the *Jews*, and in the books of the Old Teſtament, which makes him think he was originally a *Jew*, and born in the *Holy Land*. He imagines him to have been a diſciple of the prophet *Daniel*, and that he reſolved alſo to raiſe himſelf up into a prophet, and to endeavour by that to arrive at the ſame good fortune. He did not found any new religion; he only undertook to reform that of the *Magians*, which for ſeveral ages had been the prevailing religion of the *Medes* and *Perſians*.

But it appears that Dr. *Hyde* had been pre-poſſeſſed in favour of the diſciples of *Zoroaſter*; and had not enough diſtinguiſhed between the creed of the ancient *Magians*, and that of the modern *Guebres*, or *Gaures*. He pretends, that the old *Perſians* had juſt notions of the deity, and that they admitted but of one God; that indeed they received two principles, but one of them was uncreated, and the other created: that the worſhip they paid to the ſun was merely civil. But the ancient authors who have ſpoken of the religion of the *Perſians*, are unanimouſly agreed, that they adored the ſun and fire, under the name of *Mithras*.

The *Guebres* hold, for example, that there is a ſovereign, independent being; ſelf-exiſtent from all eternity. That under this being there are two angels, one of light, the author of good, and the other of darkneſs, the author of evil. That theſe two angels have formed all things that exiſt, from a mixture of light and darkneſs. Anciently, the *Magians* built their temples uncovered, on the tops of mountains, and other eminences, in the open air, which they conſecrated to fire. But as their ſacred fire was often extinguiſhed by rain, ſtorms, and tempeſts, they built temples over theſe altars. Before and around theſe fires they exerciſed their acts of religion. The ancients are univerſally agreed, that they paid them the higheſt degree of adoration: but thoſe of the preſent day conſtantly deny that they worſhip the fire, but God only, under the ſymbol of fire. They always approach theſe fires on the weſtern ſide, ſo that they have their faces turned towards the ſunriſing and the fire.

The prophet *Iſaiah*, xlv. 5, 6, 7. ſeems to have had in view the error of the *Magi* concerning the two principles, when he ſays, *I am the Lord, and there is none elſe; there is no God beſides me. I girded thee, though thou haſt not known me. That they may know, from the riſing of the ſun, and from the weſt, that there is none beſides me; I am the Lord, and there is none elſe. I form the light, and create darkneſs; I make peace, and create evil. I, the Lord, do all theſe things.* The God of *Iſrael* addreſſes theſe words to *Cyrus*, king of *Perſia*. *Ezekiel*, viii. 16. ſpeaking of theſe idolaters, ſays, *At the door of the temple of the Lord, between the porch and the altar, were about five-and-twenty men, with their backs towards the temple of the Lord, and their faces towards the eaſt; and they worſhipped the ſun towards the eaſt.* This is a manifeſt alluſion to the worſhip of the *Magians*, the diſciples of *Zoroaſter*.

This impoſtor feigned, that he had brought a ſacred fire from heaven, and had depoſited it on the altar of the firſt temple that he cauſed to be built in the city of *Xiz*, in *Media*, from whence it was propagated into all the other temples which obſerved the rites of the *Magians*. And ſuch was the reſpect of the prieſts for this pretended

ſacred fire, that they watched it night and day, to keep it in, and never blowed it, either with their mouth, or with bellows, for fear of profaning it, on pain of death. *Vide* FRAGMENT, No. CXXVIII. and Plate. They carried this ſuperſtition ſo far, that the prieſts could not approach this fire, without a linen cloth before their mouths, leſt their breath ſhould pollute it. Hence alſo, when they performed their ceremonies, they rather muttered between their teeth, than pronounced their prayers in an intelligible and articulate manner.

From *Media*, *Zoroaſter* paſſed into *Bactriana*, where he fixed his abode in the city of *Balch*; from thence he proceeded into the *Indies*, and became ſkilful in the ſciences ſtudied there. He returned to *Balch*, which lies upon the river *Oxus*, on the confines of *Perſia*, the *Indies*, and *Cowareſman*, where he built the chief of his temples, and ordered all his followers to make their pilgrimages. But after *Perſia* was ravaged by the *Mahometans* in the ſeventh century, the *Archimagus* fixed his reſidence at *Kerman*; and the temple of this place is not in leſs repute than that of *Balch* was formerly.

The *Magians* have at this day a book, which they pretend was compoſed by *Zoroaſter*, in a cave whither he retired; it was wrote in twelve volumes, each of which contained an hundred ſkins of vellum. This book is called *Zendaveſta*; by contraction *Zend*. This word literally ſignifies *light-fire*, and might with us ſtand for a tinder-box. The firſt part of this book contains their liturgy, which they now uſe in their temples. The reſt treats of other matters of their religion. The *Magians* have the ſame reſpect for this book as we have for our bible: it is wrote in old language, and in the old *Perſian* or *Chaldee* characters. Dr. *Hyde* offered to publiſh this work, with a *Latin* tranſlation, if he could have been aſſiſted in defraying the expences of his edition. But for want of this aſſiſtance, his project was never put in execution.

In this book we find many things taken out of the Old Teſtament; and a great part of the *Pſalms* of *David*. *Zoroaſter* names *Adam* and *Eve* as the firſt of mankind. He gives the hiſtory of the creation, very like that of *Moſes*, but whereas *Moſes* ſays that God created the world in ſix days, *Zoroaſter* will have it to have been created at ſix different times, each made up of a certain number of days, which in all amount to three hundred and ſixty-five days, *i. e.* a year. He alſo ſpeaks of *Abraham*, of *Joſeph*, of *Moſes*, and of *Solomon*, in the ſame manner as Scripture. He calls his book the book of *Abraham*, and his religion the religion of *Abraham*. He gives the the ſame laws as *Moſes*, concerning clean and unclean animals; the payment of tythes to the prieſts; the care neceſſary to avoid all kinds of pollution, both internal and external; the manner of being purified after them; the continuation of the prieſthood in the ſame tribe; the ordination of an high-prieſt. The reſt of this book contains the hiſtory of the life and prophecies of the author; and exhortations to virtue. His morality is pure, excepting that he looks on inceſt as indifferent.

All theſe marks prove inconteſtably, that *Zoroaſter* was after *Moſes*; and other particulars, which the *Guebres* relate of the author of their ſect, taken from the hiſtory of *Jeſus Chriſt*, prove that they have mingled their old ſuperſtitions with ſome truths of the *Chriſtian* religion; and with ſome *Chriſtian* uſages, which, however, they have altered and corrupted in ſeveral manners. They ſay, for example, that the mother of the prophet, their maſter, found herſelf with child after a viſit ſhe had received from an angel; that the aſtrologers knew by their art, that the ſon ſhe ſhould bring into the world would be a prophet, who would form a new ſect. They gave notice of it to *Neubrom*, or *Nimrod*, who then reigned. This prince gave orders, that all the women with child in his empire ſhould be put to death. This order was executed; but the pregnancy of the prophet's mother not being diſcovered, ſhe was ſaved. The child was happily brought into the world, and was called *Ebrahim-Zer-Atcuſcht*. The king being informed of his birth, had him brought into his preſence, and drawing his ſabre, intended to kill him with his own hand; but his arm was inſtantly dried up, and withered. He cauſed a great fire to be lighted, and had the infant thrown into it: but it repoſed there, as if on a bed of roſes. After ſeveral other miracles, the prophet diſappeared, and was taken up, according to ſome, both body and ſoul, into heaven; according to others, he was laid on an iron couch, and carried away by angels.

After that *Ebraim-Zer-Atcuſcht* was entered into paradiſe, God ſent to his diſciples, by his means, ſeven books, which contained the true religion; after them, ſeven others, of the explication of dreams; then ſeven others, of phyſic. When *Alexander* became maſter of the *Eaſt*, he had the ſeven firſt burnt, becauſe no body underſtood the

the language in which they were written, and kept the other fourteen for his own uſe. After the death of this conqueror, the *Gaures* reſtored, as far as their memories enabled them, the ſeven books that had been burnt, and made them into one large volume, which they ſtill preſerve; though they do not underſtand the language of it, nor even the character; which is different from the *Arabic*, the *Perſian*, or the *Indian*. This is what we are told of it by certain modern travellers, who were not ſo well informed concerning the character and language of the books of *Zoroaſter*, as the authors we have quoted before.

The *Guebres*, or *Gaures*, have ſtill a reſpect for fire; they ſtill keep it with great care, and diſtribute it every month among their ſect. They call it *heavenly fire*, and ſwear by this element, but they do not worſhip it. They acknowledge only one God, the creator of heaven and earth. They waſh their children, after their birth, with warm water; while the *Magus*, or *Gazi*, repeats a prayer. When they are married, a *Gazi* rubs the foreheads of the married couple with a certain water, over which the *Gazi* has ſaid prayers. They believe the general reſurrection, and think that before that time all nations will unite into one religion; which will be that of their prophet. Every *Gaur* may have five wives; but one of theſe has the ſuperiority over the reſt.

The greater part of thoſe who have written about *Pythagoras*, will have him to have been a diſciple of *Zoroaſter* at *Babylon*; and that he derived from him that great knowledge which afterwards made him ſo famous in the *Weſt*. This is what is ſaid by *Apuleius*, *Florid.* 2. *Jamblicus*, *vita Pythagor.* cap. 4. *Porphyry*, *vita Pythagor.* and *Clemens Alexandrianus*, *Strom.* 1. The *Zabratus*, or *Zaratus*, of *Porphyry*, and the *Nazaratus* of *Clemens*, are *Zoroaſter*. When *Cambyſes* conquered *Egypt*, he there found *Pythagoras* travelling; he took him priſoner, and, with other captives, ſent him to *Babylon*. There he became acquainted with *Zoroaſter*, or *Zabratus*, who was there at that time. *Porphyr. vita Pythag.* p. 185. *Edit. Cantabrig.* *Zabratus* purified him from all the defilements of his former life, inſtructed him in ſuch things as a virtuous man ſhould be poſſeſſed of; taught him the ſecrets of nature, and the principles of the univerſe. The reader may ſee, under the article of EZEKIEL, that ſome have thought *Pythagoras* was acquainted with this prophet, and that it was he whom the ancients intended by the name of *Nazaratus*, or *Zaratus*.

ZUAR, צוער, *σωγὰρ*, *ſmall.*

ZUAR, or *Suar*, father of *Nethaneel*, of *Iſſachar*, Numb. i. 8.

ZUPH, צוף, *σὼΦ*, *σὺΦ*, *σὶΦ*, *that beholds*, or *obſerves*, or *watches*; from צפה *tſapha:* otherwiſe, *roof*, *covering;* from צפוי *tſuphui:* otherwiſe, *honey-comb*, or *that floats:* from צוף *tzuph.*

ZUPH, *Suph*, or *Soph*, a *Levite*, the great-grandfather of *Elkanah*, 1 Sam. i. 1. 1 Chron. vi. 35. the father of *Samuel*, and head of the family of the *Zuphim*, who dwelt at *Ramath;* whence it had its name of *Ramathaim Zophim*, 1 Sam. i. 1. and the land of *Zuph*, 1 Sam. ix. 5.

ZUR, צור, *ſtone*, *rock*, *that beſieges*, or *preaches;* from צרר *tſarar:* otherwiſe, *that tyes or chains:* otherwiſe, *plan*, *form*; from צורה *tſurah.*

I. ZUR, or *Sur*, a prince of *Midian*, father of *Cozbi*, who, with *Zimri*, was killed by *Phinehas*, Numb. xxv. 15. *Zur* was put to death with the other princes of *Midian*, Numb. xxxi. 8.

II. ZUR, ſon of *Jehiel* and *Maachah*, of *Benjamin*, inhabitants of the city of *Gibeon*, 1 Chron. xi. 36. viii. 30.

ZURIEL, צוריאל, *ſtone*, *ſtrength*, *rock of God*, or *God is my ſtrength*; from צור *tzur*, and אל *el*, *God.*

ZURIEL, the name of an angel, known only in the books of the *Jews*, and in the apocryphal writings. The *Hebrews* ſay, he is one of thoſe who always ſee the face of God, and whom he ſends on his moſt important meſſages. I imagine *Zuriel*, or *Suriel*, to be the ſame as *Uriel.* See URIEL.

II. ZURIEL, ſon of *Abihail*, chief of the families of the *Mahlites* and the *Muſhites*, Numb. iii. 33, 35.

ZURISHADDAI, צורישדי, *the Almighty is my rock*, *my ſtrength*; from צור *tſur*, and שדי *ſhaddai*, *All mighty.*

ZURISHADDAI, or *Suriſaddai*, father of *Shelumiel.* This *Shelumiel* was chief of the tribe of *Simeon* at the Exodus. Numb. i. 6.

ZUZIM, זוזים, *ἔθνη ἰσχυρὰ*, *poſts of a door*; from זז *zuz:* otherwiſe, *ſplendor*, *beauty*; from זז *ziz:* otherwiſe, *revolters*, according to the *Syriac.*

ZUZIM; certain giants who dwelt beyond *Jordan*, and who were conquered by *Chedorlaomer* and his allies, A.M. 2079, *ante* 1225. Gen. xiv. 5. St. *Jerom* ſays, that the *Hebrews* read, they

they were conquered at *Hem:* but the preſent *Hebrew* ſays at *Ham.* The ſituation of this place is unknown; if it be a place. The *Vulgate,* and the *Septuagint,* ſay, they were conquered with the *Rephaim* in *Aſhteroth-Karnaim.* The *Chaldee* and the *Septuagint* have taken *Zuzim* in the ſenſe of an appellative, for ſtout and valiant men. We conjecture the *Zuzim* to be the *Zamzummim* of Deut. ii. 20. *Severus,* biſhop of *Zuzuma,* under the metropolis of *Boſtra,* occurs among thoſe who ſubſcribed to the firſt council of *Nice.*

END OF THE DICTIONARY OF THE HOLY BIBLE.

. . . . . .

ECCLESIASTICUS, chap. xxiv. verſe 31, &c.

I ſaid, I will water my BEST GARDEN,
And will water abundantly my garden-bed:
And, lo, my brook became a river,
And my river became a ſea.
I will therefore make DOCTRINE to ſhine as the morning,
And will ſend forth her light afar off.
BEHOLD, I HAVE NOT LABOURED FOR MYSELF ONLY,
BUT FOR ALL THEM WHO SEEK WISDOM.

. . . . . .

Bleſſed is he who ſhall be exerciſed in theſe things;
And he who layeth them up in his heart ſhall become wiſe.
The light of the LORD ſhall lead him,
Who giveth wiſdom to the godly.
BLESSED BE THE LORD FOR EVER.
AMEN. AMEN.

Chapter L. verſes 28, 29.

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THE CALENDAR OF THE *JEWS.*

THE year of the *Hebrews* is compoſed of twelve lunar months, of which the firſt has thirty days, and the ſecond twenty-nine; and ſo of the reſt ſucceſſively, and alternately. The year begins in autumn, as to the civil year; and in the ſpring, as to the ſacred year. The *Jews* had calendars anciently, wherein were noted, all the feaſts, all the faſts, and all the days on which they celebrated the memory of any great events that had happened to the Nation, *Zech.* viii. 19. *Eſth.* viii. 6. in *Græco.* Theſe ancient calendars are ſometimes quoted in the *Talmud*, *Miſna* Tract. *Taanith.* n. 8; but the Rabbins acknowledge that they are not now in being. Vide *Maimon.* & *Bartenora*, *in eum locum.* Thoſe that we have now, whether printed, or in manuſcript, are not very ancient. Vide *Genebrar. Bibliot. Rabbinic.* p. 319. *Buxtorf. Levit. Talmudic.* p. 1046. *Bartolocci*, *Bibl. Rabbinic.* t. ii. p. 550. *Lamy's* Introduction to the Scripture; & *Plantav. Iſagog. Rabbin. ad finem*, vol. iii. That which paſſes for the oldeſt, is *Megillath Thaanith*, the volume of affliction; which contains the days of feaſting and faſting heretofore in uſe among the *Jews*; but which are not now obſerved, and are not found now in the common calendars. We ſhall ſet down the chief hiſtorical events, taken as well from this volume *Thaanith*, as from other calendars.

TIZRI.

The firſt month of the civil year; the ſeventh month of the ſacred year. It has 30 *days, and anſwers to the moon of* September.

Day 1. NEW-MOON. Beginning of the civil year.

The feaſt of Trumpets. Levit. xxiii. 34. Numb. xxix. 1, 2.

3. Faſt for the death of *Gedaliah.* 2 Kings, xxv. 25. Jerem. xli. 2.

The ſame day, the abolition of written contracts. The wicked kings having forbid the *Iſraelites* to pronounce the name of God; when they were reſtored to liberty, the *Aſmoneans* or *Maccabees* ordained, that the name of God ſhould be written in contracts after this manner: *In ſuch a year of the high-prieſt* N, *who is the miniſter of the moſt high God*, &c. The Judges to whom theſe kinds of writings were preſented, decreed they ſhould be ſatisfied; ſaying, for example, on ſuch a day ſuch a debtor ſhall pay ſuch a ſum, according to his promiſe, after which the ſchedule ſhall be torn. But it was found, that the name of God was taken away out of the writing; and thus the whole became uſeleſs and ineffectual. For which reaſon they aboliſhed all theſe written contracts, and appointed a feſtival-day in memory of it. *Megil. Taanith.* c. 7.

5. *The death of twenty Iſraelites.* The Rabbi *Akiba*, ſon of *Joſeph*, dies in priſon.

7. A faſt, becauſe of the worſhipping the golden calf, and of the ſentence that God pronounced againſt the *Iſraelites*, in conſequence of that crime. *Exod.* xxxii. 6, 7, 8, 34.

10. A faſt of expiation. *Levit.* xxiii. 19, &c.

15. The feaſt of tabernacles, with its octave. *Levit.* xxiii. 34.

21. *Hoſanna-Rabba.* The ſeventh day of the feaſt of tabernacles, or the feaſt of branches.

22. The octave of the feaſt of tabernacles.

23. *The rejoicing for the law*, a ſolemnity in memory of the covenant that the Lord made with the *Hebrews*, in giving them the law by the mediation of *Moſes.*

On this ſame day, the dedication of *Solomon's* temple, 1 *Kings*, viii. 65, 66.

30. The firſt new-moon of the month *Marchſevan.*

N. B. The Jews, for fear of miſtaking, always keep two days for the new-moon.

MARCHSEVAN.

The ſecond month of the civil year; the eighth month of the ſacred year. It has but twenty-nine days, and anſwers to the moon of October.

Day 1. THE *ſecond new-moon*; or, firſt day of the month.

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6. A faſt, becauſe *Nebuchadnezzar* put out the eyes of *Zedekiah*, after he had ſlain his children before his face. 2 *Kings*, xxv. 7. *Jerem.* lii. 10.

19. A faſt on *Monday* and *Tueſday*, and the *Monday* following, to expiate the faults committed on occaſion of the feaſt of tabernacles. *Vid. Calendar, à Bartoloccio editum.*

23. A feaſt, or memorial of the ſtones of the altar, profaned by the *Greeks*; which were laid in expectation of a prophet, who could declare what uſe they might be applied to. 1 *Macc.* iv. 46. *Megillath.* c. 8.

25. A feaſt in memory of ſome places poſſeſſed by the *Cuthites*; which the *Iſraelites* recovered at their return from the captivity.

26. A diſpute of Rabbin *Jochanan*, ſon of *Zachai*, againſt the *Sadducees*, who pretended that the loaves of the firſt-fruits, (*Levit.* xxiii. 17, 18.) were not to be offered on the altar, but to be eaten hot. *Megillat.* c. 9.

29. Firſt new-moon of the month *Ciſleu.*

CISLEU.

The third month of the civil year; the ninth month of the ſacred year. It has thirty days; and anſwers to our moon of November.

Day 1. NEW-MOON, or the firſt day of the month.

2. *Prayers for rain. Calendar. Bartolocci.*

3. A feaſt in memory of the idols which the *Aſmoneans* threw out of the courts, where the *Gentiles* had placed them. *Megil. Taanith.*

6. A faſt in memory of the book of *Jeremiah*, torn and burnt by *Jehoiakim.* Jerem. xxxvi. 23.

7. A feaſt in memory of the death of *Herod the Great*, ſon of *Antipater*, who was always an enemy to the ſages. *Megillat.* c. 11.

21. The feaſt of mount *Gerizim.* The *Jews* relate that when their high-prieſt *Simon*, with his prieſts, went out to meet *Alexander the Great*, the *Cutheans* or *Samaritans* went alſo, and deſired this prince to give them the temple of *Jeruſalem*, and to ſell them a part of mount *Moriah.* Which requeſt *Alexander* granted. But the high-prieſt of the *Jews* afterwards preſenting himſelf, and *Alexander* aſking him what he deſired? *Simon* intreated him not to ſuffer the *Samaritans* to deſtroy the temple. The king replied to him, that he delivered that people into his hands, and he might do what he pleaſed with them. Then the high-prieſt, and inhabitants of *Jeruſalem*, took the *Samaritans*, bored a hole through their heels, and tying them to their horſes tails, dragged them along to mount *Gerizim*, which they plowed and ſowed with tares; juſt as the *Samaritans* had intended to do to the temple of *Jeruſalem.* In memory of this event, they inſtituted this feſtival.

25. The dedication, or renewing of the temple, profaned by order of *Antiochus Epiphanes*, and purified by *Judas Maccabeus.* 1 Macc. iv. 52. 2 Macc. ii. 16. John x, 22. This feaſt is kept with its octave. *Joſephus* ſays, that in his time it was called the *feaſt of lights*; perhaps, ſays he, becauſe this good fortune, of reſtoring the temple to its ancient uſe, appeared to the *Jews* as a new day. *Antiq.* l. 12. c. 11. p. 416. But the *Jewiſh* authors give another reaſon for the name of *lights.* They tell us, that when they were employed in cleanſing the temple, after it had been profaned by the *Greeks*, they found there only one ſmall phial of oil, ſealed up by the high-prieſt, and which would hardly ſuffice to keep in the lamps for ſo much as one night; but God permitted that it ſhould laſt for ſeveral days, till they had time to make more: in memory of which, the *Jews* light up ſeveral lamps in their ſynagogues, and at the doors of their houſes. See *Selden, de Syned.* l. 3. c. 13. Others will have it, (as the Scholaſtical Hiſtory, *Thomas Aquinus*, cardinal *Hughes*, in 1 *Macc.* iv. 52.) that the appellation of the *feaſt of lights*, proceeded from hence, that fire from heaven gave light to the wood which was upon the altar of burnt-offerings, as related, 2 *Macc.* i. 22.

Some will have this feaſt of the dedication to be inſtituted in memory of *Judith.* Vide *Sigon.* lib. iii. c. 18. *de Republ. Hebr.* But it is doubted whether it ought to be underſtood of *Judith*, the daughter of *Merari*, who killed *Holofernes*; or of another *Judith*, daughter of *Mattathias*, and ſiſter of *Judas Maccabeus*, who ſlew *Nicanor*, as they tell us. Vide *Ganz, Zemach David. Millenar.* 4. an. 622. & apud *Selden. de Synedriis*, lib. iii. c. 13. n. 11. This laſt *Judith* is known only in the writings of the Rabbins, and is not mentioned either in *Maccabees*, or in *Joſephus.* But there is great likelihood that the *Jews* have altered the Greek hiſtory of *Judith*, to place it in the time of *Judas Maccabeus.*

A prayer for rain. Then began their time of ſowing in *Judea.*

30. Firſt new-moon of the month *Tebeth.*

TEBETH.

The fourth month of the civil; the tenth month of the eccleſiaſtical year. It has twenty-nine days, and anſwers to the moon of December.

Day 1. NEW-MOON.

8. A faſt, becauſe of the tranſlation of the law out of *Hebrew* into *Greek.* This day, and the three following days, were overcaſt by thick darkneſs.

The faſt of the tenth month. *Calend. Bartolocci.*

9. A faſt, for which the Rabbins aſſign no reaſon.

10. A faſt, in memory of the ſiege of *Jeruſalem* by *Nebuchadnezzar.* 2 *Kings*, xxv. 1.

28. A feaſt in memory of the excluſion of the *Sadducees* out of the *Sanhedrim*, where they had all the power in the time of king *Alexander Janneus.* The Rabbi *Simeon*, ſon of *Shatach*, found means of excluding them one after another, and of ſubſtituting *Phariſees. Megillat. Taanith.*

29. Firſt new-moon of the month *Shebeth.*

SHEBETH.

The fifth month of the civil year; the eleventh month of the ſacred year. It has thirty days, and anſwers to the moon of January.

Day 1. NEW-MOON, or the firſt day of the month.

2. A rejoicing for the death of king *Alexander Janneus*, a great enemy to the *Phariſees*. *Megill.*

4. or 5. A faſt in memory of the death of the elders, who ſucceeded *Joſhua*. *Judg.* ii. 10.

15. *The beginning of the year of trees*, i. e. they then begin to count the four years, during which the trees were judged unclean, from the time of their planting. *Levit.* xix. 23, 24, 25. Some place the beginning of theſe four years on the firſt day of the month.

22. A feaſt in memory of the death of one called *Niſkalenus*, who had ordered the placing images or figures in the temple, which was forbid by the law: but he died, and his orders were not executed. The *Jews* place this under the high-prieſt *Simon the Juſt*. Is not known who this *Niſkalenus* was. *Megill.* c. 11.

23. A faſt for the war of the ten tribes againſt that of *Benjamin*. *Judg.* xx.

They alſo call to remembrance the idol of *Micah*. *Judg.* xviii.

29. A memorial of the death of *Antiochus Epiphanes*; an enemy of the *Jews*. 1 *Macc.* vi. 1. *Megillat.*

30. Firſt new-moon of the month *Adar*.

ADAR.

The ſixth month of the civil year, the twelfth month of the eccleſiaſtical year. It has but twenty-nine days, and anſwers to the moon of February.

Day 1. NEW-MOON.

7. A faſt, becauſe of the death of *Moſes*. *Deut.* xxxiv. 5.

8, 9. The trumpet ſounded by way of thankſgiving for the rain that fell in this month, and to pray for it in future. *Megillat Taanith.*

9. A faſt in memory of the ſchiſm between the ſchools of *Shammai* and *Hillel*.

12. A feaſt in memory of the death of two proſelytes, *Hollianus* and *Pipus* his brother, that one *Tyrinus* or *Turianus* would have compelled to break the law, in the city of *Laodicea*; but they choſe rather to die, than to do any thing contrary to the law. *Selden de Synedr.* l. 3. c. 13. *ex Megill. Taanith.*

13. *Eſther's* faſt; probably in memory of that, *Eſth.* iv. 16. *Geneb. Bartolocci.*

A feaſt in memory of the death of *Nicanor*, an enemy of the *Jews*. 1 Macc. vii. 44. 2 Macc. xv. 30, *&c.* Some of the *Hebrews* will have it, that *Nicanor* was killed by *Judith*, the ſiſter of *Judas Maccabeus*.

14. The firſt *Purim*, or leſſer feaſt of lots. *Eſth.* ix. 21. The *Jews* in the provinces ceaſed from the ſlaughter of their enemies on *Niſan* 14. and on that day made great rejoicing. But the *Jews* of *Shuſhan* continued the ſlaughter till the 15th. Therefore *Mordecai* ſettled the feaſt of lots on the 14th, and 15th, of this month.

15. The great feaſt of *Purim*, or lots; or the *ſecond Purim*. Theſe three days, the 13th, 14th, and 15th, are commonly called *the days of Mordecai*, though the feaſt for the death of *Nicanor* has no relation either to *Eſther*, or to *Mordecai*.

The collectors of the half-ſhekel, paid by every *Iſraelite*, *Exod.* xxx. 13. received it on *Adar* 15, in the cities; and on the 25th in the temple. *Talmud.* Tract. *Shekalim.*

17. *The deliverance of the ſages of Iſrael*, who flying from the perſecution of *Alexander Janneus*, king of the *Jews*, retired into the city of *Koſlik* in *Arabia*; but finding themſelves in danger of being ſacrificed by the *Gentiles*, who were the inhabitants of the place, eſcaped by night. *Megillat Taanith.*

20. A feaſt in memory of the rain obtained from God, by one called *Onias Hammagel*, during a great drought in the time of *Alexander Janneus*. *Megillat Taanith.*

23. *The dedication of the temple of* Zerubbabel, *Ezr.* vi. 16. The day is not known. Some put it on the 16th, the calendar of *Sigonius* puts it on the 23d.

28. A feaſt in commemoration of the repeal of the decree, by which the kings of *Greece* had forbidden the *Jews* to circumciſe their children, to obſerve the ſabbath, and to decline foreign worſhip. *Megillat Taanith. & Gemar. ut Tit. Thainith.* c. 2.

29. Firſt new-moon of the month *Niſan*.

When the year conſiſts of thirteen lunar months, they place here, by way of intercalation, the ſecond month of *Adar*, or *Ve-adar*.

NISAN, or ABIB. *Exod.* xiii. 4.

The ſeventh month of the civil year; the firſt month of the ſacred year. It has thirty days, and anſwers to the moon of March.

Day 1. NEW-MOON. A faſt, becauſe of the death of the children of *Aaron*. *Levit.* x. 1, 2.

10. A faſt for the death of *Miriam*, the ſiſter of *Moſes*. Numb. xx. 1. Alſo in memory of the ſcarcity of water that happened after her death, to the children of *Iſrael* in the deſart of *Kadeſh*. Numb. xx. 2.

On this day every one provided himſelf a lamb or a kid, to celebrate the following paſſover.

14. On the evening of the 14th they killed the paſchal lamb; they began to uſe leavened bread, and ceaſed from all ſervile labour.

15. *The ſolemnity of the paſſover*, with its octave. The firſt day of unleavened bread; a day of reſt. They ate none but unleavened bread during eight days.

After ſun-ſet they gathered a ſheaf of barley;

which they brought into the temple. *Cod. Menachot.* vi. 3.

16. On the ſecond day of the feaſt they offered the barley which they had provided the evening before, as the firſt fruits of the harveſt. After that time it was allowed to put the ſickle to the corn.

The beginning of harveſt.

From this day they began to count fifty days to Pentecoſt.

21. *The octave of the feaſt of the paſſover.* The end of unleavened bread. This day is held more ſolemn than the other days of the octave; yet they did not refrain from manual labour on it.

26. A faſt for the death of *Joſhua.* Joſh. xxiv. 29.

29. They made ſupplication for the rain of the ſpring. *Geneb.*

30. The firſt new-moon for the month *Jiar.*

The book called *Megillat Taanith,* does not notice any particular feſtival for the month *Niſan.*

JIAR, or IYAR.

The eighth month of the civil year; the ſecond month of the eccleſiaſtical year. It has but twenty-nine days and anſwers to the moon of March.

Day 1. NEW-MOON.

6. They faſted three days for exceſſes committed during the feaſt of the paſſover, i. e. on the *Monday, Thurſday,* and the *Monday* following. *Calendar Bartolocci.*

7. *The dedication of the temple,* when the *Aſmoneans* conſecrated it anew, after the perſecutions of the *Greeks. Megil. Taanith.* c. 2.

10. A faſt for the death of the high-prieſt *Eli,* and for the taking of the ark by the *Philiſtines.*

14. *The ſecond paſſover,* in favour of thoſe who could not celebrate the firſt, on *Niſan* 15.

23. A feaſt for the taking of the city of *Gaza,* by *Simon Maccabeus. Calend. Scalig.* 1 Macc. xiii. 43, 44.

Or, for the taking and purification of the citadel of *Jeruſalem,* by the *Maccabees*; according to the calendar of *Sigonius.* 1 Macc. xiii. 49, 53. xvi. 7, 36.

A feaſt for the expulſion of the *Caraites* out of *Jeruſalem,* by the *Aſmoneans* or *Maccabees. Meg. Taanith.*

27. *A feaſt for the expulſion of the Galileans,* or thoſe who attempted to ſet up crowns over the gates of their temples, and of their houſes; and even on the heads of their oxen and aſſes; and to ſing hymns in honour of falſe Gods. The *Maccabees* drove them out of *Judea* and *Jeruſalem,* and appointed this feaſt to perpetuate the memory of their expulſion. *Megil. Taanith.*

28. A faſt for the death of the prophet *Samuel.* 1 Sam. xxv. 1.

29. The firſt new-moon of the month *Sivan.*

SIVAN.

The ninth month of the civil year; the third month of the eccleſiaſtical year. It has thirty days, and anſwers to the moon of May.

Day 1. NEW-MOON.

6. *Pentecoſt,* the fiftieth day after the paſſover. It is alſo called *the feaſt of weeks,* becauſe it happened ſeven weeks after the paſſover. We do not find that it had any octave.

15, 16. A feaſt to celebrate the victory of the *Maccabees* over the people of *Bethſan.* 1 Macc. v. 52, xii. 40, 41. *Megillat Taanith.*

17. A feaſt for the taking of *Ceſarea* by the *Aſmoneans*; who drove the Pagans from thence, and ſettled the *Jews* there. *Megillat Taanith.*

23. A faſt in memory of the prohibition by *Jeroboam* the ſon of *Nebal,* to his ſubjects, forbidding them to carry their firſt-fruits to *Jeruſalem.* 1 Kings, xii. 27.

25. A faſt in commemoration of the death of the Rabbins, *Simeon* ſon of *Gamaliel, Iſhmael* ſon of *Eliſha,* and *Chanina* the high-prieſt's deputy.

A feaſt in memory of the ſolemn judgment pronounced in favour of the *Jews* by *Alexander the Great,* againſt the *Iſhmaelites,* who by virtue of their birthright maintain a poſſeſſion of the land of *Caanan,* againſt the *Canaanites,* who claimed the ſame, as being the original poſſeſſors; and againſt the *Egyptians,* who demanded reſtitution of the veſſels, and other things, that the *Hebrews* had borrowed, when they left *Egypt.* See *Megillat Taanith.* But the *Gemara* of *Babylon, Tit. Sanhedrim,* c. 11. puts the day of this ſentence on *Niſan* 14.

27. A faſt, becauſe Rabbi *Chanina,* the ſon of *Thardion,* was burnt with the book of the law.

30. The firſt new-moon of the month *Thammuz.*

THAMMUZ, or TAMUS.

The tenth month of the civil year; the fourth month of the holy year. It has but twenty-nine days, and anſwers to the moon of June.

Day 1. NEW-MOON.

14. A feaſt for the aboliſhing of a pernicious book of the *Sadducees* and *Bethuſians,* by which they endeavoured to ſubvert the oral law, and all the traditions. *Megillat Taanith.*

17. A faſt in memory of the tables of the law, broken by *Moſes. Exod.* xxxii. 19.

On the ſame day the city of *Jeruſalem* was taken. The perpetual evening and morning ſacrifice was ſuſpended, during the ſiege of *Jeruſalem* by *Titus. Epiſtemon* tore the book of the law, and ſet up an idol in the temple. It is not ſaid whether this happened under *Nebuchadnezzar, Antiochus Epiphanes,* or the *Romans.*

29. The firſt new-moon of the month *Ab.*

AB.

The eleventh month of the civil year; the fifth month of the ſacred year. It has thirty days, and anſwers to the moon of July.

Day 1. NEW-MOON. A faſt for the death of *Aaron* the high-prieſt.

5. A commemoration of the children of *Jethuel*, of the race of *Judah*, who, after the return from the captivity, furniſhed wood to the temple. *Megil. Taanith.*

9. A faſt of the fifth month, in memory of God's declaration to *Moſes* on this day, that none of the murmuring *Iſraelites* ſhould enter the land of promiſe. *Numb.* xiv. 29, 31.

On the ſame day the temple was taken and burnt; *Solomon's* temple firſt by the *Chaldeans*; *Herod's* temple afterwards by the *Romans*.

18. A faſt, becauſe in the time of *Ahaz* the evening lamp went out.

21. *Xylophoria*; a feaſt, on which they ſtored up the neceſſary wood in the temple. *Selden.* See *Joſephus, de Bello*, l. 2. c. 17. p. 811. *Scaliger* places this feſtival on the 22d of the next month.

24. A feaſt in memory of the aboliſhing of a law by the *Aſmoneans*, or *Maccabees*, which had been introduced by the *Sadducees*, enacting, that both ſons and daughters ſhould alike inherit the eſtates of their parents. *Megill. Taanith.*

30. The firſt new-moon of the month *Elul*.

ELUL.

The twelfth month of the civil year, and the ſeventh month of the eccleſiaſtical year. It has but twenty-nine days, and anſwers to the moon of Auguſt.

Day 1. NEW-MOON.

7. The dedication of the walls of *Jeruſalem* by *Nehemiah*. Ezr. xii. 27. We read in *Nehemiah*, vi. 15. that theſe walls were finiſhed, *Elul* 25. But as there ſtill remained many things to be done, to complete this work, the dedication might have been deferred to the 7th of *Elul* of the year following. *Megill. Seld.*

17. A faſt for the death of the ſpies, who brought an ill report of the land of promiſe. *Numb.* xiv. 36.

A feaſt in remembrance of the expulſion of the *Romans*, (or rather of the *Greeks*) who would have prevented the *Hebrews* from marrying, and diſhonoured the daughters of *Iſrael*. When they intended to uſe violence towards *Judith*, the only daughter of *Mattathias*; he, with the aſſiſtance of his ſons, overcame them, and delivered his country from their yoke. In commemoration of which deliverance, they appointed this feſtival.

21. *Xylophoria*; a feaſt in which they brought to the temple the neceſſary proviſion of wood, for keeping in the fire of the altar of burnt-ſacrifices. The calendar of *Scaliger* places this feaſt on the 22d. See the 21ſt of the foregoing month.

22. A feaſt in memory of the puniſhment inflicted on the wicked *Iſraelites*, whoſe inſolence could not be otherwiſe reſtrained, than by putting them to death; for then *Judea* was in the poſſeſſion of the *Gentiles*. They allowed theſe wicked *Iſraelites* three days to reform; but as they ſhewed no tokens of repentance, they were condemned to death. *Megillat Taanith.*

29. The firſt new-moon of the month *Tizri*.

The Names of the HEBREW *Months, according to the Order of the* HOLY YEAR.

1.	Niſan, anſwering to -	*March*, O. S.
2.	Jiar, - -	*April.*
3.	Sivan, - - -	*May.*
4.	Thammuz, - -	*June.*
5.	Ab, - - -	*July.*
6.	Elul, - - -	*Auguſt.*
7.	Tizri, - - -	*September.*
8.	Marſchevan, - -	*October.*
9.	Caſleu, - - -	*November.*
10.	Thebet, - -	*December.*
11.	Sebat, - - -	*January.*
12.	Adar, - - -	*February.*

The Names of the HEBREW *Months, according to the Order of the* CIVIL YEAR.

7	1.	Tizri, anſwering to	*September*, O. S.
8	2.	Marſchevan, -	*October.*
9	3.	Caſleu, - -	*November.*
10	4.	Thebet, - -	*December.*
11	5.	Sebat, - -	*January.*
12	6.	Adar, - -	*February.*
1	7.	Niſan, - -	*March.*
2	8.	Jiar, - - -	*April.*
3	9.	Sivan, - -	*May.*
4	10.	Thammuz, -	*June.*
5	11.	Ab, - -	*July.*
6	12.	Elul, - -	*Auguſt.*

A GENERAL
CHRONOLOGICAL TABLE
OF THE
HISTORY OF THE BIBLE.

*** *The Author places the true Date of the Birth of Chriſt,* Four Years *before the common Æra, or* A. D.

Year of the World, Julian Period,		*Year before Chriſt,*
1 710.	THE creation. 1 Day. The creation of light.	4000; *before* A.D.
	2 Day. The creation of the firmament.	4004
	3 Day. The ſea, the waters, plants, and trees.	
	4 Day. The ſun, moon, and ſtars.	
	5 Day. The fiſhes, and birds.	
	6 Day. The creation of land animals, and of man.	
	God cauſes the animals to appear before *Adam*; who gives them names. God creates the woman, by taking her out of the ſide of the man; and gives her to him for a wife. He brings them into paradiſe.	
	7 Day. God reſts from the work of creation; and ſanctifies the repoſe of the ſabbath.	
	Eve tempted fatally, by means of the ſerpent. *Eve* diſobeys God, and perſuades her huſband *Adam* to diſobedience alſo. God drives them out of paradiſe	
2	*Cain* born, ſon of *Adam* and *Eve.*	3999
3	*Abel* born, ſon of *Adam* and *Eve.*	3998
129	*Cain* kills his brother *Abel.*	3871
130	*Seth* born, ſon of *Adam* and *Eve.*	3870
235	*Enos* born, ſon of *Seth.*	3765
325	*Cainan* born, ſon of *Enos.*	3675
395	*Mahalaleel* born, ſon of *Cainan.*	3605
460	*Jared* born, ſon of *Mahalaleel.*	3540
622	*Enoch* born, ſon of *Jared.*	3378
687	*Methuſelah* born, ſon of *Enoch.*	3313
874	*Lamech* born, ſon of *Methuſelah.*	3126
930	*Adam* dies, aged 930 years.	3070
987	*Enoch* tranſlated; he had lived 365 years.	3013
1042	*Seth* dies, aged 912 years.	2958
1056	*Noah* born, ſon of *Lamech.*	2944
1140	*Enos* dies, aged 905 years.	2860
1235	*Cainan* dies, aged 910 years.	2765
1290	*Mahalaleel* dies, aged 895 years.	2710
1422	*Jared* dies, aged 962 years.	2578

Year of the World.		*Year before Chriſt.*
1536	God informs *Noah* of the future deluge, and commiſſions him to preach repentance to mankind, 120 years before the deluge. 1 *Pet.* iii. 20. 2 *Pet.* ii. 5. *Gen.* vi. 32.	2464
1556	*Japhet* born, the eldeſt ſon of *Noah. Gen.* v. 32. x. 21.	2444
1558	*Shem* born, the ſecond ſon of *Noah.*	2442
1651	*Lamech* dies, the father of *Noah,* aged 777 years.	2349
1656	*Methuſelah,* dies, the oldeſt of men; aged 969 years. *Gen.* v. 27. in the year of the deluge.	2344
	God commands *Noah* to prepare to enter the ark, on the tenth day of the ſecond month, (*November.*)	
	Seventeenth day of the ſame month, *Noah* enters the ark, with his wife, his ſons, and their three wives.	
	Rain on the earth, 40 days. The waters continue on the earth 150 days.	
	Seventeenth day of the ſeventh month, the ark reſts on the mountain of *Ararat.*	
	Firſt day of the tenth month, the tops of the mountains begin to appear. *Gen.* viii. 5.	
	Forty days afterwards, *Noah* ſends forth the raven. *Gen.* viii. 6, 7.	
	Seven days afterwards, *Noah* ſends out the dove; it returns.	
	Seven days afterwards he ſends it out again; it returns in the evening, bringing an olive-branch in its bill.	
	Seven days afterwards he ſends it forth again; it returns no more. *Gen.* viii. 8, 12.	
1657	*Noah* being now 601 years old, the firſt day of the firſt month he takes off the roof of the ark.	2343
	Twenty-ſeventh day of the ſecond month *Noah* quits the ark. He offers ſacrifices	

of

Year of the World.		*Year before Chriſt.*
	of thankſgiving. God permits to man the uſe of fleſh; and appoints the rainbow as a pledge, that he would ſend no more an univerſal deluge. *Gen.* ix. 9.	
1658	*Arphaxad* born, the ſon of *Shem.*	2342
1663	About 7 years after the deluge, *Noah* having planted a vineyard, drank of the wine to exceſs; falling aſleep, he was uncovered in his tent. His ſon *Ham* expoſed him; is curſed for it.	2337
1693	*Salah* born, ſon of *Arphaxad.*	2307
1723	*Heber* born, ſon of *Salah.*	2277
1757	*Phaleg* born, ſon of *Heber.*	2243
1770	About this time men undertook the building of the tower of *Babel:* where God confounded their language, and diſperſed them throughout the world.	2230
1771	Here may be fixed the beginning of the *Aſſyrian* monarchy, by *Nimrod.* Gen. x. 9, 10. From this year to the taking of *Babylon* by *Alexander the Great*, are 1903 years; which is the period that *Calliſthenes* found, in the aſtronomical calculations of the *Chaldeans. Porphyr. apud Simplic.* l. 2. *de Cælo.*	2229
	The *Egyptian* empire began about the ſame time, by *Ham* the father of *Mizraim:* this empire continued 1663 years, till the taking of *Egypt* by *Cambyſes. Conſtantin. Manaſſ. in Annalib.*	
1787	*Reu* born, the ſon of *Phaleg.*	2213
1819	*Serug* born, ſon of *Reu.*	2181
1849	*Nahor* born, ſon of *Serug.*	2151
1878	*Terah* born, the ſon of *Nahor.*	2122
1948	*Haran* born, the ſon of *Terah.*	2052
2006	*Noah* dies, aged 950 years.	1994
2008	*Abram* born, the ſon of *Terah.*	1992
2018	*Sarai* born, wife of *Abram.*	1982
2083	The calling of *Abram*, from *Ur* of the *Chaldees:* he goes to *Charré*, or *Haran*, of *Meſopotamia.* His father *Terah* dies there, aged 205 years. *Gen.* xi. 31, 32.	1917
2083	The ſecond calling of *Abram* from *Haran.* He comes into *Canaan* with *Sarah* his wife, and *Lot* his nephew; and dwells at *Sichem.*	1917
2084	*Abram* goes into *Egypt*: *Pharoah* takes his wife, but ſoon reſtores her again. *Abram* quits *Egypt:* he and *Lot* ſeparate.	1916
2091	The kings of *Sodom* and *Gomorrah* revolt from *Chedorlaomer.*	1909
2092	*Chedorlaomer*, and his allies, war againſt the kings of *Sodom* and *Gomorrah*, &c. *Sodom* is pillaged; *Lot* is taken captive; *Abram* purſues them, diſperſes them, retakes the booty; and reſcues *Lot. Melchizedeck* bleſſes him.	1908
	The Lord makes a covenant with *Abram*, and promiſes him a numerous poſterity. *Gen.* xv.	
2093	*Sarai* gives her maid *Hagar*, for a wife, to her huſband *Abram.*	1907
2094	*Iſhmael* born, the ſon of *Abram* and *Hagar. Abram* was 86 years old. *Gen.* xvi. 16.	1906
2107	The new covenant of the Lord with *Abram:* God promiſes him a numerous poſterity: changes his name from *Abram*, to *Abraham*, and that of *Sarai* to *Sarah. Gen.* xvii.	1893
	Circumciſion inſtituted	
	Abraham entertains three angels, under the appearance of travellers; they promiſe him *Iſaac.*	
	Sodom, *Gomorrah*, *Admah*, and *Zeboiim*, burnt by fire from heaven. *Lot* is preſerved; retires to *Zoar*; commits inceſt with his daughters.	
2108	*Abraham* departs from the plain of *Mamre*, to *Beer-ſheba.*	1892
2115	*Iſaac* born, the ſon of *Abraham* and *Sarah. Sarah* makes *Abraham* turn away *Hagar* and *Iſhmael. Hagar* cauſes her ſon *Iſhmael* to take an *Egyptian* woman to wife, by whom he has ſeveral children.	1885
2133	Covenant between *Abraham* and *Abimelech*, king of *Gerar.*	1867
	Abraham about to offer his ſon *Iſaac* to God, for a burnt-offering.	
2145	*Sarah* dies aged 127 years.	1855
2148	*Abraham* ſends *Eliezer* into *Meſopotamia*, to procure a wife for his ſon *Iſaac*, who was 40 years of age. *Eliezer* brings *Rebekah.*	1852
2150	*Abraham* marries *Keturah*, by whom he has ſeveral children.	1850
2158	*Shem* dies, the ſon of *Noah*, 500 years, after the birth of *Arphaxad.*	1842
2167	*Rebekah* continuing barren nineteen years, *Iſaac* intercedes for her, and obtains the favour of conception.	1833
2168	*Jacob* and *Eſau* born, *Iſaac* being 60 years old.	1832
2184	*Abraham* dies, aged 175 years.	1817
2187	*Heber* dies, aged 464 years.	1813
2200	*Iſaac* goes to *Gerar.* God renews with him his promiſes made to *Abraham. Iſaac* covenants with *Abimelech* king of *Gerar.*	1800
2208	*Eſau* marries *Canaaniti∫h* women.	1792
	The deluge of *Ogyges* in *Attica*, 2020 years before the firſt *Olympiad.*	
2231	*Iſhmael* dies, the eldeſt ſon of *Abraham*, aged 137 years.	1769
2245	*Iſaac* bleſſes *Jacob* inſtead of *Eſau. Jacob* withdraws into *Meſopotamia*, to his uncle *Laban.* Here he marries *Leah*, then *Rachel.*	1755

Year of the World		*Year before Chriſt.*
2246	*Reuben* born, ſon of *Jacob* and *Leah*.	1754
2247	*Simeon* born, ſon of *Leah*.	1753
2248	*Levi* born, ſon of *Leah*.	1752
2249	*Judah* born, ſon of *Leah*.	1751
2259	*Joſeph* born, ſon of *Jacob* and *Rachel*, *Jacob* being 90 years old.	1741
2265	*Jacob* reſolves to return to his parents in *Canaan*. *Laban* purſues him, and overtakes him on mount *Gilead*. *Eſau* comes to meet him, and receives him with much affection. *Jacob* arrives at *Shechem*.	1735
2273	*Dinah*, *Jacob's* daughter, raviſhed by *Shechem*, ſon of *Hamor*. *Dinah's* brothers revenge this affront by the death of the *Shechemites*.	1727
	Benjamin born, ſon of *Rachel*.	
2276	*Joſeph*, being ſeventeen years old, tells his father *Jacob* his brothers faults; they hate him, and ſell him to ſtrangers, who take him into *Egypt*. *Joſeph* ſold again as a ſlave to *Potiphar*.	1724
	About this time *Judah* marries the daughter of *Shuah*, a *Canaanite*; by whom he has *Er*, *Onan* and *Shelah*.	
2286	*Joſeph* tempted by the wife of his maſter *Potiphar*, refuſes her, is put in priſon.	1714
2287	*Joſeph* explains the dreams of the two officers of *Pharaoh*.	1713
2288	*Iſaac* dies, aged 180 years.	1712
2289	*Pharaoh's* dreams explained by *Joſeph*; *Joſeph* is made govenor of *Egypt*.	1711
	The beginning of the ſeven years of plenty, foretold by *Joſeph*.	
2290	*Manaſſeh* born, ſon of *Joſeph*.	1710
2291	*Ephraim* born, ſecond ſon of *Joſeph*.	1709
2296	The beginning of the ſeven years of ſcarcity, foretold by *Joſeph*.	1704
2297	*Joſeph's* ten brethren come into *Egypt* to buy corn. *Joſeph* impriſons *Simeon*.	1703
2298	*Joſeph's* brethren return into *Egypt*, with their brother *Benjamin*. *Joſeph* diſcovers himſelf, and engages them to come into *Egypt* with their father *Jacob*, then 130 years old.	1702
2300	*Joſeph* gets all the money of *Egypt* into the king's treaſury.	1700
2301	*Joſeph* gets all the cattle of *Egypt* for the king.	1699
2302	The *Egyptians* ſell their lands and liberties to *Pharaoh*.	1698
2302	The end of the ſeven years of ſcarcity. *Joſeph* returns the *Egyptians* their cattle and their lands; on condition that they pay the king the fifth part of the produce.	1698
2315	*Jacob's* laſt ſickneſs: he bleſſes *Ephraim* and *Manaſſeh*; foretels the characters of all his ſons; deſires to be buried with his fathers. *Jacob* dies, aged 147 years.	1695
2369	*Joſeph* dies, aged 110 years. He foretels the departure of the *Iſraelites* from *Egypt*, and deſires his bones may be taken with them into *Canaan*.	1631
2385	*Levi* dies, aged 137 years.	1615
2427	A new king in *Egypt*, who knew neither *Joſeph* nor his ſervices. He perſecutes the *Iſraelites*.	1573
	About this time lived *Job*, famous for his wiſdom, virtue, and patience.	
2430	*Aaron* born, ſon of *Amram* and *Jochebed*.	1570
2433	*Moſes* born, brother to *Aaron*; is expoſed on the banks of the *Nile*; is found by *Pharaoh's* daughter, who adopts him.	1567
2473	*Moſes* goes to viſit his brethren; kills an *Egyptian*; being informed that *Pharaoh* knows of it, he retires into *Midian*; marries *Zipporah*, the daughter of *Jethro*: has two ſons by her; *Gerſhon* and *Eliezer*.	1527
2513	The Lord appears to *Moſes* in a burning buſh, while feeding his father-in-law's flocks; ſends him to *Egypt*, to deliver *Iſrael*.	1487
	Moſes returns into *Egypt*. His brother *Aaron* comes to meet him to mount *Horeb*. The two brothers declare to *Pharaoh* the commands of the Lord: *Pharaoh* refuſes to ſet *Iſrael* at liberty; but loads them with new burdens. *Moſes* performs ſeveral miracles in his preſence.	
	1. Plague of *Egypt*. Water changed into blood. About the 18th of VI. month.	
	2. Plague. Frogs; about 25th day of VI. month.	
	3. Plague. Gnats or lice, 17th day of VI. month.	
	4. Flies of all ſorts. About the 28th and 29th of VI. month.	
	5. Murrain on the cattle. About the firſt day of VII. month.	
	6. Boyls. About the 3d day of the VII. month.	
	7. Hail, thunder and fire from heaven, 4th day of VII. month.	
	8. Locuſts. 7th day of VII. month.	
	9. Darkneſs. 10th day of VII. month.	
	On this day *Moſes* appoints, that this month in future ſhould be the firſt month, according to the ſacred ſtyle. Orders the paſſover, and ſets apart the paſchal lamb, which was to be ſacrificed four days afterwards.	
	10. Death of the firſt born of the *Egyptians*, in the night of the 14th or 15th of the month *Abib*.	

This

Year of the World.		*Year before Chriſt.*
2513	This ſame night the *Iſraelites* celebrated the firſt paſſover; and *Pharaoh* expelled them from *Egypt*.	1487
	Iſrael departs from *Rameſes*: from thence to *Succoth*; from *Succoth* to *Etham*: From *Etham* they turned ſouth, and encamped at *Pi-hahiroth*, between *Migdol* and the ſea, over againſt *Baal-zephon*.	
	Pharaoh purſues *Iſrael* with his army, and overtakes them at *Pi-hahiroth*: God gives the *Hebrews* a pillar of cloud, to guide and protect them. The waters divided. *Iſrael* goes through on dry ground. The *Egyptians* drowned; 21ſt of the firſt month.	
	Moſes, having paſſed the ſea, is now in the wilderneſs of *Etham*; after marching three days in the deſart, *Iſrael* arrives at *Marah*, where *Moſes* ſweetens the water. From *Marah* they come to *Elim*. From *Elim* to the Red-Sea; then into the deſart of *Sin*, where God ſends *Manna*: from thence to *Dophcah*, *Aluſh*, and *Rephidim*, where *Moſes* gives them water from a rock.	
	About this place the *Amalekites* ſlay thoſe who could not keep up with the body of *Iſrael*. *Moſes* ſends *Joſhua* againſt them; while he himſelf goes to a mountain, and lifts up his hands in prayer.	
	On the third day of the third month, after their departure from *Egypt*, *Iſrael* comes to the foot of mount *Sinai*; where they encamped above a year.	
	Moſes goes up the mountain; God offers a covenant to *Iſrael*.	
	Moſes comes down from the mountain, and reports to the people what the Lord had propoſed. The people anſwer, that they were ready to enter into this covenant.	
	Moſes again aſcends the mountain, and God orders him to bid the people prepare themſelves for two days to receive his law.	
	On the third day the glory of God appears on the mountain; with the ſound of a trumpet, and of thunder. *Moſes* brings the people to the foot of mount *Sinai*; he alone goes up the mountain. God directs him to forbid the people to aſcend, leſt they ſhould be put to death. *Moſes* goes down and declares to the people the orders of God. He then aſcends again, and God gives him the Decalogue.	
	He comes down again, and propoſes to the people what he had received from the Lord. The people conſent, and covenant with the Lord on the terms propoſed.	
	Moſes goes again up the mountain; God gives him ſeveral judiciary precepts of civil polity. At his return he erects twelve altars at the foot of the mountain, cauſes victims to be ſacrificed to ratify the covenant, and ſprinkles with the blood of the ſacrifices the book that contained the conditions of the covenant. He alſo ſprinkles the people, who promiſe to be faithful to the Lord.	
	Moſes, *Aaron*, *Nadab*, *Abihu*, and ſeventy elders of *Iſrael*, go up the mountain, and ſee the glory of the Lord. They come down the ſame day; but *Moſes*, and his ſervant *Joſhua*, ſtay there ſix days longer. The ſeventh day the Lord calls *Moſes*, and during forty days ſhews him all that concerned his tabernacle, the ceremonies of ſacrifice, and other things.	
	After theſe forty days, God gives *Moſes* the Decalogue, written on two tables of ſtone; and bids him make haſte down, becauſe *Iſrael* had made a golden calf, and was worſhipping it.	
	Moſes comes down, and finding the people dancing about their golden calf, he throws the tables of ſtone on the ground and breaks them. Coming into the camp, he takes the calf and deſtroys it; ſlays by the ſword of the *Levites*, twenty-three thouſand *Iſraelites*, who had worſhipped this idol.	
	The day following *Moſes* again goes up the mountain, and by his intreaties, obtains from God, that he would pardon his people. God orders him to prepare new tables for the law; and promiſes not to forſake *Iſrael*.	
	Moſes comes down and prepares new tables; goes up again the day following, God ſhews him his glory. He continues again forty days and forty nights on the mountain, and God writes again his law upon the tables of ſtone.	
	After forty days he comes down, not knowing that his face ſhines with glory. He puts a veil over his face, ſpeaks to the people, and propoſes to erect a tabernacle to the Lord; to accompliſh this, he taxes each *Iſraelite*, at half a ſhekel. This occaſions a numbering of the people, who amount to 603550 men. He appoints *Bezaleel* and *Aholiab* to overſee the work of the tabernacle.	
2514	The raiſing of the tabernacle, and its parts	1486

Year of the World.		Year before Christ.
2514	on the first day of the first month of the second year, after the *Exodus*.	1486
	A second numbering of the people, the first day of the second month.	
	The consecration of the tabernacle, the altars and the priests; the fifth day of the second month.	
	The *Levites* numbered by themselves: they are consecrated to the service of the tabernacle, instead of the first-born of *Israel*.	
	On the eighth day after the consecration of the tabernacle, the princes of the tribes, each on his day, offer their presents to the tabernacle.	
	Jethro comes to the camp, a few days before the departure of *Israel* from *Sinai*.	
	On the twentieth day of the second month, (*May*,) the *Israelites* decamp from *Sinai*, and come to *Tabarah*, or burning; from thence to *Kibroth-hattaavah*, or the graves of lust, three days journey from mount *Sinai*.	
	Eldad and *Medad* prophesy in the camp. *Numb.* xi. 26, 27.	
	Quails sent. *Numb.* xi. 31, 32.	
	Israel arrives at *Hazeroth*; *Aaron* and *Miriam* murmur against *Moses*, because of his wife. *Miriam* continues seven days without the camp.	
	Israel comes to *Rithmah*, in the wilderness of *Paran*; thence to *Kadesh-barnea*; from whence they send twelve chosen men, one out of each tribe, to examine the land of *Canaan*.	
	After forty days these men return to *Kadesh-barnea*, and exasperate the people, saying that this country devoured its inhabitants, and that they were not able to conquer it. *Caleb* and *Joshua* withstand them; the people mutiny: God swears that none of the murmurers should enter the land; but be consumed in the desart. The people resolve on entering *Canaan*; but are repelled by the *Amalekites* and the *Canaanites*.	
2515	The people continue a good while at *Kadesh-barnea*. From hence they go toward the Red-Sea.	1485

The names of the several stations mentioned by *Moses*:

1. *Rameses*.
2. *Succoth*.
3. *Etham*.
4. *Baal-zephon*.
5. The desart of *Etham*.
6. *Marah*.
7. *Elim*.
8. On the coast of the Red-Sea.
9. The desart of *Sin*.
10. *Dophkah*.
11. *Alush*.
12. *Rephidim*.
13. *Sinai*.
14. *Taberah*.
15. *Kibroth-hattaavah*.
16. *Hazeroth*.
17. *Rithmah*.
18. *Rimmon-parez*.
19. *Libnah*.
20. *Rissah*.
21. *Kehelathah*.
22. Mount *Shapher*.
23. *Haradah*.
24. *Makheloth*.
25. *Tahath*.
26. *Tarah*.
27. *Mithcah*.
28. *Hathmonah*.
29. *Moseroth*.
30. *Bene-jaakan*.
31. *Hor-hagidgad*.
32. *Jotbathah*.
33. *Ebronah*.
34. *Ezion-gaber*.
35. *Mozeroth*.
36. *Kadesh*.
37. Mount *Hor*.
38. *Zalmonah*.
39. *Punon*.
40. *Oboth*.
41. *Ije-abarim*.
42. Valley of *Zared*.
43. *Bamoth-arnon*.
44. *Beer*.
45. *Muttanah*.
46. *Nahaliel*.
47. *Dibon-gad*.
48. *Almon-diblathaim*.
49. Mount *Pisgah*.
50. *Kedemoth*.
51. *Abel-shittim*.

Probably at the encampment of *Kadesh-barnea*, happened the sedition of *Korah*, *Dathan*, and *Abiram*.

2552	After wandering in the deserts of *Arabia-Petræa*, and *Idumea*, thirty-seven years, they return to *Mozeroth*, near *Kadesh-barnea*; in the thirty-ninth year after the *Exodus*.	1448
	Moses sends ambassadors to the king of *Edom*, to desire passage through his territories; he refuses.	
	The *Israelites* arrive at *Kadesh*. *Miriam* dies; aged 130 years.	
	The *Israelites* murmur for want of water. *Moses* brings it from the rock; but he, as well as *Aaron*, having shewn some distrust, God forbids their entrance into the land of promise.	
	From *Kadesh* they go to mount *Hor*, where *Aaron* dies, aged 123 years, the first day of the fifth month.	
	The king of *Arad* attacks *Israel*, and takes several captives.	
	From mount *Hor* they come to *Zalmonah*, where *Moses* raises the brazen serpent. Others think this happened at *Punon*.	
2553	*Sihon*, king of the *Amorites* refuses the *Israelites* a passage through his dominions. *Moses* attacks him, and takes his country.	1447
	Og, king of *Bashan*, attacks *Israel*, but is defeated.	
	Israel encamps in the plains of *Moab*.	
	Balak, king of *Moab*, sends for *Balaam*.	
	Israel seduced to fornication, and to the idolatry of *Baal-peor*.	
	War against the *Midianites*.	

Distribution

Year of the World.		*Year before Chriſt.*
2553	Diſtribution of the countries of *Sihon* and *Og*, to the tribes of *Reuben* and *Gad*, and to the half tribe of *Manaſſeh*.	1447
	Moſes renews the covenant of *Iſrael* with the Lord.	
	Moſes dies, being 120 years old: in the twelfth month of the holy year.	
	Joſhua ſucceeds him: ſends ſpies to *Jericho* in the firſt month, (*March.*)	
	The people paſs *Jordan:* the 10th of the firſt month.	
	The day following *Joſhua* reſtores circumciſion.	
	Manna ceaſes.	
	The firſt paſſover, after the paſſing over *Jordan:* the fifteenth of the firſt month.	
	Jericho taken.	
	Iſrael comes to mount *Ebal* to erect an altar, purſuant to the order of *Moſes*. *Joſh.* viii. 30, 35. *Deut.* xxvii. 2, 12. &c.	
	The *Gibeonites* make a league with *Joſhua*.	
	War of the five kings againſt *Gibeon*. *Joſhua* defeats them; the ſun and moon ſtayed.	
2554	War of *Joſhua* againſt the kings of *Canaan*. Theſe wars occupy ſix years.	1446
2559	*Joſhua* divides the conquered country among *Judah*, *Ephraim*, and the half tribe of *Manaſſeh*.	1441
	He gives *Caleb* the portion that the Lord had promiſed him, and aſſiſts him in conquering it.	
2560	The ark, and the tabernacle, fixed at *Shiloh*, in the tribe of *Ephraim*.	1440
	Joſhua diſtributes the country to *Benjamin*, *Simeon*, *Zebulun*, *Iſſachar*, *Aſher*, *Napthali*, and *Dan*. Receives his own portion at *Timnath-ſerah*, on the mountain of *Gahaſh*.	
	Reuben, *Gad*, and the half tribe of *Manaſſeh* return beyond *Jordan*.	
2561	*Joſhua* renews the covenant between the Lord and the *Iſraelites*.	1439
	Joſhua dies, aged 110 years.	
	After his death the elders govern about eighteen or twenty years; during which time, happen the wars of *Judah* with *Adoni-bezek*.	
	An anarchy; during which, ſome of the tribe of *Dan*, conquer the city of *Laiſh*.	
	In this interval happened the ſtory of *Micah*; and the idolatry occaſioned by his ephod.	
	Alſo the war of the twelve tribes againſt *Benjamin*, to revenge the outrage committed on the wife of a *Levite*.	
	The Lord ſends his prophets, in vain, to reclaim the *Hebrews*. He permits, therefore, that they ſhould fall into ſlavery, under their enemies.	
2591	Servitude of the *Iſraelites*, under *Cuſhan-riſhathaim*, king of *Meſopotamia*, 8 years.	1409
2599	*Othniel*, delivers them: conquers *Cuſhan-riſhathaim:* judges the people forty years.	1401
2661	II. Servitude under *Eglon*, king of *Moab*, about 62 years after the peace of *Othniel*.	1339
2679	*Ehud* delivers them; after about twenty years.	1321
Year uncertain.	III. Servitude, of the *Iſraelites* under the *Philiſtines*. *Shamgar* delivers them.	
2719	IV. Servitude, under *Jabin* king of *Hazor*. *Deborah* and *Barak* deliver them, after twenty years. From 2699 to 2719.	1281
2752	V. Servitude, under the *Midianites*.	1248
2759	*Gideon* delivers *Iſrael*. He governs them nine years, from 2759 to 2768.	1241
2768	*Abimelech*, ſon of *Gideon*, procures himſelf to be made king of *Shechem*.	1232
2771	*Abimelech* killed after three years.	1229
2772	*Tola* judge of *Iſrael* after *Abimelech:* governs twenty-three years.	1228
2795	*Jair* judges *Iſrael*, chiefly beyond *Jordan*. Governs twenty-two years.	1205
2799	VI. Servitude, under the *Philiſtines* and the *Ammonites*.	1201
2817	*Jepthah* delivers the *Iſraelites*, beyond *Jordan*.	1183
2820	The taking of the city of *Troy*, 408 years before the firſt *Olympiad*.	1180
2823	*Jepthah* dies, *Ibzan* ſucceeds him.	1177
2830	*Ibzan* dies, *Elon* ſucceeds him.	1170
2840	*Elon* dies, *Abdon* ſucceeds him.	1160
2848	*Abdon* dies. The high-prieſt *Eli* ſucceeds as judge of *Iſrael*.	1152
	VII. Servitude under the *Philiſtines*, 40 years. *Judg.* xiii. 1.	
2849	*Samuel* born.	1151
	Under his judicature God raiſes *Samſon*, born 2849.	
2861	God begins to manifeſt himſelf to *Samuel*.	1139
2867	*Samſon* marries at *Timnath*.	1133
2868	*Samſon* burns the ripe corn of the *Philiſtines*.	1132
2887	*Samſon* delivered to the *Philiſtines* by *Dalilah*; kills himſelf under the ruins of the temple of *Dagon*, with a great multitude of *Philiſtines*. He defended *Iſrael* twenty years; from 2867 to 2887.	1113
2888	War between the *Philiſtines* and the *Iſraelites*. The ark of the Lord taken by the *Philiſtines*. Death of the high-prieſt *Eli*. He governed *Iſrael* forty years.	1112
	The *Philiſtines* ſend back the ark with preſents. It is depoſited at *Kirjath-jearim*.	

Year of the World.		*Year before Chriſti.*
	Samuel is acknowledged chief and judge of *Iſrael*, 39 or 40 years.	
	Victory of the *Iſraelites* over the *Philiſtines.*	
2908	The *Iſraelites* aſk a king of *Samuel.*	1092
2909	*Saul* is appointed king, and conſecrated in an aſſembly of the people at *Mizpah.* He reigned 40 years. *Acts.* xiii. 21.	1091
	Saul delivers *Jabeſh-gilead.*	
	Saul chaſes the *Philiſtines* from *Michmaſh.*	
2911	War of the *Philiſtines* againſt *Saul.*	1089
	Saul not having obeyed *Samuel*'s orders, is rejected of God.	
	Victory obtained by *Jonathan* over the *Philiſtines.*	
2919	The birth of *David*, ſon of *Jeſſe.*	1081
2930	War of *Saul* againſt the *Amalekites.*	1070
2941	*Samuel* ſent by God to *Bethlehem*, to anoint *David.*	1059
2942	War of the *Philiſtines* againſt the *Iſraelites.*	1058
	David kills *Goliath.*	
2943	*Saul*, urged by jealouſy, endeavours to ſlay *David.*	1057
2944	*David* retires to *Achiſh* king of *Gath*; withdraws into the land of *Moab.*	1056
	Saul ſlays *Abimelech*, and other prieſts. *Abiathar* eſcapes to *David.*	
	David delivers *Keilah*, beſieged by the *Philiſtines.*	
2945	*David* flies into the wilderneſs of *Ziph.*	1055
	Saul purſues him; but is obliged to return ſuddenly, on the news of an irruption of the *Philiſtines.*	
2946	*David* withdraws to about *En-gedi.* He ſpares *Saul*, who had entered alone the cave, where *David* and his men were concealed.	1054
2947	*Samuel* dies, aged 98 years. He had judged *Iſrael* twenty-one years, before the reign of *Saul.* He lived thirty eight years afterwards.	1053
	David retires into the wilderneſs of *Paran.* The hiſtory of *Nabal.* *David* marries *Abigail.* Comes into the deſart of *Ziph*, enters by night the tent of *Saul*, and takes away his lance, and cruſe of water. Withdraws to *Achiſh* king of *Gath*, who aſſigns him *Ziklag.* Here he abides a year and four months.	
2949	War of the *Philiſtines* againſt *Saul.* *Saul* cauſes the ghoſt of *Samuel* to be raiſed. He loſes the battle and kills himſelf.	1051
	The *Amalekites* pillage *Ziklag*; *David* recovers the plunder, and captives.	
	Iſhboſheth, ſon of *Saul*, acknowledged king; reigns at *Mahanaim* beyond *Jordan.*	
	David acknowledged king by *Judah*, and conſecrated a ſecond time. Reigns at *Hebron.*	
2951	War between *Iſhboſheth*, and *David*, four or five years.	1049

Year of the World.		*Year before Chriſt.*
2956	*Abner* quits *Iſhboſheth*; reſorts to *David.* Is treacherouſly ſlain by *Joab.*	1044
	Iſhboſheth aſſaſſinated.	
	David acknowledged king over all *Iſrael*; conſecrated the third time at *Hebron.*	
2957	*Jeruſalem* taken from the *Jebuſites* by *David:* who makes it the royal city.	1043
2958	War of the *Philiſtines* againſt *David.* He beats them at *Baal-perazim.*	1042
2959	*David* brings the ark from *Kirjath-jearim* to *Jeruſalem:* commits it to *Abinadab:* After three months, *David* brings it to his own palace.	1041
2960	*David* deſigns to build a temple to the Lord: is diverted from it by the prophet *Nathan.*	1040
	David's war againſt the *Philiſtines*, againſt *Hadadezar*, againſt *Damaſcus*, and againſt *Idumea*; continued about ſix years.	
2967	*David*'s war againſt the king of the *Ammonites*, who had inſulted his ambaſſadors.	1033
2968	*David*'s war againſt the *Syrians*, who had aſſiſted the *Ammonites.*	1032
2969	*Joab* beſiegeth *Rabbah*, the capital of the *Ammonites.* *David* commits adultery with *Bath-ſheba*; and cauſes *Uriah* to be killed. *Rabbah* taken.	1031
2970	After the birth of the ſon conceived by the adultery of *David* with *Bath-ſheba*, *Nathan* reproves *David* for his crime. *David's* repentance.	1030
2971	*Solomon* born.	1029
2972	*Amnon*, *David*'s ſon, raviſhes *Tamar.*	1028
2974	*Abſalom* kills *Amnon.*	1026
2977	*Joab* procures *Abſalom*'s return.	1023
2979	*Abſalom* received at court; and appears before *David.*	1021
2081	*Abſalom*'s rebellion againſt his father *David.*	1019
	Abſalom killed by *Joab.*	
	Sedition of *Sheba*, the ſon of *Bichri*, appeaſed by *Joab.*	
2983	The beginning of the famine ſent by God, to avenge the death of the *Gibeonites*, unjuſtly ſlain by *Saul*; ended in 2986.	1017
2987	*David* numbers the people. God gives him the choice of three plagues, by which to be puniſhed.	1013
2988	*David* prepares for the building of the temple, on mount *Zion*; in the threſhing-floor of *Araunah.*	1012
	Rehoboam born, ſon of *Solomon.*	
2989	*Abiſhag* the *Shunamite* given to *David.*	1011
	Adonijah aſpires at the kingdom. *David* cauſes his ſon *Solomon* to be crowned.	
	Solomon proclaimed king by all *Iſrael.*	

Year of the World.		*Year before Christ.*
2990	*David* dies, aged 70 years; having reigned seven years and a half over *Judah*, at *Hebron*; and thirty-three years over all *Israel*, at *Jerusalem*. *Solomon* reigns alone, having reigned about six months in the life-time of his father *David*. He reigned 40 years. 1 *Kings*, xi 42. *Adonijah* slain. *Abiathar* deprived of the office of high-priest; *Zadok* in future enjoys it alone. *Joab* slain, in the temple.	1010
2991	*Solomon* marries a daughter of the king of *Egypt*. *Solomon* goes to *Gibeon* to offer sacrifices, and to pray to God there. God grants him wisdom. *Solomon* gives a remarkable sentence between two women.	1009
2992	*Hiram*, king of *Tyre*, congratulates *Solomon* on his accession to the crown; *Solomon* requires of him timber, and workmen, to assist him in building the temple. *Solomon* lays the foundation of the temple, 2nd day of the II month, (*May.*)	1008
3000	The temple of *Solomon* finished; being seven years and an half in building. Dedicated the year following, probably, because of the solemnity of the year of *Jubilee* that then happened.	1000
3001	Dedication of the temple.	999
3012	*Solomon* finishes the building of his palace, and of that of his queen, the daughter of *Pharaoh*.	998
3026	*Jeroboam* rebels against *Solomon*. He flies into *Egypt*.	974
3029	*Solomon* dies. *Rehoboam* succeeds him; alienates the *Israelites*, and occasions the revolt of the ten tribes. *Jeroboam* the son of *Nebat*, acknowledged king of the ten tribes.	971

KINGS *of* JUDAH. 388 *Years.*

Year of the World.		*Year before Christ.*
3029	*Rehoboam* intends to subdue the ten tribes, but forbears. Reigned 17 years. 1 *Kings*, xiv. 21.	971
3030	The priests and *Israelites* that fear the Lord, withdraw in great numbers from the kingdom of *Israel*, into that of *Judah*.	970
3032	*Rehoboam* becomes impious.	968
3033	*Shishak* king of *Egypt* comes to *Jerusalem*, plunders the temple, and the king.	967
3046	*Rehoboam* dies. *Abijam* succeeds him; reigns three years.	954
3047	*Abijam*'s victory over *Jeroboam*; who loses many thousands of his troops.	953
3049	*Abijam* dies. *Asa* succeeds him.	951
3053	*Asa* suppresses idolatry in *Judah*.	947
3055	*Jehoshaphat* born, son of *Asa*.	945
3063	*Asa*'s victory over *Zerah* king of *Ethiopia*, or *Cush*.	937
3064	*Asa* engages *Ben-hadad* king of *Syria*, to make an irruption into the territories of the kingdom of *Israel*, to force *Baasha* to quit his undertaking at *Ramah*.	936

3080 *Je-*

KINGS *of* ISRAEL. 264 *Years.*

Year of the World.		*Year before Christ.*
3029	*Jeroboam*, son of *Nebat*, the first king of *Israel*; or of the revolted ten tribes.	971
3030	*Jeroboam*, son of *Nebat*, king of *Israel*, abolishes the worship of the Lord; and sets up the golden calves. Reigned 19 years.	970
3047	*Jeroboam* overcome by *Abijam*, who kills 500,000 men.	953
3050	*Jeroboam* dies, *Nadab* his son succeeds. Reigns two years.	950
3054	*Nadab* dies, *Baasha* succeeds him. Reigns 20 years.	946
3064	*Baasha* builds *Ramah*, to hinder *Israel* from going to *Jerusalem*. *Ben-hadad*, king of *Damascus*, invades the country of *Baasha*.	936
3074	*Baasha* dies, *Elah*, his son, succeeds him; reigns two years.	926
3075	*Elah* killed by *Zimri*, who usurps the kingdom, seven days. *Omri* besieges *Zimri* in *Tirzah*, he burns himself in the palace.	925
3079	*Omri* prevails over *Tibni*. Reigns alone in the 31st year of *Asa*.	921

3079 *Omri*

KINGS *of* JUDAH.

Year of the World.		*Year before Chriſt.*
3080	*Jehoram* born, ſon of *Jehoſhaphat*.	920
	Heſiod, the *Greek* poet, flouriſhes.	
3087	*Aſa* troubled with a lameneſs in his feet, (probably the gout) places his confidence in phyſicians.	913
3090	*Aſa* dies, having reigned 41 years.	910
	Jehoſhaphat ſucceeds *Aſa*. Expels ſuperſtitious worſhip.	
3097	*Ahaziah* born, ſon of *Jehoram* and *Athaliah*, and grandſon of *Jehoſhaphat*.	903
3106	*Jehoſhaphat* nominates his ſon *Jehoram* king; makes him his viceroy.	894
3107	*Jehoſhaphat* accompanies *Ahab* in his expedition againſt *Ramoth-gilead*. Where he narrowly eſcapes a great danger.	893
3108	*Jehoſhaphat* equips a fleet, for *Ophir*: *Ahaziah*, king of *Iſrael*, partaking of the deſign, the fleet is deſtroyed by tempeſt.	892
	About this time *Jehoſhaphat* is invaded by the *Ammonites* and *Moabites*, over whom he obtains a miraculous victory.	
	Elijah removed from this world, in a fiery chariot.	
3112	*Jehoſhaphat* inveſts his ſon *Jehoram* with the royal dignity.	888
3115	*Jehoſhaphat* dies, reigned 25 years. *Jehoram* ſucceeds;	885
	The *Idumeans* revolt, and aſſert their liberty.	
3116	*Jehoram*, at the importunity of his wife *Athaliah*, introduces into *Judah* the worſhip of *Baal*.	884
3117	*Jehoram* ſmitten of God, with an incurable diſtemper in his bowels.	883
3118	*Jehoram* makes his ſon *Ahaziah*, viceroy, or aſſociate in his kingdom.	882
	Jehoram dies, reigned four years.	
3119	*Ahaziah* reigns but one year.	881
	Joaſh, or *Jeoaſh* born.	
	Homer, the *Greek* poet, flouriſhes.	
3120	*Ahaziah* accompanies *Jehoram*, king of *Iſrael*, to the ſiege of *Ramoth-gilead*.	880
	Ahaziah ſlain by *Jehu*.	
	Athaliah kills all of the royal family; uſurps the kingdom. *Joaſh* is preſerved, and kept ſecretly in the temple, ſix years.	
3126	*Jehoiada*, the high-prieſt, ſets *Joaſh* on the throne of *Judah*, and ſlays *Athaliah*.	874
	Joaſh reigns 40 years.	
3140	*Amaziah* born, ſon of *Joaſh*.	860
3147	*Joaſh* repairs the temple.	853

1316 *Ze-*

KINGS *of* ISRAEL.

Year of the World.		*Year before Chriſt.*
3079	*Omri* builds *Samaria*; makes it the ſeat	921
3080	of his empire.	920
3086	*Omri* dies.	914
	Ahab his ſon ſucceeds; reigns 22 years.	
	The prophet *Elijah* in the kingdom of *Iſrael*.	
3096	He preſents himſelf before *Ahab*; and ſlays the falſe prophets of *Baal*.	904
	Gives the prophetic unction to *Eliſha*.	
3103	*Ben-hadad*, king of *Syria*, beſieges *Samaria*; is forced to quit it.	897
3104	Returns the year following; is beat at *Aphek*.	896
3105	*Ahab* ſeizes *Naboth*'s vineyard.	895
3106	*Ahab* inveſts his ſon *Ahaziah* with the royal power, and dignity.	894
3107	*Ahab* wars againſt *Ramoth-gilead*; is killed in diſguiſe.	893
	Ahaziah ſucceeds; reigns two years.	
3108	*Ahaziah* falls from the platform of his houſe; is dangerouſly wounded.	892
	Ahaziah dies; *Jehoram* his brother ſucceeds him.	
	He makes war againſt *Moab*.	
3109	*Eliſha* foretells victory to the army of *Iſrael*, and procures water in abundance.	891
3119	*Samaria* beſieged by *Ben-hadad*, king of *Syria*.	881
	Ben-hadad and his army, ſeized with a panick fear, fly in the night-time.	
3120	*Eliſha* going to *Damaſcus*, foretells the death of *Ben-hadad*, and the reign of *Hazael*.	880
	Jehoram marches with *Ahaziah* againſt *Ramoth-gilead*; is dangerouſly wounded, and carried to *Jezreel*.	
	Jehu rebels againſt *Jehoram*; kills him.	
	Jehu reigns 28 years. 2 *Kings*, x. 36.	
3148	*Jehu* dies, *Jehoahaz* his ſon ſucceeds him. Reigns 17 years.	852

1365 *Je-*

Year of the World.	Kings of Judah.	Year before Christ.
3164	*Zechariah* the high-prieſt, ſon of *Jehoiada*, killed in the temple by order of *Joaſh*. *Hazael*, king of *Syria*, wars againſt *Joaſh*. 2 *Kings*, xii 17.	836
3165	*Hazael* returns againſt *Joaſh*; forces large ſums from him. 2 *Chron.* xxiv. 23. *Joaſh* dies, *Amaziah* ſucceeds him; reigns 29 years.	835
3177	*Amaziah* wars againſt *Idumea*.	823
3178	*Amaziah* wars againſt *Joaſh*, king of *Iſrael*; is beat by him. *Uzziah*, or *Azariah* born, ſon of *Amaziah*.	822
3194	*Amaziah* dies; *Uzziah*, or *Azariah*, ſucceeds him; reigns 52 years. In *Judah*, the prophets *Iſaiah* and *Amos*; under this reign.	806
3221	*Jotham* born, ſon of *Uzziah*.	779
3246	*Uzziah* dies, *Jotham* his ſon ſucceeds; reigns 16 years. *Iſaiah* ſees the glory of the Lord. *Iſai.* vi. *Iſaiah* and *Hoſea* continue to prophecy.	754
3252	*Hezekiah* born, ſon of *Jotham*.	748

Rezin

Year of the World.	Kings of Israel.	Year before Chriſt.
3165	*Jehoahaz* dies. *Joaſh*, or *Jehoaſh*, ſucceeds him. *Eliſha* dies about this time.	835
3168	*Hazael* king of *Syria* dies; *Ben-hadad* ſucceeds him. *Joaſh* wars againſt *Benhadad*.	832
3178	*Joaſh* obtains a great victory over *Amaziah*, king of *Judah*.	822
3181	*Joah* king of *Iſrael* dies, *Jeroboam* II. ſucceeds him; reigns 41 years. The prophets *Jonah*, *Hoſea*, and *Amos*, in *Iſrael*; under this reign.	819
3222	*Jeroboam* II. dies, *Zachariah* his ſon ſucceeds him; reigns 6 months; perhaps, 10 years. The chronology of this reign is perplexed. 2 *Kings*, xv. 8, 12. places the death of *Zachariah* in the 38th year of *Uzziah*, allowing him a reign of but 6 months. Yet, reckoning what time remains to the end of the kingdom of *Iſrael*, we muſt either admit an interregnum of 9 or 11 years, between *Jeroboam* II. and *Zachariah*, as *Uſher* does; or, we muſt ſuppoſe *Jeroboam* II. reigned 51 years; or, that his reign did not begin till 3191, and ended in 3232, which is the year of the death of *Zachariah*.	778
3232	*Zachariah*, killed by *Shallum*, after reigning ſix months.	768
3233	*Shallum* reigns one month; is killed by *Menahem*; who reigns 10 years. *Pul* king of *Aſſyria*, invades *Iſrael*; *Menahem* becomes tributary to him.	767
3243	*Menahem* dies, *Pekaiah* his ſon ſucceeds.	757
3245	*Pekaiah* aſſaſſinated by *Pekah*, ſon of *Remaliah*; who reigns 28 years. The text allows 20 years only; but we muſt read 28 years. *Syncellus* ſays, p. 202, 203, it was 28 years in a copy quoted by St. *Baſil.* And indeed, his reign began in the 52d of *Azariah*, 2 *Kings*, xv. 27. and ended in the 12th of *Ahaz*, 2 Kings, xvii. 1. which is a ſpace of 28 years.	755
3254	*Arbaces*, governor of *Media*, and *Beleſus*, governor of *Babylonia*, beſiege *Sardanapalus*, king of *Aſſyria*, in *Nineveh*.	746
3257	After a ſiege of 3 years, *Sardanapalus* burns himſelf in his palace, with all his riches. *Arbaces* is acknowledged king of *Media*: and *Beleſus* of *Babylonia*.	743

Beleſus,

KINGS of JUDAH.

Year of the World.		Year before Christ.
3261	*Rezin* king of *Syria*, and *Pekah* king of *Iſrael*, invade *Judah*.	739
3262	*Jotham* dies, *Ahaz* ſucceeds him; reigns 16 years.	738
	Rezin king of *Syria*, and *Pekah* king of *Iſrael*, continue their hoſtilities againſt *Judah*.	
	Iſaiah foretells to *Ahaz* the birth of the *Meſſiah*, and a ſpeedy deliverance from the two kings his enemies. Nevertheleſs, the year following they return	
3263	again, and ſpoil his country.	737
3264	The *Idumeans* and *Philiſtines* alſo invade *Judea*.	736
	Ahaz invites to his aſſiſtance *Tiglath-pileſer* king of *Aſſyria*, and ſubmits to pay him tribute.	
3277	*Ahaz* remits the royal authority to his ſon *Hezekiah*.	723
3278	*Ahaz*, king of *Judah*, dies.	722
	Hezekiah reſtores the worſhip of the Lord, in *Judea*, which *Ahaz* had ſubverted.	
3279	They begin again to gather into the temple firſt-fruits and tythes, for maintenance of the prieſts and miniſters.	721
3290	*Hezekiah* revolts from the *Aſſyrians*; makes a league with *Egypt*, and *Cuſh*, againſt *Sennacherib*.	710
3291	*Sennacherib* invades *Hezekiah*; takes ſeveral cities of *Judah*.	709
	Hezekiah's ſickneſs. *Iſaiah* foretells his cure; gives him as a ſign, the ſhadow's return on the dial of *Ahaz*.	
	Sennacherib beſieges *Lachiſh*.	
	Hezekiah gives money to *Sennacherib*, who yet continues his war againſt him. He ſends *Rabſhakeh* to *Jeruſalem*; and marches himſelf againſt *Tirhakah*, king of *Cuſh*, or *Arabia*. Returning into *Judea*, the angel of the Lord deſtroys many thouſands of his army; he retires to *Nineveh*, where he is ſlain by his ſons.	

KINGS of ISRAEL.

Year of the World.		Year before Chriſt.
3257	*Beleſus*, otherwiſe *Baladan*, or *Nabonaſſer*, founds the *Babylonian* empire. This famous epoch of *Nabonaſſer*, falls 743 years before *Chriſt*; 747 before A. D.	743
	Ninus junior, called in ſcripture *Tiglath-pileſer*, ſucceſſor of *Sardanapalus*, continues the *Aſſyrian* empire, but reduced into very narrow limits. Reigned 19 years; according to others, 30 years.	
3264	*Tiglath-pileſer* defeats and ſlays *Rezin* king of *Damaſcus*.	736
	Enters the land of *Iſrael*, takes many cities and captives; chiefly from *Reuben*, *Gad*, and the half tribe of *Manaſſeh*. The firſt captivity of *Iſrael*.	
3265	*Hoſhea*, ſon of *Elah*, ſlays *Pekah*, and uſurps the kingdom.	735
3274	Reigns peaceably the twelfth year of *Ahaz*. 2 *Kings*, xvii. 1. reigns nine years.	726
3276	*Shalmanezar* ſucceeds *Tiglath pileſer*, king of *Nineveh*.	724
3279	*Hoſhea* makes an alliance with *So*, king of *Egypt*; and endeavours to ſhake off the yoke of *Shalmanezer*.	721
3280	*Shalmaneſer* beſieges *Samaria*; takes it af-	720
3283	ter three years ſiege. Carries beyond the *Euphrates* the tribes that *Tiglath-pileſer* had not already carried into captivity; the 9th year of *Hoſhea*; of *Hezekiah* the 6th.	717
	Among the captives, carried away by *Shalmaneſer*, is *Tobit*, of the tribe of *Naphtali*, at *Nineveh*.	

END OF THE KINGDOM OF ISRAEL; AFTER IT HAD SUBSISTED *TWO HUNDRED AND FIFTY-FOUR* YEARS.

Aſſaradon

JUDAH *alone.*

Year of the World.		*Year before Christ.*
3292	*Assaradon*, or *Esar-haddon*, succeeds *Sennacherib*.	708
	Probably, about this time *Baladan*, or *Merodach-Baladan*, king of *Babylon*, sends to congratulate *Hezekiah* on the recovery of his health; and to inquire about the Prodigy on that occasion.	
	Micah, the *Morasthite*, and *Nahum*, prophesy.	
3293	*Tartan* sent by *Assaradon* against the *Philistines*, the *Idumeans*, and the *Egyptians*.	707
3294	*Assaradon* sends an *Israelitish* priest, to the *Cushites* settled at *Shechem*.	706
3306	*Hezekiah* dies: *Manasseh* succeeds him; reigns 55 years.	694
3323	*Assaradon* becomes master of *Babylon*; reunites the empires of *Assyria* and *Chaldea*.	677
3329	*Manasseh* taken by the *Chaldeans*, and carried to *Babylon*.	661
3347	The war of *Holophernes:* who is slain in *Judea* by *Judith*.	653
3361	*Manasseh* dies. He returned into *Judea* a good while before, but the time is not exactly known.	639
	Ammon succeeds him; reigns two years.	
3363	*Ammon* dies; *Josiah* succeeds him.	637
	Zephaniah prophesies at the beginning of his reign.	
3370	*Josiah* endeavours to reform abuses. He restores the worship of the Lord.	630
3376	*Jeremiah* begins to prophecy; in the thirteenth year of *Josiah*.	624
3380	The high-priest *Hilkiah* finds the book of the law in the treasury of the temple; in the 18th year of *Josiah*. 2 *Kings*, xxii. 3. xxiii. 23. 2 *Chron.* xxxiv. 8. xxxv. 19.	620
	Money collected for repairing the temple.	
	The prophetess *Huldah* foretells the calamities that threaten *Judah*.	
3381	A solemn passover, by *Josiah* and all the people.	619
	Joel prophesies under *Josiah*.	
3394	*Josiah* opposes the expedition of *Necho*, king of *Egypt*, against *Carchemish*. Is mortally wounded, and dies at *Jerusalem*. *Jeremiah* composes lamentations on his death. 2 *Chron.* xxxv. 25.	606
	Jehoahaz is set on the throne by the people; but *Necho* returning from *Carchemish* deposes him, and installs *Eliakim*, or *Jehoiakim*, his brother, son of *Josiah*; reigns 11 years.	
3395	*Habbakkuk* prophesies, under his reign.	605
3398	*Nebuchadnezzar* besieges and takes *Carchemish*; comes into *Palestine*; besieges and takes *Jerusalem*; leaves *Jehoiakim* there,	602

JUDAH *alone.*

Year of the World		*Year before Christ.*
3398	on condition of paying him a large tribute. *Daniel* and his companions led captive to *Babylon*. 2 *Kings*, xxiii. 36. 2 *Chron.* xxxv. 5, 6. *Jerem.* xxvi. 1. xlvi. 2.	602
3399	*Jeremiah* begins to commit his prophesies to writing.	601
3402	*Nebuchadnezzar*'s dream of a great statue, explained by *Daniel*.	598
3404	The history of *Susanna* at *Babylon*.	596
	Jehoiakim revolts against *Nebuchadnezzar*.	
	Nebuchadnezzar sends an army from *Chaldea*, *Syria*, and *Moab*, which ravages *Judea*, and brings away 3023 *Jews* to *Babylon*, in the 7th year of *Jehoiakim*. 2 *Kings*, xxiv. 2. *Jerem.* lii. 28.	
3405	*Cyrus* born, son of *Cambyses* and *Mandane*.	595
	Jehoiakim revolts a second time against *Nebuchadnezzar*. Is taken, put to death, and cast to the fowls of the air. Reigned 11 years.	
3406	*Jehoiakim*, or *Coniah*, or *Jeconiah*, succeeds him.	594
	Nebuchadnezzar besieges him in *Jerusalem*, and takes him; after he had reigned three months and ten days. He is carried to *Babylon*, with part of the people. *Mordecai* is among the captives.	
	Zedekiah, his uncle, is left at *Jerusalem* in his place, and reigns 11 years.	
	Zedekiah sends ambassadors to *Babylon*.	
	Jeremiah writes to the captive *Jews* there.	
3409	*Seraiah* and *Baruch* sent by *Zedekiah* to *Babylon*.	591
3410	*Ezekiel* begins to prophecy in *Chaldea*.	590
3411	He foretells the taking of *Jerusalem* and the dispersion of the *Jews*. *Ezek.* iv. v. viii. ix. x. xi. xii.	589
	Zedekiah takes secret measures with the king of *Egypt*, to revolt against the *Chaldeans*.	
3414	*Zedekiah* revolts.	586
	Nebuchadnezzar marches against *Jerusalem*, besieges it; quits the siege to repell the king of *Egypt*, who comes to assist *Zedekiah*. Returns to the siege.	
	Jeremiah continues prophesying during the whole siege; which continued almost three years.	
	Ezekiel also describes the same siege in *Chaldea*.	
3416	*Jerusalem* taken on the ninth day of the fourth month, *(July)* the 11th year of *Zedekiah*.	584
	Zedekiah endeavouring to fly by night, is taken, and brought to *Riblah*, to *Nebuchadnezzar*. His eyes are put out; and he is carried to *Babylon*.	

JUDAH *alone.*

Year of the World.		*Year before Christ.*
3416	*Jeruſalem* and the temple burnt; 7th day of the IVth month.	584
	The *Jews* of *Jeruſalem* and *Judea*, carried captive beyond the *Euphrates:* The poorer claſſes only left in the land.	
	THUS ENDS THE KINGDOM OF JUDEA, AFTER IT HAD SUBSISTED *FOUR HUNDRED AND SIXTY-EIGHT* YEARS, FROM THE BEGINNING OF THE REIGN OF DAVID: AND *THREE HUNDRED AND EIGHTY-EIGHT* YEARS FROM THE SEPARATION OF JUDAH AND THE TEN TRIBES.	
	The beginning of the ſeventy-years captivity foretold by *Jeremiah*.	
	Gedaliah made governor of the remains of the people. He is ſlain.	
3417	*Jeremiah* carried into *Egypt* by the *Jews*, after the death of *Gedaliah*. Propheſies in *Egypt*. *Jerem.* xliv.	583
	Ezekiel in *Chaldea* propheſies againſt the captives of *Judah*. *Ezek.* xxxiii.	
3419	The ſiege of *Tyre* by *Nebuchadnezzar:* laſted thirteen years. During this interval *Nebuchadnezzar* wars againſt the *Idumeans*, the *Ammonites* and *Moabites*.	581
	Obadiah propheſies againſt *Idumea*.	
3432	*Tyre* taken by *Nebuchadnezzar*.	568
	Nebuchadnezzar wars againſt *Egypt*.	
3433	He returns to *Babylon*.	567
3434	*Nebuchadnezzar*'s dream of a great tree.	566
3435	His *Metamorphoſis* into an ox.	565
3343	His return to his former condition.	557
3444	He ſets up a golden ſtatue for worſhip.	556
	Daniel's three companions caſt into the fiery furnace.	
	Nebuchadnezzar's death, after reigning forty-three years, from the death of *Nabonaſſar* his father, who died in 3399.	
	Evilmerodach his ſon, ſucceeds him; reigns but one year.	
3445	*Belſhazzar* his ſon, ſucceeds him.	555
	Daniel's viſions, of the four animals. *Dan.* vii.	
3446	*Cyrus* begins to appear; he liberates the *Perſians*; and takes the title of king.	554
3448	*Belſhazzar*'s impious feaſt. His death.	552
	Darius the *Mede*, ſucceeds *Belſhazzar*.	
3449	*Daniel*'s prophecy of ſeventy weeks. *Dan*, ix. x.	551
3450	*Darius* decrees, that ſupplication ſhould be made to no other God but himſelf.	550
	Daniel caſt into the lions' den.	

Year of the World.		*Year before Chriſt.*
3450	*Cyrus* meditates the deſtruction of the empire of the *Medes* and *Chaldeans*; begins with the *Medes*; having overcome *Aſtyages*, king of the *Medes*, his uncle by the mother's ſide, he gives him the government of *Hyrcania*	550
3455	*Cyrus* marches againſt *Darius* the *Mede*, his uncle; but firſt wars againſt the allies of his uncle *Darius*; particularly againſt *Cræſus* king of *Lydia*.	545
3456	He attempts *Babylon*, and takes it.	544
3457	He ſets the *Jews* at liberty; and permits their return into *Judea*. The firſt year of his reign over all the Eaſt.	543
	The hiſtory of *Bel* and the *Dragon*.	
3458	The *Jews* returning from captivity, renew the ſacrifices in the temple.	542
3475	*Cyrus* dies, aged 70 years.	525
	Cambyſes ſucceeds him. The *Cuſhites*, or *Samaritans*, obtain a prohibition forbidding the *Jews* to continue the building of their temple.	
3478	*Cambyſes* wars in *Egypt*; five years.	522
3480	He kills his brother *Smerdis*.	520
3483	*Cambyſes* dies.	517
	The ſeven *Magi* uſurp the empire. *Artaxata*, one of them, forbids the building of the temple.	
	Seven chiefs of the *Perſians* ſlay the *Magi*.	
	Darius, ſon of *Hyſtaſpes*, otherwiſe *Ahaſuerus*, acknowledged king of the *Perſians*. Marries *Athoſſa*, the daughter of *Cyrus*.	
3484	*Haggai* begins to propheſy; reproaches the *Jews* for not building the houſe of the Lord.	516
3485	The *Jews* re-commence building of the temple.	515
	About this time *Zechariah* begins to propheſy.	
3486	*Darius* allows the *Jews* to rebuild their temple.	514
	Here, properly, end the ſeventy years of captivity foretold by *Jeremiah*, which began A. M. 3416.	
3487	The feaſt of *Darius*, or *Ahaſuerus*; he divorces *Vaſhti*.	513
3488	He eſpouſes *Eſther*.	512
3489	The dedication of the temple of *Jeruſalem*, rebuilt by *Zerubbabel*.	511
3495	The beginning of the fortune of *Haman*.	505
	He vows the deſtruction of the *Jews*, and procures from *Ahaſuerus* an order for their extermination.	
3496	*Eſther* obtains a revocation of this decree.	504
	Haman hung on the gallows he had prepared for *Mordecai*.	
	The *Jews* puniſh their enemies at *Shuſhan*, and throughout the *Perſian* empire.	

Darius

Year of the World.		*Year before Chriſt.*
3519	*Darius*, or *Ahaſuerus*, dies; *Xerxes* ſucceeds him.	481
3531	*Xerxes* dies; *Artaxerxes* ſucceeds him.	469
3537	He ſends *Ezra* to *Jeruſalem*; with ſeveral prieſts and *Levites*, the ſeventh year of *Artaxerxes*. *Ezra*, vii. 1, 7, 8.	463
3538	*Ezra* reforms abuſes among the *Jews*, eſpecially as to their ſtrange wives.	462
3550	*Nehemiah* obtains leave of *Artaxerxes* to viſit *Jeruſalem*; and to rebuild its gates and walls.	450
	Dedication of the walls of *Jeruſalem*.	
	Nehemiah prevails with ſeveral families in the country to dwell in *Jeruſalem*.	
3551	The *Iſraelites* put away their ſtrange wives.	449
	Nehemiah renews the covenant of *Iſrael* with the Lord.	
3563	*Nehemiah* returns to king *Artaxerxes*.	437
3565	*Nehemiah* comes a ſecond time into *Judea*, and reforms abuſes.	435
	Zechariah propheſies under his government; alſo *Malachi*, whom ſeveral have confounded with *Ezra*.	
3580	*Nehemiah* dies.	420
	Eliaſhib, the high-prieſt, who lived under *Nehemiah* is ſucceeded by *Joiada*; who is ſucceeded by *Jonathan*; who is killed in the temple by *Jeſus* his brother: the ſucceſſor of *Jonathan* is *Jaddus*, or *Jaddua*. The exact years of the deaths of theſe high-prieſts are not known.	
3654	*Artaxerxes Ochus* ſends ſeveral *Jews* into *Hyrcania*, whom he had taken captive in *Egypt*	346
3671	*Alexander the Great* enters *Aſia*.	329
3672	Beſieges *Tyre*; demands of the high-prieſt *Jaddus*, the ſuccours uſually ſent to the king of *Perſia*; *Jaddus* refuſes.	328
	Alexander approaches *Jeruſalem*, ſhews reſpect to the high-prieſt, is favourable to the *Jews*; grants them an exemption from tribute every Sabbatical year.	
	The *Samaritans* obtain *Alexander*'s permiſſion to build a temple on mount *Gerizim*.	
3673	*Alexander* conquers *Egypt*: returns into *Phenicia*; chaſtiſes the *Samaritans* who had killed *Andromachus*, his governor; gives the *Jews* part of their country.	327
3674	*Darius Codmannus* dies, the laſt king of the *Perſians*.	326
3681	*Alexander the Great* dies, firſt monarch of the *Grecians* in the Eaſt.	319
	Judea in the diviſion of the kings of *Syria*.	
3684	*Ptolemy*, ſon of *Lagus*, conquers it: carries many *Jews* into *Egypt*.	316
3690	*Antigonus* retakes *Judea* from *Ptolemy*.	310
3692	*Ptolemy*, ſon of *Lagus*, conquers *Demetrius*, ſon of *Antigonus*, near *Gaza*; becomes again maſter of *Judea*.	308
	Judea returns to the juriſdiction of the kings of *Syria*, the *Jews* pay them tribute ſome time. *Judea* is in ſubjection to the kings of *Egypt* under the reign of *Ptolemy Philadelphus*, if what we read concerning the verſion of the Septuagint be true.	
3727	The Septuagint verſion ſuppoſed to be really made about this time.	273
3743	*Antiochus Theos*, king of *Syria*, begins to reign, grants to the *Jews* the privileges of free denizens throughout his dominions.	257
3758	*Ptolemy Euergetes* makes himſelf maſter of *Syria* and *Judea*.	242
	The high-prieſt *Jaddus* dying in 3682, *Onias* I. ſucceeds him, whoſe ſucceſſor is *Simon the Juſt*, in 3702. He dying in 3711, leaves his ſon *Onias* II. a child; his father's brother *Eleazar* diſcharges the office of high-prieſt, about thirty years. Under the prieſthood of *Eleazar* the verſion of the Septuagint is ſaid to be made. After the death of *Eleazar* in 3744, *Manaſſeh*, great uncle of *Onias*, and brother of *Jaddus*, is inveſted with the prieſthood.	
3771	*Manaſſeh* dying this year, *Onias* II. poſſeſſes the high-prieſthood. Incurs the indignation of the king of *Egypt*, for not paying his tribute of twenty talents: his nephew *Joſeph* gains the king's favour, and farms the tributes of *Cœle Syria*, *Phenicia*, *Samaria* and *Judea*.	229
3783	*Ptolemy Euergetes*, king of *Egypt*, dies; *Ptolemy Philopator* ſucceeds him.	217
3785	*Onias* II. high-prieſt, dies; *Simon* II. ſucceeds him.	215
3786	*Antiochus the Great* wars againſt *Ptolemy Philopator*.	214
3787	*Ptolemy Philopator* defeats *Antiochus* at *Raphia* in *Syria*. *Polyb.* lib. v.	213
	Ptolemy attempts to enter the temple of *Jeruſalem*; is hindered by the prieſts. He returns into *Egypt*, condemns the *Jews* in his dominions to be trod to death by elephants. God gives his people a miraculous deliverance. See the third book of the *Maccabees*.	
3788	The *Egyptians* rebel againſt their king *Ptolemy Philopator*; the *Jews* take his part.	212
3800	*Ptolemy Philopator* dies; *Ptolemy Epiphanes*, an infant, ſucceeds him.	200
3802	*Antiochus the Great* conquers *Phenicia* and *Judea*.	198

Year of the World.		*Year before Christ.*
3805	*Simon* II. high-prieſt, dies; *Onias* III. ſucceeds him.	195
3806	*Scopas*, the general of *Ptolemy Epiphanes*, retakes *Judea* from *Antiochus*.	194
3807	*Antiochus* defeats *Scopas*; is received by the *Jews* into *Jeruſalem*. *Polyb.* lib. xvi. *Joſeph Antiq.* lib. xii. c. 3.	193
	Arius, king of *Lacedemon*, writes to *Onias* III. and acknowledges the kindred of the *Jews* and *Lacedemonians*. The year uncertain. Perhaps it was rather *Onias* I.	
3812	*Antiochus the Great*, gives his daughter *Cleopatra* in marriage to *Ptolemy Epiphanes*, king of *Egypt*; and as a dowry, *Cœle-Syria*, *Phenicia*, *Judea*, and *Samaria*.	188
815	*Antiochus*, declaring war againſt the *Romans*, is overcome and loſes great part of his dominions. He preſerves *Syria* and *Judea*.	185
3817	*Antiochus* dies; leaves *Seleucus Philopator* his ſucceſſor. *Antiochus*, his other ſon, ſurnamed afterwards *Epiphanes*, at *Rome* as an hoſtage.	183
3828	*Heliodorus*, by order of *Seleucus*, attempts to rifle the treaſure of the temple of *Jeruſalem*. Is prevented by an angel.	172
	Onias III. goes to *Antioch*, to vindicate himſelf againſt calumnies.	
	Seleucus ſends his ſon *Demetrius* to *Rome*, to replace his brother *Antiochus*, who had been an hoſtage there fourteen years.	
	Antiochus journeying to return into *Syria*, *Seleucus* is put to death by the machinations of *Heliodorus*, who intends to uſurp the kingdom.	
	Antiochus, at his arrival, is received by the *Syrians* as a tutelar deity; and receives the name of *Epiphanes*.	
3829	*Jaſon*, ſon of *Simon* II. high-prieſt, and brother of *Onias* III. now high-prieſt, buys the high-prieſthood of *Antiochus Epiphanes*.	171
	Several *Jews* renounce *Judaiſm*, for the religion and ceremonies of the *Greeks*.	
3831	*Antiochus Epiphanes* intends war againſt *Ptolemy Philometor*, king of *Egypt*. Is received with great honor in *Jeruſalem*.	169
3834	*Menelaus* offers three hundred talents of ſilver for the high-prieſthood, more than what *Jaſon* had given for it; he obtains a grant of it from *Antiochus*.	166
	Menelaus, not paying his purchaſe-money, is deprived of the high prieſthood; *Lyſimachus*, his brother, is ordered to perform the functions of it.	
	Menelaus, gaining *Andronicus* governor of *Antioch*, in the abſence of *Antiochus Epiphanes*, cauſes *Onias* III. the high-prieſt, to be killed.	166
	Lyſimachus, thinking to plunder the treaſury of the temple of *Jeruſalem*, is put to death in the temple.	
	Antiochus preparing to make war in *Egypt*. Prodigies ſeen in the air over *Jeruſalem*.	
	A report that *Antiochus Epiphanes* was dead in *Egypt*; *Jaſon* attempts *Jeruſalem*, but is repulſed.	
	Antiochus, being informed that ſome *Jews* had rejoiced at the falſe news of his death, plunders *Jeruſalem*, and ſlays 80,000 men.	
3836	*Apollonius* ſent into *Judea* by *Antiochus Epiphanes*. He demoliſhes the walls of *Jeruſalem*, and oppreſſes the people. He builds a citadel on the mountain near the temple, where formerly ſtood the city of *David*.	164
	Judas Maccabeus, with nine others, retire into the wilderneſs.	
3837	*Antiochus Epiphanes* publiſhes an edict, to conſtrain all the people of his dominions to uniformity with the religion of the *Grecians*.	163
	The ſacrifices of the temple interrupted; the ſtatue of *Jupiter Olympius* ſet up on the altar of burnt-ſacrifices.	
	The martyrdom of old *Eleazar* at *Antioch*; of the ſeven brethren *Maccabees*, and their mother.	
	Mattathias and his ſeven ſons retire into the mountains: the *Aſſideans* join them.	
	About this time flouriſhes *Jeſus*, the ſon of *Sirach*, author of the book of *Eccleſiaſticus*.	
3838	*Mattathias* dies. Is ſucceeded by *Judas Maccabeus*. *Judas* defeats *Apollonius*, and afterwards *Seron*.	162
3839	*Antiochus Epiphanes*, wanting money to pay the *Romans*, goes to *Perſia*. *Nicanor* and *Gorgias*, and *Ptolemy* ſon of *Dorymenes*, enter *Judea*, at the head of their armies.	161
	Judas Maccabeus defeats *Nicanor*. *Gorgias* declines a battle againſt *Judas*.	
3840	*Lyſias*, coming into *Judea* with an army, is beat, and forced to return to *Antioch*.	160
	Judas purifies the temple, after three years defilement by the *Gentiles*. This is called *Encœnia*, *John.* x. 22.	
	Timotheus and *Bacchides*, generals of the *Syrian* army, are beaten by *Judas*.	
	Antiochus Epiphanes dies in *Perſia*. His ſon *Antiochus Eupator*, aged nine years, ſucceeds him; under the regency of *Lyſias*.	

Judas

Year of the World.		Year before Christ.
3840	*Judas* wars againſt the enemies of his nation in *Idumea*, and beyond *Jordan*.	160
	Timotheus, a ſecond time, overcome by *Judas*.	
3841	The people beyond *Jordan*, and in *Galilee*, conſpire againſt the *Jews*. Are ſuppreſſed by *Judas* and his brethren.	159
	Lyſias coming into *Judea*, forced to make peace with *Judas*; returns to *Antioch*.	
	A letter of king *Antiochus Eupator*, in favour of the *Jews*.	
	The *Roman* legates write to the *Jews*, and promiſe to ſupport their intereſts with the king of *Syria*.	
	The treachery of *Joppa* and *Samaria*, chaſtiſed by *Judas*.	
	Judas wars beyond *Jordan*. Defeats a general of the *Syrian* troops, called *Timotheus*, different from the former *Timotheus*.	
	Judas attacks *Gorgias* in *Idumea*; having defeated him, finds *Jews* killed in the fight had concealed gold under their clothes, which they had taken from an idol's temple at *Jamnia*.	
	Antiochus Eupator invades *Judea* in perſon: beſieges *Bethſhur*, and takes it; beſieges *Jeruſalem*.	
	Philip, who had been appointed regent by *Antiochus Epiphanes*, coming to *Antioch*, *Lyſias* prevails with the king to make peace with the *Jews*, and to return to *Antioch*. But before he returns, he enters *Jeruſalem*, and cauſes the wall to be demoliſhed that *Judas* had built, to ſecure the temple from the inſults of the citadel.	
3842	*Menelaus*, the high-prieſt, dies: is ſucceeded by *Alcimus*, an intruder.	158
	Onias IV. ſon of *Onias* III. lawful heir to the dignity of high-prieſt, retires into *Egypt*, where, ſome time after, he built the temple *Onion*. Vide 3854.	
	Demetrius, ſon of *Seleucus*, ſent to *Rome* as an hoſtage; eſcapes from thence, comes into *Syria*, where he ſlays his nephew *Eupator*, alſo *Lyſias*, regent of the kingdom, and is acknowledged for king of *Syria*.	
	Alcimus intercedes with *Demetrius* for the confirmation of the dignity of high-prieſt, which he had received from *Eupator*.	
3843	*Alcimus* returns into *Judea* with *Bacchides*, and enters *Jeruſalem*.	157
	Is driven from thence, and returns to *Demetrius*, who appoints *Nicanor*, with troops, to take him back to *Judea*. *Nicanor* makes an accommodation with *Judas*, and lives for ſome time in good intelligence with him.	

Year of the World.		Year before Christ.
3843	*Alcimus* accuſes *Nicanor* of betraying the king's intereſts. *Demetrius* orders *Nicanor* to bring *Judas* to him.	157
	Judas attacks *Nicanor*, and kills about 5,000 men.	
	Death of *Rhaſis*, a famous old man, who chuſes rather to die by his own hand, than to fall alive into the hands of *Nicanor*.	
	Judas obtains a complete victory, in which *Nicanor* is killed.	
	Bacchides and *Alcimus* again ſent into *Judea*.	
	Judas gives them battle, dies like an hero, on an heap of enemies ſlain by him.	
	Jonathan Maccabeus choſen chief of his nation, and high-prieſt, in the place of *Judas*.	
	The envoys return, whom *Judas* had ſent to *Rome*, to make an alliance with the *Romans*.	
	Bacchides purſues *Jonathan*; he, after a ſlight combat, ſwims over the *Jordan* in ſight of the enemy.	
3844	*Alcimus* dies.	156
3846	*Jonathan* and *Simon Maccabeus* are beſieged in *Beth-beſſen*, or *Beth-agla*. *Jonathan* goes out of the place, raiſes ſoldiers, and defeats ſeveral bodies of the enemy.	154
	Simon, his brother, makes ſeveral ſallies, and oppoſes *Bacchides*.	
	Jonathan makes propoſals of peace to *Bacchides*, which are accepted.	
	Jonathan fixes his abode at *Mikmaſh*, where he judges the people.	
3851	*Alexander Balas*, natural ſon of *Antiochus Epiphanes*, comes into *Syria*, to be acknowledged king.	149
3852	*Demetrius Soter*, king of *Syria*, writes to *Jonathan*, to aſk ſoldiers againſt *Alexander Balas*. *Balas* alſo writes to *Jonathan*, with offers of friendſhip, and the dignity of high-prieſt.	148
	Jonathan aſſiſts *Balas*, puts on the purple, and performs the functions of high-prieſt, for the firſt time at *Jeruſalem*, which he makes his ordinary reſidence. In the year of the *Greeks* 160.	
	Demetrius's ſecond letter to *Jonathan*.	
3854	*Demetrius Soter* dies. *Alexander Balas* is acknowledged king of *Syria*.	146
	Onias IV. ſon of *Onias* III. builds the temple *Onion* in *Egypt*.	
	A diſpute between the *Jews* and *Samaritans* of *Alexandria*, concerning their temples. The *Samaritans* are condemned by the king of *Egypt*, and the temple of *Jeruſalem* is preferred to that of *Gerizim*.	
	Ariſtobulus, a peripatetick *Jew*, flouriſhes in *Egypt*, under *Ptolemy Philopator*.	

Year of the World.		Year before Christ.
3854	*Demetrius Nicanor*, eldeſt ſon of *Demetrius Soter*, comes into *Cilicia* to recover the kingdom of his father. *Apollonius*, to whom *Alexander Balas* had truſted his affairs, revolts to *Demetrius Nicanor*.	146
	He marches againſt *Jonathan Maccabeus*, who continues in the intereſt of *Alexander Balas*. *Apollonius* is put to flight.	
3858	*Ptolemy Philometor*, king of *Egypt*, comes into *Syria*, pretending to aſſiſt *Alexander Balas*, but he really deſigns to dethrone him.	142
3859	*Alexander Balas* gives battle to *Philometor* and *Demetrius Nicanor*. He loſes it, and flies to *Zabdiel*, king of *Arabia*, who cuts off his head.	141
	Ptolemy Philometor dies in *Syria*. *Cleopatra*, his queen, gives the command of her army to *Onias*, a *Jew*, ſon of *Onias* III.	
	Onias reſtrains *Ptolemy Phyſcon*, ſon of *Philometor*.	
	Jonathan beſieges the fortreſs of the *Syrians* at *Jeruſalem*.	
	Demetrius comes into *Paleſtine*; *Jonathan* finds means to gain him by preſents.	
3860	*Demetrius Nicanor* attacked by the inhabitants of *Antioch*, who had revolted. *Jonathan* ſends him ſoldiers, who deliver him.	140
	Tryphon brings young *Antiochus*, ſon of *Alexander Balas*, out of *Arabia*, and has him acknowledged king of *Syria*. *Jonathan* eſpouſes his intereſts againſt *Demetrius Nicanor*.	
	Jonathan renews the alliance with the *Romans* and *Lacedemonians*.	
	He is treacherouſly taken by *Tryphon* in *Ptolemais*, who ſome time afterwards puts him to death.	
3861	*Simon Maccabeus* ſucceeds *Jonathan*.	139
	Tryphon ſlays the young king, *Antiochus Theos*, and uſurps the kingdom of *Syria*.	
	Simon acknowledges *Demetrius Nicanor*, who had been diſpoſſeſſed of the kingdom of *Syria*, and obtains from him the intire freedom of the *Jews*.	
3862	The *Syrian* troops, that held the citadel of *Jeruſalem*, capitulate.	138
	Demetrius Nicator, or *Nicanor*, goes into *Perſia* with an army; is taken by the king of *Perſia*.	
	Simon acknowledged high-prieſt, and chief of the *Jews*, in a great aſſembly at *Jeruſalem*.	
3864	*Antiochus Sidetes*, brother of *Demetrius Nicanor*, becomes king of *Syria*; allows *Simon* to coin money, and confirms all the privileges the Syrian kings had granted to the *Jews*.	136
3865	The return of the ambaſſadors *Simon* had ſent to *Rome*, to renew his alliance with the *Romans*.	135
3866	*Antiochus Sidetes* quarrels with *Simon*, and ſends *Cendebeus* into *Paleſtine*, to ravage the country.	134
	Cendebeus is beat by *John* and *Judas*, *Simon*'s ſons.	
3869	*Simon* killed by treachery, with two of his ſons, by *Ptolemy* his ſon-in-law, in the caſtle of *Docus*.	131
3870	*Hircanus*, or *John Hircanus*, ſucceeds his father *Simon*.	130
	Antiochus Sidetes beſieges *Hircanus* in *Jeruſalem*.	
	Hircanus obtains a truce of eight days, to celebrate the feaſt of tabernacles. Makes peace with *Antiochus*.	
	Hircanus finds money in *David*'s tomb; or rather the hidden treaſures of the kings of *Judah*.	
3873	*Antiochus Sidetes* goes to war againſt the *Perſians*; *Hircanus* accompanies him.	127
	Antiochus is conquered and ſlain.	
3874	*Hircanus* ſhakes off the yoke of the kings of *Syria*, ſets himſelf at perfect liberty, and takes ſeveral cities from *Syria*.	126
3875	He attacks the *Idumeans*, and obliges them to receive circumciſion.	125
3877	He ſends ambaſſadors to *Rome*, to renew his alliance with the *Roman* power.	123
	While the two kings of *Syria*, both of them called *Antiochus*, war againſt each other, *Hircanus* ſtrengthens himſelf in his new monarchy.	
3894	He beſieges *Samaria*: takes it after a year's ſiege. *Joſeph Antiq.* l. 13. c. 18.	106
3895	*Hircanus* dies, after a reign of twenty-nine years.	105
3898	Under his government is placed the beginning of the three principal *Jewiſh* ſects: the *Phariſees*, the *Saducees*, and the *Eſſenians*; but their exact epochas are not known.	102
	Judas, otherwiſe called *Ariſtobulus*, or *Philellen*, ſucceeds *John Hircanus*; aſſociates his brother *Antigonus* with him in the government; leaves his other brethren, and his mother in bonds. Lets his mother ſtarve in priſon; takes the diadem, and title of king. Reigns one year.	
	He declares war againſt the *Itureans*. *Antigonus* his brother, beats them, and obliges them to be circumciſed. *Joſeph Antiq.* lib. xiii. c. 19.	
	Antigonus ſlain at his return from this expedition, by order of his brother *Ariſtobulus*.	

Ariſtobulus

Year of the World.		*Year before Christ.*
3899	*Ariſtobulus* dies, after reigning one year. *Alexander Janneus*, his brother, ſucceeds him; reigns 26 years. He attempts *Ptolemais*; but hearing that *Ptolemy Lathurus* is coming to relieve this city, he raiſes the ſiege, and waſtes the country.	101
3900	*Ptolemy Lathurus* obtains a great victory over *Alexander* king of the *Jews*.	100
3901	*Cleopatra*, queen of *Egypt*, fearing that *Lathurus* ſhould give her diſturbance in *Egypt*, ſends the *Jews*, *Helcias* and *Ananias*, againſt him, with a powerful army. She takes *Ptolemais*.	99
3902	*Alexander Janneus*, king of the *Jews*, makes an alliance with *Cleopatra*, and takes ſome places in *Paleſtine*.	98
3906	Attacks *Gaza*, takes it, and demoliſhes it.	94
3907	The *Jews* revolt againſt him, but he ſubdues them.	93
	He wages ſeveral wars abroad with ſucceſs.	
	His ſubjects war againſt him during ſix years, and invite to their aſſiſtance *Demetrius Eucerus*, king of *Syria*.	
	Alexander loſes the battle; but the conſideration of his misfortune reconciles his ſubjects to him.	
	Demetrius Eucerus obliged to retire into *Syria*. The years of theſe events are not well known.	
3919	*Antiochus Dionyſius*, king of *Syria*, invades *Judea*; attacks the *Arabians* and beats them; but is beaten, and ſlain. *Aretas*, king of the *Arabians*, attacks *Alexander*; having overcome him, treats with him, and retires.	81
3920	*Alexander Janneus* takes the cities of *Dion*, *Geraſa*, *Gaulon*, *Seleuci*, &c.	80
3926	*Alexander Janneus* dies, aged 49 years. *Joſeph. Antiq.* lib. xiii. c. 23.	74
	Alexandra, otherwiſe *Salome*, or *Salina*, his queen, ſucceeds him: gains the *Phariſees* to her party, by giving them great power. Reigns 9 years.	
3933	*Ariſtobulus* II. ſon of *Alexander Janneus*, heads the old ſoldiers of his father; is diſcontented with the government of his mother and the *Phariſees*.	67
3934	Takes poſſeſſion of the chief places of *Judea* during his mother's ſickneſs.	66
3935	*Alexandra* dies. *Hircanus*, her eldeſt ſon, and brother of *Ariſtobulus*, is acknowledged king. Reigns peaceably two years.	65
3935	Battle between *Hircanus* and *Ariſtobulus*; *Hircanus* is overcome at *Jericho*. *Hircanus* had been high-prieſt under the reign of his mother 9 years; then is king and	65

Year of the World.		*Year before Christ.*
3935	pontiff 2 years; is afterwards only prieſt 4 years; after which, he is ethnarch 19 years. At laſt, he is *Herod*'s captive and ſport, eight years. So that he ſurvived his father *Alexander Janneus* 48 years.	65
3938	Peace concluded between the brothers, on condition that *Hyrcanus* ſhould live private, in the enjoyment of his eſtate; and *Ariſtobulus* be acknowledged high-prieſt and king. Thus *Hyrcanus* having reigned three years and three months, reſigns the kingdom to *Ariſtobulus* II. who reigns three years and three months.	62
3939	*Hyrcanus*, at the inſtigation of *Antipater*, ſeeks protection from the king of the *Arabians*.	61
	Aretas, king of the *Arabians*, undertakes to replace *Hyrcanus* on the throne.	
	Ariſtobulus is worſted, and forced to ſhut himſelf up in the temple of *Jeruſalem*.	
	He ſends deputations, firſt to *Gabinius*, and then to *Scaurus*, who were ſent by *Pompey* into *Syria*; offers them great ſums of money to engage on his ſide, and to oblige *Aretas* to raiſe the ſiege of the temple.	
	Scaurus writes to *Aretas*, and threatens to declare him an enemy to the *Roman* people, if he does not retire.	
	Aretas withdraws his forces; *Ariſtobulus* purſues him, gives him battle, and obtains a victory over him.	
3940	*Pompey* comes to *Damaſcus*, and orders *Ariſtobulus* and *Hyrcanus* to appear before him. Hears the cauſe of the two brothers, and adviſes them to live in good underſtanding with each other.	60
3941	*Ariſtobulus* withdraws into *Jeruſalem*, and maintains the city againſt *Pompey*, who beſieges it. The city and temple taken. *Ariſtobulus* taken priſoner, *Hyrcanus* made high-prieſt and prince of the *Jews*; but not allowed to wear the diadem. *Judea* reduced to its ancient limits, and obliged to pay tribute to the *Romans*.	59
	Alexander, the ſon of *Ariſtobulus*, having eſcaped from the cuſtody of thoſe who were carrying him to *Rome*, comes into *Judea*, and raiſes ſoldiers.	
	END OF THE KINGDOM OF *SYRIA*.	
	Auguſtus, afterwards emperor, is born.	
3947	*Gabinius*, a *Roman* commander, beats *Alexander*, and beſieges him in the caſtle of *Alexandrion*. *Alexander* ſurrenders, with all his ſtrong places.	53

Ariſtobulus

Year of the World.		*Year before Chriſt.*
3948	*Ariſtobulus* eſcaping from *Rome*, returns into *Judea*, and endeavours to repair the caſtle of *Alexandrion*. Is hindered by the *Romans*, who put his little army to flight. He flies to *Machæron*, with a deſign to fortify it; but he is preſently beſieged in it. After ſome reſiſtance is taken, and ſent a ſecond time priſoner to *Rome*.	52
3949	*Ptolemy Auletes*, king of *Egypt*, by money induces *Gabinius* to come into *Egypt*, to reſtore him to the throne. *John Hyrcanus* furniſhes *Gabinius* with proviſions for his army; and writes to the *Jews*, in *Peluſium*, to favour the paſſage of the *Romans*.	51
	While *Gabinius* is buſy in *Egypt*, *Alexander*, ſon of *Ariſtobulus*, waſtes *Judea*. *Gabinius* defeats him at the foot of mount *Tabor*.	
3950	*Craſſus* ſucceeds *Gabinius*, in the government of *Syria*.	50
	Craſſus, paſſing into *Syria*, and finding the province quiet, makes war againſt the *Parthians*.	
3951	He comes to *Jeruſalem*; and takes great riches out of the temple.	49
	He marches againſt the *Parthians*: is beat, and killed by *Orodes*.	
3952	*Caſſius* brings the remains of the *Roman* army over the *Euphrates*, takes *Tirhakah*, and brings from thence above 30,000, *Jewiſh* captives.	48
	He reſtrains *Alexander*, ſon of king *Ariſtobulus*.	
	Civil war between *Ceſar* and *Pompey*.	
3955	*Julius Ceſar*, making himſelf maſter of *Rome*, ſets *Ariſtobulus* at liberty, and ſends him with two legions into *Syria*.	45
	Thoſe of *Pompey*'s party, poiſon *Ariſtobulus*.	
	Scipio ſlays young *Alexander*, ſon of *Ariſtobulus*.	
	The battle of *Pharſalia*. *Antipater* governor of *Judea*.	
	The library of *Alexandria* burnt.	
3957	*Antipater*, by order of *Hyrcanus*, joins *Mithridates*, who was going into *Egypt* with ſuccours for *Ceſar*, and aſſiſts him in reducing the *Egyptians*.	43
	Ceſar, having finiſhed the war in *Egypt*, comes into *Syria*; confirms *Hyrcanus* in the high-prieſthood.	
	Vitruvius, the architect, flouriſhes.	
	Antigonus, ſon of *Ariſtobulus*, remonſtrates to *Ceſar*; but *Cæſar* is prejudiced againſt him by *Antipater*.	
	Antipater takes advantage of the indolence of *Hyrcanus*; makes his eldeſt ſon *Phazael* governor of *Jeruſalem*; and *Herod*, another of his ſons, governor of *Galilee*.	

Year of the World.		*Year before Chriſt.*
3958	*Herod* is ſummoned to *Jeruſalem*, to give an account of his conduct; but finding himſelf in danger of being condemned, retires to his government.	42
	Hillel and *Sameas*, two famous Rabbins; live about this time. *Sameas* was maſter to *Hillel*. *Jonathan* ſon of *Uziel*, author of the *Chaldee* paraphraſe, was a diſciple of *Hillel*. *Joſephus* ſays, that *Pollio* was maſter of *Sameas*. St. *Jerom* ſays, that *Akiba* ſucceeded *Sameas* and *Hillel* in the ſchool of the *Hebrews*.	
	Ceſar paſſes into *Africa*. *Cato* kills himſelf at *Utica*.	
	A reform of the *Roman* Calendar; in the year of *Rome* 708. This year conſiſted of 445 days. *Cenſorin.* c. 20.	
3959	*Hyrcanus* ſends ambaſſadors to *Julius Ceſar*, to renew alliance. The alliance renewed in a manner very advantageous to the *Jews*.	41
3960	After the death of *Julius Ceſar*, the ambaſſadors of the *Jews* are introduced into the *Senate*, and obtain their whole requeſt.	40
	The *Jews* of *Aſia* confirmed in their privilege, of not being compelled to ſerve in the wars.	
3961	*Caſſius* demands 700 talents from *Judea*. *Malichus* cauſes *Antipater* to be poiſoned.	39
	Herod cauſes *Malichus* to be killed, to revenge the death of his father *Antipater*.	
3962	*Felix*, having attacked *Phazael*, is ſhut up by him in a tower, from whence *Phazael* would not releaſe him but on compoſition.	38
	The *Era* of *Spain*; *Spain* being now ſubdued to *Auguſtus* by *Domitius Calvinus*.	
	Herod and *Phazael* tetrarchs of *Judea*. *Joſeph.* lib. xiv. c. 23.	
3963	*Antigonus* II. ſon of *Ariſtobulus*, gathers an army, and enters *Judea*.	37
	Herod gives him battle; and routs him.	
	Mark Anthony coming into *Bithynia*, ſome *Jews* reſort to him, and accuſe *Herod* and *Phazael* before him: but *Herod* coming thither, wins the affections of *Anthony*.	
	Mark Anthony, being at *Epheſus*, grants the liberty of their nation to ſuch *Jews* as had been brought captive by *Caſſius*; and cauſes the lands to be reſtored that had been unjuſtly taken away from the *Jews*.	
	Mark Anthony coming to *Antioch*, ſome principal *Jews* accuſe *Herod* and *Phazael*; but inſtead of hearing them, he eſtabliſhes the two brothers tetrarchs of the *Jews*.	

The

Year of the World.		*Year before Christ.*
3963	The *Jews* afterwards ſend a deputation, of a thouſand of their moſt conſiderable men, to *Anthony*, then at *Tyre*; but in vain.	37
3964	*Antigonus*, ſon of *Ariſtobulus*, prevails with the *Parthians* to place him on the throne of *Judea*. The *Parthians* ſeize *Hyrcanus* and *Phazael*, and deliver them up to *Antigonus*.	36
	Phazael beats out his own brains; the *Parthians* carry *Hyrcanus* beyond the *Euphrates*, after *Antigonus* had cut off his ears.	
	Herod forced to fly to *Jeruſalem*, and thence to *Rome*, to implore aſſiſtance from *Anthony*. He obtains the kingdom of *Judea* from the Senate, and returns with letters from *Anthony*, who orders the governors of *Syria* to aſſiſt him in obtaining the kingdom. He reigns 37 years. *Joſeph. Antiq.* lib. xiv. c. 26.	
3965	He firſt takes *Joppa*, then goes to *Maſſada*, where his brother *Joſeph* was beſieged by *Antigonus*.	35
	He raiſes that ſiege, and marches againſt *Jeruſalem*; but the ſeaſon being too far advanced, he colud not then beſiege it.	
	He takes the robbers that hid themſelves in the caves of *Galilee*, and ſlays them.	
	Machera, a *Roman* captain, with *Joſeph*, *Herod*'s brother, carry on the war againſt *Antigonus*, while *Herod* goes with troops to *Anthony*, then beſieging *Samoſata*.	
3966	After the taking of *Samoſata*, *Anthony* ſends *Soſius* with *Herod* into *Judea*, to reduce it.	34
3967	After ſeveral fights, *Herod* marches againſt *Jeruſalem*: the city is taken; *Antigonus* ſurrenders himſelf to *Soſius*, who inſults him.	33
	Antigonus carried priſoner to *Anthony* at *Antioch*, who orders him to be beheaded. End of the reign of the *Aſmoneans*, after 126 years.	
	Ananel high-prieſt the firſt time. *Joſeph. Antiq.* lib. xv. c. 2.	
3968	*Hyrcanus* is treated kindly by the king of the *Parthians*. Obtains leave to return into *Judea*.	32
	Becauſe *Hyrcanus* could no longer exerciſe the functions of the high-prieſthood, *Herod* beſtows that dignity on *Ananel*.	
3969	*Alexandra*, mother of *Mariamne* and *Ariſtobulus*, obtains of *Herod*, that *Ariſtobulus* might be made high-prieſt.	31
3970	*Herod* cauſes *Ariſtobulus* to be drowned, after he had been high-prieſt one year.	30
	Ananel high-prieſt the ſecond time.	
3970	*Herod* is ſent for by *Anthony* to juſtify himſelf concerning the murder of *Ariſtobulus*.	30
	War between *Auguſtus* and *Mark Anthony*. *Herod* ſides with *Anthony*.	
3973	*Herod*'s wars with the *Arabians*.	27
	A great earthquake in *Judea*.	
	The battle of *Actium*; *Auguſtus* obtains the victory over *Anthony*.	
	Herod ſeizes *Hyrcanus*, who attempted to take ſhelter with the king of the *Arabians*; and puts him to death.	
3974	He goes to *Rome* to make his court to *Auguſtus*: obtains the confirmation of the kingdom of *Judea*.	26
	Anthony and *Cleopatra* kill themſelves.	
	The end of the kings of *Alexandria*, 294 years from the death of *Alexander the Great*.	
3975	*Auguſtus* comes into *Syria*; paſſes through *Paleſtine*; is magnificently entertained by *Herod*.	25
3976	*Herod* puts to death his wife *Mariamne*, the daughter of *Alexandra*.	24
3978	*Salome*, *Herod*'s ſiſter, divorces herſelf from *Coſtobarus*.	22
3979	Plague and famine rage in *Judea*.	21
3982	*Herod* undertakes ſeveral buildings, contrary to the religion of the *Jews*. Builds *Ceſarea* of *Paleſtine*.	18
3983	*Agrippa*, *Auguſtus*'s favourite, comes into *Aſia*. *Herod* viſits him.	17
3984	*Auguſtus* gives *Trachonitis* to *Herod*.	16
3985	*Herod* undertakes to rebuild the temple of *Jeruſalem*.	15
3988	*Herod* makes a journey to *Rome*, to recommend himſelf to *Auguſtus*.	12
3989	He marries his two ſons, *Alexander* and *Ariſtobulus*.	11
3990	*Herod* comes to meet *Agrippa*, and engages him to viſit *Jeruſalem*.	10
3991	Domeſtic diviſions in *Herod*'s family. *Salome*, *Pheroras*, and *Antipater*, at variance with *Alexander* and *Ariſtobulus*.	9
3993	*Herod* goes to *Rome*, and accuſes his two ſons *Alexander* and *Ariſtobulus* to *Auguſtus*.	7
3994	The ſolemn dedication of the city of *Ceſarea*, that *Herod* had built, in honour of *Auguſtus*.	6
3995	*Auguſtus* continues the *Jews* of *Alexandria* in their ancient rights and privileges.	5
	Herod, as they ſay, cauſes *David*'s tomb to be opened, to take out treaſure.	
	New diſturbances in *Herod*'s family.	
3996	*Archelaus*, king of *Cappadocia*, reconciles his ſon-in-law, *Alexander*, to his father *Herod*.	4
	Archelaus goes to *Rome* with *Herod*.	

Year of the World.		*Year before Chriſt.*
3997	*Herod* makes war in *Arabia.*	3
3998	*Herod* is accuſed to *Auguſtus* of killing ſeveral *Arabs.*	2
	An angel appears to *Zachary.* The conception of *John* the baptiſt, *September*, 24th.	
3999	Annunciation of the incarnation of the Son of God, to the virgin *Mary. March*, 25th.	1
	Herod condemns and ſlays his two ſons, *Alexander* and *Ariſtobulus.*	
	Antipater, ſon of *Herod*, aims at the kingdom.	
	Herod ſends *Antipater* to *Rome.*	
	The artifices and tricks of *Antipater* are diſcovered.	
	Birth of *John* the Baptiſt, ſix months before the birth of *Jeſus*, *June* 24th.	
4000	The birth of our Lord and Saviour *Jeſus Chriſt*, *December* 25th, the 4th year before A. D.	1 4
4001	The circumciſion of *Jeſus Chriſt*, *January* 1ſt.	3
	Antipater returns from *Rome.* Is accuſed and convicted of a deſign to poiſon *Herod.*	
	Wiſe-men come to worſhip *Jeſus Chriſt.*	
	Purification of the holy Virgin. *Jeſus* preſented in the temple, forty days after his birth, *February* 2d,	
	Flight into *Egypt.*	
	Maſſacre of the innocents at *Bethlehem.*	
	Antipater put to death by order of *Herod.*	
	Herod dies, five days after *Antipater.*	
	Archelaus appointed king of *Judea*, by the will of *Herod.*	
	Return of *Jeſus Chriſt* out of *Egypt.* He goes to dwell at *Nazareth.*	
	Archelaus goes to *Rome*, to procure of *Auguſtus* the confirmation of *Herod*'s will in his favour.	
	The *Jews* revolt; *Varus* keeps them in their duty.	
	Archelaus obtains a part of his father's dominions, with the title of tetrarch; and returns to *Judea.*	
	An impoſtor aſſumes the character of *Alexander*, ſon of *Herod* and *Mariamne.*	
4002	*Archelaus* takes the high-prieſthood from *Joazar*, and gives it to *Eleazar.*	2 1
4004	The Vulgar Era, or *Anno Domini*: the 4th year of *Jeſus Chriſt*, the firſt of which, has but eight days.	V.E. or A.D.
4009	*Archelaus*, baniſhed to *Vienne* in *Gaul.*	9 6

Year of Jeſus Chriſt. Before the Vulgar Æra.

Year of the World.		*Y. of J. C.*	*A. Dom.*
4010	The enrolment, or taxation, made by *Cyrenius* in *Syria.* This was his ſecond enrolment.	10	7
	Revolt of *Judas* the *Gaulonite*, chief of the *Herodians.*		
4012	*Jeſus Chriſt*, at twelve years of age, goes into the temple of *Jeruſalem*: continues there three days unknown to his parents.	12	9
4013	*Marcus Ambivius*, governor of *Judea.*	13	10
4017	Death of the emperor *Auguſtus*; reigned 57 years, 5 months and 4 days.	17	14
	Tiberius ſucceeds him; reigns 22 years, 6 months, and 28 days.		
4023	*Tiberius* expels from *Italy*, all who profeſs the *Jewiſh* religion, or *Egyptian* ſuperſtitions.	23	20
4031	*Pilate* ſent governor into *Judea.*	31	28
	He attempts to bring the *Roman* colours, and enſigns, into *Jeruſalem*; but is oppoſed by the *Jews.*		
4032	*John* the baptiſt, begins to preach.	32	29
4033	*Jeſus Chriſt* baptized by *John* the baptiſt.	33	30
	Jeſus goes into the deſart.		
	After forty days, *Jeſus* returns to *John.* He calls *Andrew*, *Simon*, *Philip* and *Nathaniel.*		
	The marriage of *Cana*, where *Jeſus* changes water into wine.		
	Jeſus comes to *Capernaum*; thence to *Jeruſalem*, where he celebrates the firſt paſſover after his baptiſm, *April* 15th, this year.		
	Nicodemus comes to *Jeſus* by night.		
	Jeſus goes to the banks of *Jordan*, where he baptizes.		
	Herod Antipas marries *Herodias* his brother *Philip*'s wife; he being yet alive.		
	John the baptiſt declares vehemently againſt this marriage; he is put in priſon.		
	Jeſus withdraws into *Galilee*; converts the *Samaritan* woman, and ſeveral *Samaritans.*		
	Preaches at *Nazareth*, and leaves this city, to dwell in *Capernaum.*		
	Calling of *Simon*, *Andrew*, *James* and *John.*		
	Jeſus works ſeveral miracles.		
	Matthew called.		
4034	The ſecond paſſover of our Saviour's public miniſtry.	34	31
	Jeſus heals one ſick of the palſy on the ſabbath-day.		
	The *Jews* reſolve to put *Jeſus* to death.		
	Our Saviour's ſermon on the mount.		

John

Year of the World.		*Y. of J. C.*	*A. Dom.*
	John the baptiſt, in priſon, ſends a deputation to *Jeſus Chriſt*, to inquire if he was the *Meſſiah*.		
4035	Miſſion of the apoſtles, into ſeveral parts of *Judea*.	35	32
	John the baptiſt ſlain, by order of *Herod*, at the inſtigation of *Herodias*, in the 17th year of *Tiberius*.		
	Jeſus Chriſt feeds 5,000 men, with five loaves and two fiſhes.		
	Jeſus Chriſt's third paſſover, after his baptiſm.		
	He paſſes through *Judea* and *Galilee*, teaching and doing miracles.		
	Transfiguration of *Jeſus Chriſt*.		
	Miſſion of the ſeventy-two diſciples.		
	Jeſus goes to *Jeruſalem* at the feaſt of Pentecoſt.		
	His relations would have him go to the feaſt of tabernacles: He tells them his hour is not yet come; however, he goes thither about the middle of the feaſt.		
4036	At the beginning of the 36th year of *Jeſus Chriſt*, *Lazarus* falls ſick and dies: *Jeſus* comes from beyond *Jordan*, and raiſes him to life again.	36	33
	Jeſus retires to *Ephrem* on *Jordan*, to avoid the ſnares and malice of the [illegible]s of *Jeruſalem*.		
	He comes to *Jeruſalem*, to be preſent at his laſt paſſover.		
	On *Sunday*, *March* 29, of *Niſan* 9, he arrives at *Bethany*; ſups with *Simon* the leper.		
	Monday, *March*, 30, his triumphant entry into *Jeruſalem*.		
	Tueſday, *March*, 31, he comes again to *Jeruſalem*; on the way curſes the barren fig-tree.		
	Wedneſday, *April*, 1. the prieſts and ſcribes conſult on methods to apprehend him.		
	Thurſday, *April*, 2, he paſſes this day on the mount of *Olives*; ſends *Peter* and *John* into the city, to prepare for the paſſover.		
	Thurſday-evening, he goes into the city, and eats his laſt ſupper with his apoſtles: inſtitutes the euchariſt; after ſupper he goes with them into the garden of *Gethſemane*, where *Judas*, accompanied by the ſoldiers, ſeizes him.		
	In the night time *Jeſus* is conducted to *Annas*; father-in-law of the high-prieſt *Caiaphas*.		

Year of the World.		*Y. of J. C.*	*A. Dom.*
	Friday, *April*, 3, *Niſan* 14, he is carried to *Pilate*, accuſed, condemned, and crucified on *Calvary*.		
	Towards evening, before the repoſe of the ſabbath begins, is taken down from the croſs, embalmed, and laid in his tomb.		
	The prieſts ſet guards about it; and ſeal up the entry of the ſepulchre.		
	He continues in the tomb all *Friday*-night, all *Saturday*, (i. e. the ſabbath) and *Saturday*-night, till *Sunday*-morning.		
	He riſes on *Sunday*-morning.		
	Angels declare his reſurrection to the holy women, who viſit his tomb.		
	Jeſus himſelf appears to *Mary Magdalen*, who miſtakes him for the gardener; 2d to the holy women, returning from the ſepulchre; 3d to *Peter*; 4th to the two diſciples going to *Emmaus*; 5th to the apoſtles aſſembled in a chamber at *Jeruſalem*, excepting *Thomas*, who was abſent: all this on the firſt day of the week.		
	Eight days after, in the ſame place, he comes again in the midſt of his diſciples; and convinces *Thomas*, now preſent.		
	The apoſtles return into *Galilee*. *Jeſus* ſhews himſelf to them, on ſeveral occaſions.		
	The apoſtles having paſſed about twenty-eight days in *Galilee*, return to *Jeruſalem*.		
	Jeſus appears to them while at table, in *Jeruſalem*, *May*, 14. Having taken them out of the city, to the mount of *Olives*, he aſcends into heaven before them all; on the fortieth day after his reſurection.		
	Ten days after, being the feaſt of pentecoſt, he ſends the Holy-Ghoſt; who deſcends upon them in the form of tongues of fire.		
4037	Seven deacons choſen.	37	34
	St. *Stephen* martyred.		
	Saul perſecutes the church: his converſion.		
	Pilate writes to *Tiberius*, reſpecting the death of *Jeſus Chriſt*.		
	James Minor made biſhop of *Jeruſalem*.		
	Philip, the deacon, baptizes the eunuch of queen *Candace*.		
	The diſperſion of the apoſtles from *Jeruſalem*.		

Year of the World.		*Y. of J.C.*	*A. Dom.*
4038	*Agrippa the Younger*, being much involved in debt in *Judea*, reſolves on going to *Rome*.	38	35
4039	He arrives at *Rome*, and devotes himſelf to *Caius*, afterwards emperor.	39	36
4040	He falls under the diſpleaſure of *Tiberius*, and is put into priſon.	40	37
	Pilate ordered into *Italy*.		
	Tiberius dies; *Caius Caligula* ſucceeds.		
	Agrippa ſet at liberty; and promoted to honour.		
	Apollonius Tyanæus becomes famous, about the end of *Tiberius*'s reign.		
	It is thought, about this time St. *Peter* comes to *Antioch*.		
4041	St. *Paul* eſcapes from *Damaſcus*, by being let down in a baſket.	41	38
	He comes to *Jeruſalem*; *Barnabas* introduces him to the apoſtles, and diſciples.		
	He goes to *Tarſus* in *Cilicia*, his own country.		
	Caligula gives *Agrippa* the tetrarchy of his uncle *Philip*; he returns into *Judea*, and paſſing through *Alexandria*, is ridiculed by the inhabitants.		
	The citizens of *Alexandria* make an uproar againſt the *Jews*, at the inſtigation of *Flaccus*.		
	Pilate kills himſelf.		
4042	*Flaccus* apprehended, and carried to *Rome*; baniſhed by order of *Caligula*.	42	39
	Herod, the tetrarch, goes to *Rome*, in hopes of obtaining ſome favour from the emperor. But *Caligula*, being prepoſſeſſed by *Agrippa*, baniſhes him to *Lyons*.		
4043	*Caligula* orders *Petronius* to place his ſtatue in the temple of *Jeruſalem*. The *Jews* obtain ſome delay from *Petronius*.	43	40
	Agrippa endeavours to divert the emperor from this thought, at laſt obtains, as a great favour, that this ſtatue ſhould not be ſet up.		
	Philo, the *Jew*, goes with a deputation from the *Jews* at *Alexandria* to *Caligula*.		
4044	*Philo* obtains an audience of the emperor, and runs the hazard of his life.	44	41
	The *Jews* quit *Babylon*, and retire to *Seleucia*.		
	About this time, *Helena*, queen of the *Adiabenians*, and *Izates* her ſon, embrace *Judaiſm*.		

Year of the World.		*Y. of J.C.*	*A. Dom.*
4044	*Caius Caligula* dies; *Claudius* ſucceeds him. *Agrippa* perſuades him to accept the empire offered by the army. *Claudius* adds *Judea* and *Samaria* to *Agrippa*'s dominions.	44	41
	Agrippa returns into *Judea*, takes the high-prieſthood from *Theophilus*, ſon of *Ananus*, gives it to *Simon Cantharus*.		
	Soon after, takes this dignity from *Cantharus*, and gives it to *Matthias*.		
4045	*Peter* comes to *Rome* in the reign of *Claudius*. The year not certain.	45	42
4046	*Agrippa* deprives the high-prieſt *Matthias* of the prieſt-hood; beſtowes it on *Elioneus*, ſon of *Citheus*.	46	43
4047	Cauſes *James Major* to be ſeized; and beheads him.	47	44
	Peter alſo put into priſon by his order; but is liberated by an angel.		
	Some time afterwards *Agrippa*, at *Ceſarea*, receives a ſudden ſtroke from heaven, and dies in great miſery.		
	Paul and *Barnabas* go to *Jeruſalem* with the contributions of the believers of *Antioch*.		
	At their return to *Antioch*, the church ſends them forth to preach to the *Gentiles*, wherever the Holy-Ghoſt ſhould lead them.		
4048	*Cuſpius Fadus* ſent into *Judea* as governor.	48	45
	A great famine in *Judea*.		
	Paul and *Barnabas* go to *Cyprus*; thence to *Pamphilia*, *Piſidia*, and *Lycaonia*.		
	At *Lyſtra*, the people prepare ſacrifices to them as gods.		
4049	They return to *Antioch*.	49	46
	The firſt epiſtle of *Peter*.		
	About this time *Mark* writes his goſpel.		
	Cuſpius Fadus recalled; the government of *Judea* given to *Tiberius Alexander*.		
4051	*Herod*, king of *Chalcis*, takes the pontificate from *Joſeph*, ſon of *Camides*; gives it to *Ananias*, ſon of *Nebedeus*.	51	48
	Herod, king of *Chalcis*, dies.		
	Ventidius Cumanus made governor of *Judea*, in place of *Tiberius Alexander*.		
4052	Troubles in *Judea* under the government of *Cumanus*.	52	49
4054	*Judaizing Chriſtians* enforce the law on the converted *Gentiles*.	54	51
	The council of *Jeruſalem* determines that the converted *Gentiles* ſhould not		

Year of the World.		*Y. of* J.C.	*A. Dom.*
4054	not be obliged to obſervation of the legal ceremonies.	54	51
	Peter comes to *Antioch*, and is reproved by *Paul*.		
	Paul and *Barnabas* part on account of *John Mark*.		
	Timothy adheres to *Paul*, and receives circumciſion.		
	Luke, at this time, with *Paul*.		
4055	*Paul* paſſes out of *Aſia* into *Macedonia*.	55	52
	Paul comes to *Athens*.		
4056	From *Athens* goes to *Corinth*.	56	53
	The *Jews* expelled *Rome* under the reign of *Claudius*.		
	Felix ſent governor into *Judea* inſtead of *Cumanus*.		
	Firſt epiſtle of *Paul* to the *Theſſalonians*.		
	His ſecond epiſtle to the *Theſſalonians*, ſome months after the firſt.		
4057	*Paul* leaves *Corinth*, after a ſtay of eighteen months; takes ſhip to go to *Jeruſalem*: Viſits *Epheſus* in his way.	57	54
	Apollos arrives at *Epheſus*: preaches *Jeſus Chriſt*.		
	St. *Paul* having finiſhed his devotions at *Jeruſalem*, goes to *Antioch*.		
	Paſſes into *Galatia*, and *Phrygia*, and returns to *Epheſus*, where he continues three years.		
	Claudius, the emperor, dies, being poiſoned by *Agrippina*. *Nero* ſucceeds him.		
4058	Epiſtle of *Paul* to the *Galatians*.	58	55
4059	The firſt epiſtle of *Paul* to the *Corinthians*.	59	56
4060	*Paul* forced to leave *Epheſus* on account of the uproar raiſed againſt him by *Demetrius* the ſilver-ſmith.	60	57
	He goes into *Macedonia*.		
	Second epiſtle to the *Corinthians*.		
4061	Epiſtle to the *Romans*.	61	58
	Paul goes into *Judea*, to carry contributions.		
	Is ſeized in the temple of *Jeruſalem*.		
4062	Is ſent priſoner to *Ceſarea*.	62	59
	Iſhmael, ſon of *Tabei*, made high-prieſt inſtead of *Ananias*.		
	Diſturbances between the *Jews* of *Ceſarea*, and the other inhabitants.		
4063	*Porcius Feſtus* made governor of *Judea*, in the room of *Felix*.	63	60
	Paul appeals to the emperor. He is put on ſhip-board, and ſent to *Rome*.		
	Paul ſhipwrecked at *Malta*.		
4064	He arrives at *Rome*, and continues there a priſoner two years.	64	61

Year of the World.		*Y. of* J.C.	*A. Dom.*
4064	The *Jews* build a wall, which hinders *Agrippa* from looking within the temple.	64	61
	Iſhmael the high-prieſt depoſed. *Joſeph*, furnamed *Cabei*, is put in his place.		
4065	Epiſtle of *Paul* to the *Philippians*.	65	62
	Epiſtle to the *Coloſſians*.		
	Martyrdom of *James Minor*, biſhop of *Jeruſalem*.		
4066	Epiſtle of *Paul* to the *Hebrews*; written from *Italy*, ſoon after he was ſet at liberty.	66	63
	Albinus, ſucceſſor of *Felix*, arrives in *Judea*.		
	A diviſion among the prieſts of *Jeruſalem* on the ſubject of tythes.		
	The ſinging *Levites* obtain leave to wear linen garments in the temple as well as the prieſts.		
	Jeſus, ſon of *Ananus*, begins to cry in *Jeruſalem*, *Woe to the city*, &c. and continues ſo to cry till the ſiege, by the *Romans*.		
4067	*Paul* comes out of *Italy* into *Judea*, paſſes by *Crete*, *Epheſus*, and *Macedonia*.	67	64
	It is thought from *Macedonia* he writes his firſt epiſtle to *Timothy*.		
	Paul's epiſtle to *Titus*.		
	Agrippa takes the high-prieſthood from *Jeſus*, ſon of *Gamaliel*; gives it to *Matthias*, ſon of *Theophilus*.		
	Geſſius Florus made governor of *Judea*, in place of *Albinus*.		
	Nero ſets fire to the city of *Rome*; throws the blame on the *Chriſtians*, ſeveral of whom are put to death.		
4068	*Peter* writes his ſecond epiſtle, probably, from *Rome*.	68	65
	Several prodigies at *Jeruſalem*, this year, during the paſſover.		
	Paul goes to *Rome* the laſt time, is there put into priſon; alſo *Peter*.		
	Epiſtle of *Paul* to the *Epheſians*,		
	Second epiſtle of *Paul* to *Timothy*.		
	Apollonius Tyanæus comes to *Rome*.		
4069	The martyrdom of *Peter* and *Paul* at *Rome*.	69	66
	Clement ſucceeds St. *Peter*; but does not take upon him the government of the church till after the death of *Linus*.		
	Mark comes again to *Alexandria*; and there ſuffers martyrdom.		
	Ceſtius, governor of *Syria*, comes to *Jeruſalem*; enumerates the *Jews* at the paſſover.		

Diſturb-

Year of the World.		*Y. of* J.C.	*A. Dom.*
4069	Diſturbances at *Ceſarea*; and at *Jeruſalem*.	69	66
	Florus puts ſeveral *Jews* to death.		
	The *Jews* riſe, and kill the *Roman* garriſon at *Jeruſalem*.		
	A maſſacre of the *Jews* of *Ceſarea* in *Paleſtine*.		
	All the *Jews* of *Scythopolis* ſlain in one night.		
	Ceſtius, governor of *Syria*, comes into *Judea*.		
	He beſieges the temple of *Jeruſalem*; retires; is beat by the *Jews*.		
	The Chriſtians of *Jeruſalem*, ſeeing a war about to break out, retire to *Pella*, in the kingdom of *Agrippa*, beyond *Jordan*.		
	Veſpaſian appointed by *Nero* for the *Jewiſh* war.		
	Joſephus made governor of *Galilee*.		
	Veſpaſian ſends his ſon *Titus* to *Alexandria*: comes himſelf to *Antioch*, and forms a numerous army.		
4070	*Veſpaſian* enters *Judea*; ſubdues *Galilee*.	70	67
	Joſephus beſieged in *Jotapata*.		
	Jotapata taken; *Joſephus* ſurrenders to *Veſpaſian*.		
	Tiberius and *Tarichea*, which had revolted againſt *Agrippa*, reduced to obedience by *Veſpaſian*.		
	Diviſions in *Jeruſalem*.		
	The zealots ſeize the temple, and commit violences in *Jeruſalem*.		
	They depoſe *Theophilus*, from being high-prieſt, and put *Phannias* in his place.		
	The zealots ſend for the *Idumeans* to ſuccour *Jeruſalem*.		
	They ſlay *Ananus*, *Jeſus* ſon of *Gamala*, and *Zacharias* ſon of *Baruch*.		
	The *Idumeans* retire from *Jeruſalem*.		
4071	*Nero*, the emperor, dies. *Galba* ſucceeds him.	71	68
	Veſpaſian takes all the places of ſtrength in *Judea* about *Jeruſalem*.		
	Simon, ſon of *Gioras* ravages *Judea*, and the ſouth of *Idumea*.		
4072	*Galba* dies. *Otho* declared emperor.	72	69
	Otho dies. *Vitellius* proclaimed emperor.		
	Veſpaſian declared emperor by his army. Is acknowledged all over the Eaſt.		

Year of the World.		*Y. of* J.C.	*A. Dom.*
	Joſephus ſet at liberty.		
	John of *Giſcala* heads the zealots.		
	Eleazar, ſon of *Simon*, forms a third party; makes himſelf maſter of the inner temple, or the court of the prieſts.		
4073	*Titus* marches againſt *Jeruſalem*, to beſiege it.	73	70
	Comes down before *Jeruſalem*, ſome days before the paſſover.		
	The factions unite at firſt againſt the *Romans*, but afterwards divide again.		
	The *Romans* take the firſt encloſure of *Jeruſalem*; then the ſecond; they make a wall all round the city, which is reduced to diſtreſs by famine.		
	July 17, the perpetual ſacrifice ceaſes in the temple.		
	The *Romans* become maſters of the court of the people; ſet fire to the galleries.		
	A *Roman* ſoldier ſets the temple on fire, notwithſtanding *Titus* commands the contrary.		
	The *Romans* being now maſters of the city and temple, offer ſacrifices to their gods.		
	The laſt encloſure of the city taken.		
	John, of *Giſcala*, and *Simon*, ſon of *Gioras*, conceal themſelves in the common-ſewers.		
4074	*Titus* demoliſhes the temple to its very foundations.	74	71
	He alſo demoliſhes the city; reſerving the towers of *Hippicos*, *Phazael*, and *Mariamne*.		
	Titus returns to *Rome*; with his father *Veſpaſian*; they triumph over *Judea*.		
	Baſſus ſent into *Judea* as lieutenant.		
4075	After the death of *Baſſus*, *Fulvius Sylva* ſucceeds; takes ſome fortreſſes that ſtill held out in *Judea*.	75	72
	The temple *Onion*, in *Egypt*, ſhut up by the *Romans*.		
	An aſſaſſin of *Judea* ſeduces the *Jews* of *Cyrene*, and cauſes their deſtruction.		
	Veſpaſian cauſes a ſtrict ſearch to be made for all who are of the race of *David*.		

END OF THE CHRONOLOGY.

TABLES

TABLES OF REDUCTION

OF THE

HEBREW COINS, WEIGHTS, AND MEASURES.

A TABLE for the Valuation of the *Hebrew Drachma*; which is of the ſame Weight as the *Grecian*, and *Roman*.

Drachmæ.	Weight.			Value in Gold.				Value in Silver.			
	oz.	pw.	gr.	l.	s.	d.	q.	l.	s.	d.	q.
1	0	2	6¾	0	9	1	2	0	0	6	3⅜
2	0	4	13½	0	18	3	0	0	1	2	2¾
3	0	6	20¼	1	7	4	2	0	1	8	2⅛
4	0	9	3	1	16	6	0	0	2	3	1½
5	0	11	9¾	2	5	7	2	0	2	10	0⅞
6	0	13	16½	2	14	9	0	0	3	5	0¼⅝
7	0	15	23¼	3	3	10	2	0	3	11	3⅜
8	0	18	6	3	13	0	0	0	4	6	3

8 *Drachmæ* make a *Roman* ounce.

A TABLE for the Valuation of the *Roman* Ounce.

Ounces.	Weight.			Value in Gold.			Value in Silver.			
	oz.	pw.	gr.	l.	s.	d.	l.	s.	d.	q.
1	0	18	6	3	13	0	0	4	6	3
2	1	16	12	7	6	0	0	9	1	2
3	2	14	18	10	19	0	0	13	8	1
4	3	13	0	14	12	0	0	18	3	0
5	4	11	6	18	5	0	1	2	9	3
6	5	9	12	21	18	0	1	7	4	2
7	6	7	18	25	11	0	1	11	11	1
8	7	6	0	29	4	0	1	16	6	0
9	8	4	6	32	17	0	2	1	0	3
10	9	2	12	36	10	0	2	5	7	2
11	10	0	18	40	3	0	2	10	2	1
12	10	19	0	43	16	0	2	14	9	0

12 Ounces make a *Roman* pound.

A TABLE for the Valuation of the *Roman* Pound.

Pounds.	Weight.			Value in Gold.			Value in Silver.		
	l.	oz.	pw.	l.	s.	d.	l.	s.	d.
1	0	10	19	43	16	0	2	14	9
2	1	9	18	87	12	0	5	9	6
3	2	8	17	131	8	0	8	4	3
4	3	7	16	175	4	0	10	19	0
5	4	6	15	219	0	0	13	13	9
6	5	5	14	262	16	0	16	8	6
7	6	4	13	306	12	0	19	3	3
8	7	3	12	350	8	0	21	18	0
9	8	2	11	394	4	0	24	12	9
10	9	1	10	438	0	0	27	7	6
20	18	3	0	876	0	0	54	15	0
30	27	4	10	1314	0	0	82	2	6
40	36	6	0	1752	0	0	109	10	0
50	45	7	10	2190	0	0	136	7	6
60	54	9	0	2628	0	0	164	5	0
70	63	10	10	3066	0	0	191	12	6
80	73	0	0	3504	0	0	219	0	0
90	82	1	10	3942	0	0	246	7	6
100	91	3	0	4380	0	0	273	15	0
200	182	6	0	8760	0	0	547	10	0
300	273	9	0	13140	0	0	821	5	0
400	365	0	0	17520	0	0	1095	0	0
500	456	3	0	21900	0	0	1368	15	0
600	547	6	0	26280	0	0	1642	10	0
700	638	9	0	30660	0	0	1916	5	0
800	730	0	0	35040	0	0	2190	0	0
900	821	3	0	39420	0	0	2463	15	0
1000	912	6	0	43800	0	0	2737	10	0

A TABLE

A TABLE for the Valuation of the *Hebrew Shekel* of Silver.

Shekel.	Weight. lb.	oz.	pw.	gr.	Value. l.	s.	d.	q.
1	0	0	9	3	0	2	3	1½
2	0	0	16	6	0	4	6	3
3	0	1	7	9	0	6	10	0½
4	0	1	16	12	0	9	1	2
5	0	2	5	16	0	11	4	3½
6	0	2	14	18	0	13	8	1
7	0	3	3	21	0	15	11	2½
8	0	3	13	0	0	18	3	0
9	0	4	2	3	1	0	6	1½
10	0	4	11	6	1	2	9	3
20	0	9	2	12	2	5	7	2
30	1	1	13	18	3	8	5	1
40	1	6	5	0	4	11	3	0
50	1	10	16	6	5	14	0	3
60	2	3	7	12	6	16	10	2
70	2	7	18	18	7	19	8	1
80	3	0	10	0	9	2	6	0
90	3	5	1	6	10	5	3	3
100	3	9	12	12	11	8	1	2
200	7	7	5	0	22	16	3	0
300	11	4	17	12	34	4	4	2
400	15	2	10	0	45	12	6	0
500	19	0	2	12	57	0	7	2
600	22	9	15	0	68	8	9	0
700	26	7	7	12	79	16	10	2
800	30	5	0	0	91	5	0	0
900	34	2	12	12	102	13	1	2
1000	38	0	5	0	114	1	3	0

The *Hebrew Shekel* of silver weighs four *Roman Drachmæ*.

A TABLE for the Valuation of the *Kesitah*.

Kesitahs.	Weight. lb.	oz.	pw.	gr.	Value. l.	s.	d.	q.
1	0	0	4	22⅛	0	19	8	1
2	0	0	9	20¼	1	19	4	2
3	0	0	14	18⅜	2	19	0	3
4	0	0	19	16½	3	18	9	0
5	0	1	4	14⅝	4	18	5	1
6	0	1	9	12¾	5	18	1	2
7	0	1	14	10⅞	6	17	9	3
8	0	1	19	9	7	17	6	0
9	0	2	4	7⅛	8	17	2	1
10	0	2	9	5¼	9	16	10	2
20	0	4	18	10½	19	13	9	0
30	0	7	7	15¾	29	10	7	2
40	0	9	16	21	39	7	6	0
50	1	0	6	2¼	49	4	4	2
60	1	2	15	7½	59	1	3	0
70	1	5	4	12¾	68	18	1	2
80	1	7	13	18	78	15	0	0
90	1	10	2	23¼	88	11	10	2
100	2	0	12	4½	98	8	9	0
200	4	1	4	9	196	17	6	0
300	6	1	16	13½	295	6	3	0
400	8	2	8	18	393	15	0	0
500	10	3	0	22½	492	3	9	0
600	12	3	13	3	590	12	6	0
700	14	4	5	7½	689	1	3	0
800	16	4	17	12	787	10	0	0
900	18	5	9	16½	885	18	9	0
1000	20	6	1	21	984	7	6	0

The *Kesitah* is a piece of *Hebrew* money, of gold, which, according to M. *Pellitier*, weighs 144 grains of *French* weight; which, reduced to *English Troy* weight, makes 118⅛ grains, or 4 pw. 22⅛ gr.

A TABLE for the Valuation of the *Gerah*, or *Hebrew Obolus*.

Gerahs.	Weight. lb.	oz.	pw.	gr.	Value. l.	s.	d.	q.
1	0	0	0	10 19/20	0	0	1	1 9/20
2	0	0	0	21 9/20	0	0	2	2 9/20
3	0	0	1	8 17/20	0	0	4	0 17/20
4	0	0	1	19⅘	0	0	5	1 9/20
5	0	0	2	6¼	0	0	6	3⅜
6	0	0	2	17 7/20	0	0	8	0 17/20
7	0	0	3	4½ 3/20	0	0	9	2¼ 3/20
8	0	0	3	15⅗	0	0	10	3⅘
9	0	0	4	2½ 1/20	0	1	0	1¼ 1/20
10	0	0	4	13½	0	1	1	2¾
20	0	0	9	3	0	2	3	1½
30	0	0	13	16½	0	3	5	0¼
40	0	0	18	6	0	4	6	3
50	0	1	2	19½	0	5	8	1¾
60	0	1	7	9	0	6	10	0½
70	0	1	11	22½	0	7	11	3¼
80	0	1	16	12	0	9	1	2
90	0	2	1	1½	0	10	3	0¾
100	0	2	5	15	0	11	4	3½
200	0	4	11	6	1	2	9	3
300	0	6	16	21	1	14	2	2½
400	0	9	2	12	2	15	7	2
500	0	11	8	3	2	17	0	1½
600	1	1	13	18	3	8	5	1
700	1	3	19	9	3	19	10	0½
800	1	6	5	0	4	11	3	0
900	1	8	10	15	5	2	7	3½
1000	1	10	16	6	5	14	0	3

The *Gerah*, or *Hebrew Obolus*, weighs the twentieth part of the *Hebrew Shekel* of Silver.

A TABLE for the Valuation of the *Hebrew Shekel* of Gold; also of the half *Shekel* of *Silver*, or the *Bekah*.

Shekels.	Weight. lb.	oz.	pw.	gr.	Value in Gold. l.	s.	d.
1	0	0	4	13½	0	18	3
2	0	0	9	3	1	16	6
3	0	0	13	16½	2	14	9
4	0	0	18	6	3	13	0
5	0	1	2	19½	4	11	3
6	0	1	7	9	5	9	6
7	0	1	11	22½	6	7	9
8	0	1	16	12	7	6	0
9	0	2	1	1½	8	4	3
10	0	2	5	15	9	2	6
20	0	4	11	6	18	5	0
30	0	6	16	21	27	7	6
40	0	9	2	12	36	10	0
50	0	11	8	3	45	12	6
60	1	1	13	18	54	15	0
70	1	3	19	9	63	17	6
80	1	6	5	0	73	0	0
90	1	8	10	15	82	2	6
100	1	10	16	6	91	5	0
200	3	9	12	12	182	10	0
300	5	8	8	18	273	15	0
400	7	7	5	0	365	0	0
500	9	6	1	6	456	5	0
600	11	4	17	12	547	10	0
700	13	3	13	18	638	15	0
800	15	2	10	0	730	0	0
900	17	1	6	6	821	5	0
1000	19	0	2	12	912	10	0

N. B. The *Hebrew Shekel* of gold, the *Daricks*, the *Darcmonim*, or *Adarcmonim*, also the *half Shekel* of silver, or the *Bekah*, were all of the same weight.

A TABLE

TABLE for Valuation of the *Hebrew* gold *Mina*.

Minæ.	Weight. lb.	oz.	pw.	gr.	Value. l.	s.	d.
1	1	1	13	18	54	15	0
2	2	3	7	12	109	10	0
3	3	5	1	6	164	5	0
4	4	6	15	0	219	0	0
5	5	8	8	18	273	15	0
6	6	10	2	12	328	10	0
7	7	11	16	6	383	5	0
8	9	1	10	0	438	0	0
9	10	3	3	18	492	15	0
10	11	4	17	12	547	10	0
20	22	9	15	0	1095	0	0
30	34	2	12	12	1642	10	0
40	45	7	10	0	2190	0	0
50	57	0	7	12	2737	10	0
60	68	5	5	8	3285	0	0
70	79	10	2	12	3832	10	0
80	91	3	0	0	4380	0	0
90	102	7	17	12	4927	10	0
100	114	0	15	0	5475	0	0
200	228	1	10	0	10950	0	0
300	342	2	5	0	16425	0	0
400	456	3	0	0	21900	0	0
500	570	3	15	0	27375	0	0
600	684	4	10	0	32850	0	0
700	798	5	5	0	38325	0	0
800	912	6	0	0	43800	0	0
900	1026	6	15	0	49275	0	0
1000	1140	7	10	0	54750	0	0

The gold *Mina* is equivalent to 60 *Shekels* of gold.

TABLE for Valuation of the *Hebrew* Silver *Mina*.

Minæ.	Weight. lb.	oz.	pw.	gr.	Value. l.	s.	d.	q.
1	2	3	7	12	6	16	10	2
2	4	6	15	0	13	13	9	0
3	6	10	2	12	20	10	7	2
4	9	1	10	0	27	7	6	0
5	11	4	17	12	34	4	4	2
6	13	8	5	0	41	1	3	0
7	15	11	12	12	47	18	1	2
8	18	3	0	0	54	15	0	0
9	20	6	17	12	61	11	10	2
10	22	9	15	0	68	8	9	0
20	45	7	10	0	136	17	6	0
30	68	5	5	0	205	6	3	0
40	91	3	0	0	273	15	0	0
50	114	0	15	0	342	3	9	0
60	136	10	10	0	410	12	6	0
70	159	8	5	0	479	1	3	0
80	182	6	0	0	547	10	0	0
90	205	3	15	0	615	18	9	0
100	228	1	10	0	684	7	6	0
200	456	3	0	0	1368	15	0	0
300	684	4	10	0	2053	2	6	0
400	912	6	0	0	2737	10	0	0
500	1140	7	10	0	3421	17	6	0
600	1368	9	0	0	4106	5	0	0
700	1596	10	10	0	4790	12	6	0
800	1825	0	0	0	5475	0	0	0
900	2053	1	10	0	6159	7	6	0
1000	2281	3	0	0	6843	15	0	0

The silver *Mina* is equivalent to 60 *Shekels* of silver.

A TABLE for the Valuation of the *Attic Mina* of Gold and Silver.

Minæ.	Weight. lb.	oz.	pw.	gr.	Value in Gold. l.	s.	d.	Value in Silver. l.	s.	d.	q.
1	0	11	8	3	45	12	6	2	17	0	1½
2	1	10	16	6	91	5	0	5	14	0	3
3	2	10	4	9	136	17	6	8	11	1	0½
4	3	9	12	12	182	10	0	11	8	1	2
5	4	9	0	15	228	2	6	14	5	1	3½
6	5	8	8	18	273	15	0	17	2	2	1
7	6	7	16	21	319	7	6	19	19	2	2½
8	7	7	5	0	365	0	0	22	16	3	0
9	8	6	13	3	410	12	6	25	13	3	1½
10	9	6	1	6	456	5	0	28	10	3	3
20	19	0	2	12	912	10	0	57	0	7	2
30	28	6	3	18	1368	15	0	85	10	11	1
40	38	0	5	0	1825	0	0	114	1	3	0
50	47	6	6	6	2281	5	0	142	11	6	3
60	57	0	7	12	2737	10	0	171	1	10	2
70	66	6	8	18	3193	15	0	199	12	2	1
80	76	0	10	0	3650	0	0	228	2	6	0
90	85	6	11	6	4106	5	0	256	12	9	3
100	95	0	12	12	4562	10	0	285	3	1	2
200	190	1	5	0	9125	0	0	570	6	3	0
300	285	1	17	12	13687	10	0	855	9	4	2
400	380	2	10	0	18250	0	0	1140	12	6	0
500	475	3	2	12	22812	10	0	1425	15	7	2
600	570	3	15	0	27375	0	0	1710	18	9	0
700	665	4	7	12	31937	10	0	1996	1	10	2
800	760	5	0	0	36500	0	0	2281	5	0	0
900	855	5	12	12	41062	10	0	2566	8	1	2
1000	950	6	5	0	45625	0	0	2851	11	3	0

The *Attic Mina* of gold or silver is equivalent to 100 *Drachmæ*.

A TABLE for the Valuation of the *Hebrew Talent* of Gold and Silver.

Talents.	Weight. lb.	oz.	pw.	Value in Gold. l.	Value in Silver. l.	s.	d.
1	114	0	15	5475	342	3	9
2	228	1	10	10950	684	7	6
3	342	2	5	16425	1026	11	3
4	456	3	0	21900	1368	15	0
5	570	3	15	27375	1710	18	9
6	684	4	10	32850	2053	2	6
7	798	5	5	38325	2395	6	3
8	912	6	0	43800	2737	10	0
9	1026	6	15	49275	3079	13	9
10	1140	7	10	54750	3421	17	6
20	2281	3	0	109500	6843	15	0
30	3421	10	10	164250	10265	12	6
40	4562	6	0	219000	13687	10	0
50	5703	1	10	273750	17109	7	6
60	6843	9	0	328500	20531	5	0
70	7984	4	10	383250	23953	2	6
80	9125	0	0	438000	27375	0	0
90	10265	7	10	492750	30796	17	6
100	11406	3	0	547500	34218	15	0
200	22812	6	0	1095000	68437	10	0
300	34218	9	0	1642500	102656	5	0
400	45625	0	0	2190000	136875	0	0
500	57031	3	0	2737500	171093	15	0
600	68437	6	0	3285000	205312	10	0
700	79843	9	0	3832500	239531	5	0
800	91250	0	0	4380000	273750	0	0
900	102656	3	0	4927500	307968	15	0
1000	114062	6	0	5475000	342187	10	0

The *Hebrew Talent* of gold is equivalent to 100 *Hebrew Minæ* of gold, or to 6000 *Shekels* of gold.
The *Hebrew Talent* of silver is equivalent to 50 *Hebrew Minæ* of silver, or to 3000 *Shekels* of silver.
The leſſer *Attic Talent* of gold, or silver, is equivalent to 60 *Attick Minæ*, or to 6000 *Drachmæ*.

A TABLE for the Valuation of the greater *Attic Talent* of Gold and Silver.

Talents.	Weight. lb.	oz.	pw.	Value in Gold. l.	Value in Silver. l.	s.	d.
1	76	0	10	3650	228	2	6
2	152	1	0	7300	456	5	0
3	228	1	10	10950	684	7	6
4	304	2	0	14600	912	10	0
5	380	2	10	18250	1140	12	6
6	456	3	0	21900	1368	15	0
7	532	3	10	25550	1596	17	6
8	608	4	0	29200	1825	0	0
9	684	4	10	32850	2053	2	6
10	760	5	0	36500	2281	5	0
20	1520	10	0	73000	4562	10	0
30	2281	3	0	109500	6843	15	0
40	3041	8	0	146000	9125	0	0
50	3802	1	0	182500	11406	5	0
60	4562	6	0	219000	13687	10	0
70	5322	11	0	255500	15968	15	0
80	6083	4	0	292000	18250	0	0
90	6843	9	0	328500	20531	5	0
100	7604	2	0	365000	22812	10	0
200	15208	4	0	730000	45625	0	0
300	22812	6	0	1095000	68437	10	0
400	30416	8	0	1460000	91250	0	0
500	38020	10	0	1825000	114062	10	0
600	45625	0	0	2190000	136875	0	0
700	53229	2	0	2555000	159687	10	0
800	60833	4	0	2920000	182500	0	0
900	68437	6	0	3285000	205312	10	0
1000	76041	8	0	3650000	228125	0	0

The greater *Attic Talent* of gold, or silver, is equivalent to 80 *Attic Minæ*.
The Talents of *Egypt* and *Eubœa* were of the same weight with this Talent.
The *Talent* of *Ægina*, either of silver, or gold, is equivalent to 10,000 *Drachmæ*, or to 100 *Attic Minæ*.
The *Talent of Syria*, whether of gold or silver, is equivalent to 1,500 *Drachmæ*.
The *Talent of Babylon*, whether of gold or silver, is equivalent to 7,000 *Drachmæ*.

TABLES OF REDUCTION OF THE HEBREW COINS, &c.

A TABLE for the Valuation of the *Roman Denarius*.

Den.	Weight. l.	oz.	pw.	gr.	Value. l.	s.	d.	q.
1	0	0	2	6¾	0	0	6	3⅜
2	0	0	4	13½	0	1	1	2¾
3	0	0	6	20¼	0	1	8	2 1/16
4	0	0	9	3	0	2	3	1½
5	0	0	11	9¾	0	2	10	0⅞
6	0	0	13	16½	0	3	5	0¼
7	0	0	15	23¼	0	3	11	3⅝
8	0	0	18	6	0	4	6	3
9	0	1	0	12¾	0	5	1	2⅜
10	0	1	2	19½	0	5	8	1¾
20	0	2	5	15	0	11	4	3½
30	0	3	8	10½	0	17	1	1¼
40	0	4	11	6	1	2	9	3
50	0	5	14	1½	1	8	6	0¾
60	0	6	16	21	1	14	2	2½
70	0	7	19	16½	1	19	11	0¼
80	0	9	2	12	2	5	7	2
90	0	10	5	7½	2	11	3	3¾
100	0	11	8	3	2	17	0	1½
200	1	10	16	6	5	14	0	3
300	2	10	4	9	8	11	1	0½
400	3	9	12	12	11	8	1	2
500	4	9	0	15	14	5	1	3½
600	5	8	8	18	17	2	2	1
700	6	7	16	21	19	19	2	2½
800	7	7	5	0	22	16	3	0
900	8	6	13	3	25	13	3	1½
1000	9	6	1	6	28	10	3	3

The *Denarius* was a filver coin, of which eight went to the ounce; and each was of the weight of one *Drachma*.

A TABLE for the Valuation of the leſſer *Seſtertius*.

Seſt.	Weight. l.	oz.	pw.	gr.	Value. l.	s.	d.	q.
1	0	0	0	13 11/16	0	0	1	2 7/32
2	0	0	1	3⅜	0	0	3	1 1/16
3	0	0	1	17 1/16	0	0	5	0 7/32
4	0	0	2	6¾	0	0	6	3⅜
5	0	0	2	20 7/16	0	0	8	2 7/32
6	0	0	3	10⅛	0	0	10	1 1/16
7	0	0	3	23 13/16	0	0	11	3 9/32
8	0	0	4	13½	0	1	1	2¾
9	0	0	5	3 13/16	0	1	3	1 9/32
10	0	0	5	16 7/8	0	1	5	0 7/16
20	0	0	11	9¾	0	2	10	0⅞
30	0	0	17	2⅝	0	4	3	1 5/16
40	0	1	2	19½	0	5	8	1¾
50	0	1	8	12⅜	0	7	1	2 3/16
60	0	1	14	5¼	0	8	6	2⅝
70	0	1	19	22⅛	0	9	11	3 1/16
80	0	2	5	15	0	11	4	3½
90	0	2	11	7⅞	0	12	9	3 13/16
100	0	2	17	0¾	0	14	3	0⅜
200	0	5	14	1½	1	8	6	0¾
300	0	8	11	2¼	2	2	9	1⅛
400	0	11	8	3	2	17	0	1½
500	0	14	5	3⅜	3	11	3	1⅞
600	0	17	2	4½	4	5	6	2¼
700	0	19	19	5¼	4	19	9	2⅝
800	1	10	16	6	5	14	0	3
900	2	1	13	6¾	6	8	3	3⅜
1000	2	4	10	7½	7	2	6	3¾

The leſſer *Seſtertius* was a *Roman* coin of ſilver; which equalled a fourth part of the *Roman Denarius*. The *Seſtertium* was equivalent to 1000 *Seſtertii*.

TABLES of Reduction of the *Jewiſh* Meaſures of Length to the *Engliſh*.

Cubit.	Engliſh Feet.
1	1,8245
2	3,649
3	5,4735
4	7,298
5	9,1225
6	10,947
7	12,7715
8	14,596
9	16,4205
10	18,245
20	36,49
30	54,735
40	72,98
50	91,225
60	109,47
70	127,715
80	145,96
90	164,205
100	182,45
500	912,25
1000	1825,5

Stadium.	Geom. Paces.	Engliſh Feet.
1	125	667½
2	250	1335
3	375	2002½
4	500	2670
5	655	3337½
6	750	4005
7	875	4672½
8	1000	5340
9	1125	6007½
10	1250	6675
20	2500	13350
30	3750	20025
40	5000	26700
50	6250	33375
60	7500	40050
70	8750	46725
80	10000	53400
90	11250	60075
100	12500	66750
500	62500	333750
1000	125000	667500

The *Jewiſh Cubit*, according to our author, was equal to *Engliſh* meaſure, 1 foot $9\frac{894}{1000}$ inches, or $1\frac{8245}{10000}$ foot, on ſuppoſition that the *Paris* foot is to the *Engliſh* foot in the proportion of 1068 to 1000, *i. e.* almoſt 22 of our inches, or 21,894 inches, which is very little more than 21,888 inches, which Dr. *Arbuthnot* aſſigns in his tables, after the Biſhops *Cumberland* and *Hooper*; which is the preſent cubit of *Cairo*, according to Mr. *Greaves*.

The *Stadium*, or furlong, was the eighth part of a mile, or *mille paſſus*; equal to 125 geometrical paces; or 667½ feet *Engliſh*.

MEASURES OF LENGTH.

Miles.	Engliſh Feet.	Engliſh Miles. M.	F.	P.
1	5340	1	0	12
2	10680	2	0	24
3	16020	3	0	36
4	21360	4	0	48
5	26700	5	0	60
6	32040	6	0	72
7	37380	7	0	84
8	42720	8	0	96
9	48060	9	0	108
10	53400	10	0	120
20	106800	21	1	108
30	160200	30	2	96
40	213600	40	3	84
50	267000	50	4	72
60	320400	60	5	60
70	373800	70	6	48
80	427200	80	7	36
90	480600	91	0	24
100	534000	101	1	12
500	2670000	505	5	60
1000	5340000	1011	2	120

The mile was 8 *Stadia*, or furlongs, or 1000 geometrical paces; and 3 of theſe miles were a league, or an hour's journey. The mile will be 5340 *Engliſh* feet. We have reduced the feet to *Engliſh* miles, ſuppoſing the mile to be 8 furlongs, the furlong 132 paces, the pace 5 feet.

The *Pareſang* conſiſted of 30 *Stadia*, or 3750 geometrical paces; 3 miles, 6 furlongs, 45 paces, *Engliſh*.

Meaſures

Measures of CAPACITY of the *Hebrews*, compared with *Engliſh* Meaſures.

The *Bath*, *Epha*, or *Metretes*, contains 60 *Engliſh* wine pints, and almoſt an half.

The *Côr*, or *Chomer*, contained 10 *Baths*, near 605 pints, *Engliſh* meaſure.

The *Lethech* was half the *Chomer*, 302 *Engliſh* pints, and almoſt one half.

The *Seah*, or *Satum*, was a third part of the *Bath*, a little more than 20 *Engliſh* pints.

The *Gomor*, *Omer*, or *Aſſaron*, was the tenth part of the *Epha*, or ſomething more than 6 *Engliſh* pints.

The *Cab* was the ſixth part of the *Seah*, or *Satum*, or the eighteenth part of the *Ephah*; ſomething above $3\frac{9}{25}$ *Engliſh* pints.

The *Log*, or *Rebah*, is a fourth part of the *Cab*, or a little more than $\frac{21}{25}$ of an *Engliſh* pint.

The *Nebel* contained 3 *Baths*, or almoſt $181\frac{1}{2}$ *Engliſh* pints.

The *Hin* was the half *Seah*, or half *Satum* of the *Hebrews*, and contained the ſixth part of the *Bath*, a little more than 10 *Engliſh* pints.

The half *Hin* was a little above 5 *Engliſh* pints.

The *Betzah*, or egg, which the *Rabbins* ſometimes uſe in their meaſures, was the ſixth part of the *Log*, and therefore was very little above $\frac{7}{50}$ of the *Engliſh* pint.

END OF THE CHRONOLOGY AND TABLES OF REDUCTION.

SUPPLEMENTARY

ADDENDA & CORRIGENDA

TO

CALMET's DICTIONARY OF THE HOLY BIBLE.

BY THE EDITOR.

ABEL-BETH-MAACHAH, 1 *Kings* xv. 20. 2 *Kings* xv. 29. a town called Abel of the houſe of *Maachah*. *Vide* MAACHAH.

The following [ ] *addition made to the Second Edition, is reprinted here for the advantage of thoſe readers who purchaſed the firſt Edition.*

ABRAHAM, *ad fin.* [It is impoſſible for us to aſcertain what ancient writings *Mahomet* might uſe in compiling his *Koran* (for that parts of it are ſo compiled, admits of no diſpute); it ſeems not improbable that many fictitious, and other *fancy-embelliſhed* hiſtories (like thoſe of the ſpurious goſpels of our *Lord Jeſus*) might be in circulation in *Mahomet's* time, of which *Abraham* was the hero; and that out of theſe he ſelected; but whether the worſt parts, or the beſt parts, we cannot tell. I wiſh, however, we could trace enough to aſcertain the ideas annexed in that country to the "riſing of the ſtar," ſaid to occur at the birth of *Abraham*; perhaps it might explain the prophecy of *Balaam* (Numb. xxiv. 17) or might elucidate the ready apprehenſion of the eaſtern Magi, who, when they, in the eaſt, ſaw a certain ſtar riſe in a certain manner, and in a certain portion, &c. of the heavens, they inferred, that a remarkable child was born: indeed no leſs than the King of *Judea*; and they journeyed many miles to viſit him. How came the riſing of a ſtar thus connected in idea with the birth of a child? was the idea *ancient?* and what might be its origin?] This alludes to the birth of *Abraham* being expected, and reported to *Nimrod*, as the eaſterns ſay, by the Magi at his court. The ſame is ſaid in reſpect to the king of *Egypt* at the birth of *Moſes*: we read alſo of a king who dreamed that immenſe ſplendor, from the pregnant womb of his daughter, illumined his kingdom. The claſſic reader will recollect inſtances of other ſtars connected with great men, as the ſtar Venus with *Julius Cæſar*, in *Virgil* and *Ovid*. I wiſh ſome capable critic would ſelect thoſe inſtances of ſtars which alluded to the birth of heroes, and royal infants, perhaps, they would contribute to account wherefore the Magi expected the birth of the king of the *Jews*, becauſe they had ſeen a particular ſtar in the heavens. If theſe reports reſpecting *Abraham* may obtain any credit, the idea is much anterior to *Balaam*, conſequently that prophet rather took up and applied current language, than was himſelf the origin of it: and the Magi of *Matthew*, if they had ever heard of *Balaam*'s prophecy, of which we have no proof, yet might be determined by a perſuaſion intirely independent of that prediction, or of its author's *vaticination*.

ACHMETA. This word in our tranſlation denotes a place, *Ezra* vi. 2. "There was found at *Achmeta* a roll,"—ſome tranſlators ſuppoſe it means the office, or rather, the book-caſe-cloſets wherein the official rolls of the government were kept; and this ſeems very plauſible. Others, ſuppoſe that *Achmeta* is the ſame with *Ecbatana*, the royal city, where, in the palace, the rolls were kept. This agrees with the Vulgate, which reads *Ecbatanis*, and 1 *Eſdras*, vi. 22. *Apoc.* alſo *Joſeph. Antiq*, lib. xi. cap. 4. Perhaps it was a part of the palace known by this name.

ADMAH, one of the cities involved in the overthrow of *Sodom* and *Gomorrah*: its king is mentioned *Gen.* xiv. 2. and it is alluded to as ſuffering under its puniſhment, *Deut.* xxix. 23. and *Hoſea* xi. 8.

ADULLAM, עדלם, their teſtimony, their prey, or their ornament; the name of a cave to which *David* eſcaped from *Achiſh*, 1 Sam. xxii. 1. 2 Sam. xxiii. 13. The prophet *Micah*, i. 15. ſeems

ſeems to uſe a kind of play on this word "he ſhall come unto (the ornament) *Adullam*, the glory (ornament) of *Iſrael*."

ADULTERY, THE WOMAN TAKEN IN. The law was, that the culprit ſhould be brought before the council, where, if condemned, *the whole audience, council included*, were to ſtone him. By bringing this woman to *Jeſus*, the *Jews* were guilty, 1. of partiality, as they ought to have brought the adulterer alſo; 2. They deſired *Jeſus* to take on himſelf the office of the council, which would have been aſſuming political power; and have endangered his life: this plot he retorts on themſelves, by ſaying, "Do you, on your own propoſals, aſſume that conduct which you know the council would purſue in ſuch a caſe; conſider her as *ipſo facto* condemned by the circumſtances in which ſhe was apprehended, therefore, do you caſt ſtones at her, as the council would caſt ſtones at a perſon ſo condemned." This they declined, being aware of its tendency; and they ſhrunk from that to which they had urged *Jeſus*. To *this* his words ſeem more particularly to allude, "Let him who is without ſin—not moral guilt, but political offence—he who can be innocent in aſſuming that power which is legally lodged elſewhere, let him act the judge, and ſtone her." And ſo, ſpeaking to the woman, "has nobody condemned thee—actively ſhewn his condemnation of thee—by ſtoning thee?—Neither do I condemn thee;—I do not expreſs my condemnation of thee by ſtoning thee. Go, and ſin no more.

ADVOCATE, 1 *John* ii. 1. the original word is *paracleton*, which denotes an interceſſor, a counſel—counſellor—one who may plead for another. This word ſeems to reſemble our word *counſel*—ſignifying, 1. advice, inſtruction, admonition, guidance—hence applied to the Holy Spirit, *John* xiv. 16. alſo, 2. *a counſel*, or perſon who acts legally in our ſtead, to promote the ſucceſs of our ſuit, or petition. "If any man ſin, we have a counſel before the Father's *bar to plead on our behalf*.

AMMAH, אמה, *the mother: a family, race, or nation*. We read 2 *Sam.* ii. 24. that *Abner* was purſued to the hill *Ammah*—but ſome think the words ſhould be read "to *Gibboath-Ammah*—which is over againſt *Giah*, going down to the wilderneſs of *Gibeon*." It might be a place on a hill. I ſuſpect, however, that this word *Ammah*, might be rendered *mother* in the ſame ſenſe as we read *Ezek.* xxi. 21. "The king of *Babylon* ſtood at the *mother* of the way"—*i. e.* where two ways originated, or parted off.—So this might be "the mother hill," and perhaps, [ſeveral

roads might part off hereabouts] there might be ſeveral hills adjacent, of which this was the higheſt, like the MAM *Tor*, Mother Hill, of Devonſhire.

AMMI, עמי, *my people*. The prophet *Hoſea*, ii. 1. adviſes the *Iſraelites* to uſe the names and appellations of the moſt tender affection—"ſay to your brothers, my people—*Ammi*, and to your ſiſters—*Rachamah*, the beloved: Plead with your mother," &c. win upon her mind by recalling her maternal tenderneſs, &c. He concludes this chapter by ſaying, "I will belove *not-beloved*, and will call *not-my people* "my people;" and he ſhall call me "*My God*." This refers to chap. i. 6, 9. where the prophet had named a daughter, *Lo-Rachamah* NOT-BELOVED, and a ſon, *Lo-Ammi* NOT-MY-PEOPLE. It is neceſſary to bear in mind this play of words, in order to diſcover the alluſion in theſe two paſſages.

AMMON-NO. "It is plain, all that the Scripture mentions about *Ammon-No*, applies to *Dioſpolis* on the other ſide the river. *Ammon-No*, and *Dioſpolis*, though they were on different ſides of the river, were conſidered as one city, through which the *Nile* flowed, dividing it into two parts. This is plain from prophane hiſtory, as well as from the prophet *Nahum*, iii. 8. who deſcribes it very exactly, if in place of the word *ſea* was ſubſtituted *river*, as it ought to be." BRUCE'S TRAVELS, *Vol. I. p.* 396.

ANOINTING. "In Yemen, the anointing the body is believed to ſtrengthen and protect it from the heat of the ſun, by which the inhabitants of this province, as they wear ſo little clothing, are very liable to ſuffer. Oil, by cloſing up the pores of the ſkin, is ſuppoſed to prevent that too copious tranſpiration which enfeebles the frame. Perhaps, too, theſe *Arabians* think a gliſtering ſkin a beauty. When the intenſe heat comes in, they always anoint their bodies with oil. At *Sana*, all the *Jews*, and many of the *Mahometans*, have their bodies anointed whenever they find themſelves indiſpoſed." NIEBUHR, *Vol. II. p.* 274. Eng. Edit. This, in ſome degree, explains the direction of the apoſtle *James* to anoint the ſick with oil in the name of the Lord: *i. e.* to do that ſolemnly for the purpoſe of healing, which was often done medically: and accordingly, we find *Solomon* in many places of his *Proverbs*, ſpeaking of adminiſtering ointment—which rejoices the heart,—which may be a healing medicine to thy navel, &c. *Vide* UNCTION.

APPII-FORUM, and the Three Taverns. The Three Taverns were nearer to *Rome* than Appii Forum,

Forum, as *Cicero* intimates, who going from *Rome* "ab Appii Foro, horâ quartâ dederam aliam *paulò ante à tribus Tabernis*," a little before he came to the Forum of Appius he arrived at the Three Taverns, ſo that probably the chief number of *Chriſtians* waited for the apoſtle *Paul* at a place of refreſhment, while ſome of their number went forward to meet him, and to acquaint him with their expectation of ſeeing him among them, for which they reſpectfully waited his coming.

ARK OF NOAH. This veſſel was in its proportions, pretty near thoſe of the human figure, ſo that it reſembled a dead body laid out for burial: 300 cubits in length is ſix times its breadth, 50 cubits; and ten times its heigth, 30 cubits. Now the body of a man lying on the water, flat, will float without any exertion, ſo far as to keep the mouth above water, and the noſe free for the purpoſe of breathing. It ſhould ſeem therefore, that ſimilar proportions might ſuit a veſſel whoſe purpoſe was floating:—and I do not know whether we have not been betrayed into erroneous conceptions of the ſtructure of the ark, by ſuppoſing it to paſs from one place to another, to be driven by ſtorms, &c. whereas, it is not impoſſible that it might be as if at anchor all the time, and that the ſurges were not greater than thoſe we now are acquainted with, as fifteen cubits, or twenty-two feet of water, could hardly form ſuch a high ſea as ſome have imagined.

ASS, *of* BALAAM. ADDITIONAL REMARKS.

There is yet to be conſidered whether the aſs uttered ſounds, which by the power of the angel, then preſent, were conveyed to *Balaam* as combined into diſtinct words, though not ſuch when they quitted the aſs's mouth: ſo that in this caſe the miracle lay in the words: or, whether the miracle lay in the ears of *Balaam*, who heard as combined into articulate words, ſounds which the aſs uttered without conſciouſneſs of her ſpeaking, or any verbal ſenſe meant, or underſtood by her, the aſs, beyond her ordinary braying, or what ſhe had been accuſtomed to expreſs in her former complaints.

I think we may aſſume as facts, (1) that *Balaam* was accuſtomed to *augury* and *preſages*; (2.) that on this occaſion *he would notice any event capable of ſuch interpretation*, as preſages uſually were ſuppoſed to be capable of. (3.) That he was deeply intent on the iſſue of his journey. (4.) That the whole of his conduct towards *Balak* was calculated to repreſent himſelf as an extraordinary perſonage. (5.) That the behaviour of the aſs did *actually* PREFIGURE that of *Balaam* in the three particulars of it recorded. *Firſt* the

aſs turned aſide, and went into the field; for which ſhe was ſmitten: So *Balaam* the firſt time of his perverſe attempt to curſe *Iſrael*, was as it were ſmitten, reproved, 1. by God, 2. by *Balak*. The *ſecond* time the aſs was more harſhly treated for hurting *Balaam's* foot againſt the wall; ſo *Balaam*, for his ſecond attempt was no doubt ſufficiently mortified. *Thirdly* the aſs, ſeeing inevitable danger fell down, and was ſmitten ſeverely; ſo *Balaam*, the third time was overruled by God, and not without hazard of his life from the anger of *Balak*. Nevertheleſs, as *Balaam* had no ſword in his hand, though he wiſhed for one, with which to ſlay his aſs, ſo *Balak* had no power to deſtroy *Balaam*, notwithſtanding his fury. In ſhort, as the aſs was *oppoſed* by the angel, but was *driven forward* by *Balaam*, ſo *Balaam* was *oppoſed* by God, but was *driven forward* by *Balak*, againſt his better knowledge. Were we ſure that *Balaam* wrote this ſtory, and that *Moſes* copied his narrative, as the *Rabbins* affirm, *vide* BALAAM, this view of the ſubject would remove the difficulties which have been raiſed about it. It might then be entitled "a ſpecimen of *Balaam*'s augury."

Is there not a ſimilar inſertion in the *Moſaic* narrative, *Numb.* xxi. 27?

ASYLUM. "The temple of *Diana* at *Epheſus* had the largeſt *aſylum*, or place of refuge, that ever we read of, belonging to any temple. *Strabo* tells us (lib. xiv. cap. 441,) *Alexander the Great* extended it to a whole ſtadium all round it, or one hundred and twenty-five geometrical paces. *Mithridates* ſtretched it to the diſtance an arrow could fly, ſhot from the corner of the top of the temple, which is ſomething farther. *Mark Antony* enlarged it ſtill, and took into it part of the city. The ill conſequences of ſuch an immunity appeared preſently, to be, in effect, the putting the city intirely in the power of villains, and robbers. *Auguſtus* took away that enlargement which *Mark Antony* had made to it. But *Tiberius*, at laſt, ſeeing the manifeſt abuſe of theſe aſylums, aboliſhed them all without exception." MONTFAUCON, *Antiq. Expl. Vol. I. Supp.*

ATONEMENT. I conceive we have loſt the true import of this word in our language, by our preſent manner of pronouncing it. When it was the cuſtom to pronounce the word *one* as *own*—then the word atonement, was reſolvable into its parts AT-ONE-MENT, or, the means of being *at one*, *i. e.* reconciled, united, combined in fellowſhip: and this ſeems to be preciſely its idea, *Rom.* v. 11. "being (to God) reconciled—or *at-one-ed*, we ſhall be ſaved by his (*Chriſt*'s) life,

by whom we have received the *at-one-ment*," or means of reconciliation. Here, it appears, the word *atonement* does not mean a ranſom, price, or purchaſe paid to the receiver, but a reſtoration of *accordance*. Perhaps this is the beſt idea we can affix to the term expiation, or atonement under the *Moſaic* law. The ſacrifices, &c. were the appointed means for reſtoring fellowſhip and *accord* between God and the nation of *Iſrael;* in other words, they were the appointed means of rendering God propitious, capable of holding (*i. e.* diſpoſed to hold) communion with the people; and I am not ſure that in *Job* xxxiii. 24. where our tranſlators have placed in the text—*ranſom*, and in the margin *atonement*, that they had not better have inſerted the marginated word; " deliver him from going down to the pit of death, for I have accepted an atonement for his life," therefore his youth ſhall return—his fleſh become fairer than a child's, &c.

To juſtify theſe ideas, read *Numb.* xvi. 46. go quickly make *reconciliation*, for wrath is gone out: *Lev.* xvi. 10. *Aaron* ſhall make *reconciliation* for himſelf and his houſe: *Lev.* iv. 20. *et al.* the prieſt ſhall make *reconciliation* for him, and he ſhall be forgiven. 2 *Sam.* xxi. 3. *David* ſaid to the *Gibeonites*, wherewith ſhall I make the *reconciliation*, that ye may bleſs the inheritance of the Lord—*i. e.* that ye may be *at one* with the people of *Iſrael.* Eng. Tr. reads *atonement.*

It may be proper here to remark on the *Ilaſterion*, or *mercy ſeat*, which was anciently in the temple: if we read *reconciliation*-reſidence, ſeat, or *lid* of the ark, perhaps we ſhould come the neareſt to the true idea; for it was not a ſeat from whence was diſpenſed *mercy* only, but ſometimes oracles, and thoſe were occaſionally *threatenings*, *i. e.* until *reconciliation* was made: but it was the ſtation of a perſon underſtood to be there conſtantly preſent, where he might be *reconciled* to thoſe who entreated him: this was the place for thoſe who wiſhed for reconciliation to apply to for it; and this reconciliation-ſeat was itſelf *at-one-ed* with the people, &c. when the blood of *at-one-ment* was ſprinkled upon it, on the great day of expiation. The apoſtle declares, *Rom.* iii. 25. that God hath ſet forth *Jeſus Chriſt* to be an *ilaſterion*, a *reconciliation*-reſidence, through faith in his blood, *i. e.* as God was underſtood to be conſtantly on the mercy-ſeat of old *there* to be *at-one-ed*, ſo is he now in *Chriſt*, who is his reſidence for the ſame purpoſe of *at-one-ment.*

AVEN, *vide* BETH-AVEN.

AXE. This is a well-known inſtrument of iron, uſed for the purpoſe of cutting down trees, &c. but this inſtrument is alſo alluded to in Scripture figuratively, for a perſon or power, who as a cutting inſtrument in the hand of God is uſed to cut off the branches and boughs, and even ſometimes to cut down the tree itſelf; ſo that if ſinners be compared to trees in a foreſt, he who ſmiteth them is compared to an axe, *Iſa.* x. 15, &c. This is more eſpecially apparent in the proverbial phraſeology uſed by *John the Baptiſt*, Matt. iii. 10. Luke iii. 9. " The axe is laid to the root of the trees"—approaching puniſhment, deſtruction, is near. I preſume we riſque little in referring this ultimately to the *Roman* power and armies, which as an axe was moſt vehemently exerted againſt the very exiſtence of the *Jewiſh* polity and ſtate. On the whole, this ſimile may be taken 1. as addreſſed to each individual tree, *i. e.* ſinner; 2. to the nation and people of the *Jews*, to which the plural form of the word " trees" inclines me. *Vide* Judges, ix. 8, &c. Pſalm lxxiv. 5. Iſaiah xiv. 6, 7, 8. Ezek. xvii. 22, 23, 24. xxxi. 3, &c.

B.

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BAAL HAMON, *the Lord Ham-aun. Vide* AMMON No, and the FRAGMENT on *Dag-aun*, No. CLX. p. 97. alſo "*Solomon's Song.*"

BACA, *vide* FRAGMENT, No. *D.* 394. p. 5.

BAHURIM, *choice, warlike, valiant.*

BAHURIM, a town in *Benjamin*, of which *Shimei* was a native, 1 *Kings* ii. 8.

BAJITH, a town of *Moab*, Iſaiah xv. 2.

BALAAM, *ad fin.* ADD, The reaſon why *Balaam* calls *Jehovah* "*my* God," I conceive might be, becauſe he was of the poſterity of *Shem*, which patriarch maintained the worſhip of the Lord, not only in his own perſon, but among his deſcendants, no doubt, with all his influence: ſo that while the poſterity of *Ham* fell into idolatry, and the poſterity of *Japhet* were ſettled at a diſtance, in *Europe*, the *Shemites* maintained the worſhip of *Jehovah*, and knew the holineſs of his nature. This appears in the profligate advice which *Balaam* gives *Balak*, to ſeduce the *Iſraelites* to tranſgreſs againſt *Jehovah*, with the holineſs of whoſe nature the perverted prophet ſeems to have been extremely well acquainted.

BALDNESS, is a natural effect of old age, in which period of life the hair of the head wanting nouriſhment, falls off, and leaves the head naked. Baldneſs was uſed as a token of mourning, it is threatened to the voluptuous daughters of *Iſrael*, inſtead of well ſet hair, *Iſaiah* iii. 4. See *Micah* i. 16. and inſtances of it occur, *Iſaiah* xv. 2. *Jer.* xlvii. 5. *Vide Ezek.* vii. 18. *Amos* viii. 10.

BALANCE; the balance, I apprehend was pretty much of the nature of the *Roman* ſteel-yard, where the weight is hung at one end of the beam, and the article to be weighed is hung at the other end. Balances, in the plural, I ſuppoſe, generally means ſcales—a pair of ſcales.

BAMAH, an eminence, or high place, *Ezek.* xx. 29.

BARNABAS, ADD, the following remarks concerning his epiſtle.

"There is extant an epiſtle aſcribed to *Barnabas*, (Lardner Cred. ed. 1755. vol. i. 23) the compa-

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nion of *Paul*, quoted by *Clement* of *Alexandria*, A. D. 194, by *Origen*, A. D. 230, mentioned by *Euſebius*, A. D. 315, and by *Jerome*, A. D. 392, as an ancient work in their time, bearing the name of *Barnabas*, and as well known and read among *Chriſtians*, though not accounted a part of Scripture. It purports to have been written ſoon after the deſtruction of *Jeruſalem*, during the calamities which followed, and it bears the character of the age to which it profeſſes to belong, and has many alluſions and expreſſions to be found in *Matthew's* goſpel."—*Paley, Ev.* i. 219.

BASHEMATH, *perfumed*; or *confuſion of death*; or *in deſolation.*

BASHEMATH, a *Hittite*, married by *Eſau*, Gen. xxvi. 34. ſhe was mother of *Reuel*, xxxvi. 10.

BEAM, *vide* EYE, *ad fin.*

BEAM, part of a weaver's loom; that, I believe, on which the part of the ſtuff that is woven is rolled, *Judges* xv. 1 *Sam.* xvii. 7.

BEN AMMI, ſon of my people, a ſon of *Lot* by his daughter, *Gen.* xix. 38. he was the father of the *Ammonites.*

BETH DIBLATHAIM, *vide* DIBLATHA: *the houſe of Diblatha.*

BETH EZEL, the houſe of a neighbour, *Mic.* i. 11.

BETH HACCEREM, the houſe of the vineyard, *Jer.* vi. 1.

BETH HORON, *vide* BETHORON.

BEULAH, married, *Iſaiah* lxii. 4.

BIBLE, AND TRANSLATIONS OF, AND ESPECIALLY OF THE PRESENT *ENGLISH TRANSLATION.*

AS it is of the utmoſt importance to every profeſſor of that religion which is founded on the bible, that the bible itſelf ſhould not only be well underſtood by him, but that its authority as a work communicated by inſpiration from heaven ſhould be well aſcertained, and moreover, that the authenticity of ſuch copies of it, as are now procureable, and the correctneſs of thoſe

tranſlations from ſuch copies, as are uſually read and appealed to by us ſhould be eſtabliſhed, we have thought it might be proper to offer an enquiry of ſome length into theſe latter particulars, not leſs for the uſe of the biblical ſtudent, than for the ſatisfaction of general readers.

Of the AUTHORITY of the bible, as received by inſpiration from God, we ſhall at preſent ſay nothing, preſuming it is fully admitted by the reader; and being aware that the neceſſary proofs requiſite to do this ſubject tolerable juſtice, would extend theſe ſummary hints to an inconvenient length.

As to the authenticity of ſuch copies of the bible as are now procurable, we refer the reader in the firſt place, to the articles BIBLE, MASSORA, POINTS, VERSIONS, &c. in the *Dictionary*.

OF THE ORIGINAL WRITERS OF THE BIBLE.

It is very credible, that the patriarch *Abraham*, to go no higher into antiquity, poſſeſſed and brought away, what information the books, or records, of his original country could communicate. For my own part, I do not know that I ſhould ſay any thing improbable, if I conſidered *Noah* himſelf as practiſing the art of writing; but, as great doubts have been entertained, whether this art be more ancient than the intercourſe of *Moſes* with the Divinity on Mount *Horeb*, I am unwilling to be thought too ſanguine, or too *overweening*, on this ſubject.

I think the remarks ſuggeſted in FRAGMENT, No. CCLXVI. "On the nature of Seals," are determinate for the nature of the ſeal of *Judah*, Gen. xxxviii. that it contained his name, or appropriate mark, engraved on it. I aſſume this as fact. But, I think I diſcern traces of a ſtill more early employment of this noble art, in the days of *Abraham*. We read, *Gen.* xxiv. 17. a paſſage, which has all the air of an abridgement of a title deed, or conveyance of an eſtate: which indeed is its import "*And the* 1. *field of Ephron*, 2. *which was in Machpelah*, 3. *which was before Mamre*, 4. *the field*, 5. *and the cave which was therein*, 6. *and all the trees in the field*, 7. *that were in all the borders thereof round about*, 8. *were made ſure to Abraham*, 9. *for a poſſeſſion*, 10. *in the preſence of the children of Heth*, 11. *before all that went in at the gate of his city.*" A modern attorney would deſire no more than the introduction of a few phraſes, to make a deed of many ſkins from this paſſage; and the whole hiſtory of this purchaſe and payment, ſtrikes me, as being not only according to the local uſages of the country, in the preſent day, but alſo ſo minutely deſcribed, that I ſcarce think it would have been ſo amply, and even *punctiliouſly*, inſerted into an *epitomiſed* hiſtory of the times, had not the original laid before the writer; who, finding himſelf able to communicate this ancient document to his readers, embraced with pleaſure the opportunity of abridging it.

If this be admitted as an inſtance of the art of writing, and of ſuch an art being practiſed in the days of *Abraham*, we may juſtly conſider, whether that patriarch could be the *firſt* poſſeſſor of it? I think not: and if, as the *Rabbins* ſay, *Abraham* himſelf learned of *Shem*, and, they ſay decidedly, that "*Iſaac* went to *Shem*'s ſchool," I think we may heſitate before we deny the poſſibility, at leaſt, that *Shem* had preſerved a hiſtory of former events, which hiſtory he communicated to *Abraham*, from whence it deſcended to *Iſaac*, to *Jacob*, to *Levi*, to *Moſes*. I have ſometimes gone ſo far as to ſuppoſe I diſcerned a difference of ſtyle between the early parts of the book of *Geneſis*, and the original writings of *Moſes*; but I ſay no more on this ſubject. I merely mention this *by the bye*.

I do not ſee that any injury is done to the juſt arguments on behalf of the inſpiration of Scripture, if we ſuppoſe, that *Shem* wrote the early hiſtory of the world; that *Abraham* wrote what concerned himſelf; *Jacob* what concerned himſelf, &c. and that, at length, *Moſes* compiled, arranged, and *edited*, a copy of the holy works extant in his time. We ſhall ſee that a proceedure perfectly analogous to this, was conducted by *Ezra* in after times; on whoſe edition of holy Scripture our faith now reſts, as it reſts in like manner on the prior edition of *Moſes*, if he was the editor of ſome parts; or, on his authority, if he was the writer of the whole.

Accepting *Moſes* as the writer of the *Pentateuch*, we may nevertheleſs conſider *Joſhua* as adding ſome ſmall matters to it, ſuch as the hiſtory of the death of *Moſes*, &c. and *Ezra* in later times, as adding ſome other ſmall matters to it, ſuch as, various minor obſervations, changes of names which had happened during a lapſe of many ages, particular directions where ſuch or ſuch objects were ſituated, &c. for the benefit of his readers; and let me ſay for the benefit of remote poſterity.

When we come to the days of *Moſes*, we have clear evidence of written documents being compoſed, purpoſely, to deliver down to poſterity the hiſtory of paſt events. *Moſes* not only was willing to write, but he is ſpecifically directed to write, by way of record, and to take ſpecial care for the preſervation of thoſe records, by placing them in the moſt ſacred of the national

repoſitories; and under the immediate care of thoſe moſt intimately concerned in their preſervation.

We find this cuſtom of compoſing PUBLIC RECORDS, was continued in after ages in *Iſrael*; under the *Judges*, under the *Kings*, and when the ſchiſm took place between *Iſrael* and *Judah*, EACH of thoſe kingdoms preſerved copies of the writings eſteemed ſacred, whether hiſtorical, or devotional. We have, indeed, reaſon to be thankful that beſide the *Jewiſh* copy of the *Pentateuch*, the *Samaritans* have preſerved their copy alſo, which if it be, as many learned men ſuppoſe, written in the truly ancient *Hebrew* character, is ſo much the more valuable, as it has had leſs riſque and leſs occaſion of error, than a copy tranſcribed into another dialect.

But this is not the only uſe which I think ſhould be made of this circumſtance: we ought to recollect the natural effects of party, in matters of religion, eſpecially when heightened by political rancour; we may be ſure that the *Samaritans* would ſuffer no alterations to be made in *their* copies by any authority from the *Jewiſh* governors; and the *Jews*, we well know, would have hardly received even a palpable truth from "that fooliſh people which dwelt in *Samaria*"

Wherefore, when we find the copies preſerved by theſe two people GENERALLY correſpondent, and differing only in ſome few *minor* matters, we ought to admire the providence of God, which has thus "made even the wrath of man to praiſe him," by tranſmitting more than one copy of this leading portion of holy writ, in a manner more certain, and leſs liable to doubt, or colluſion, or equivocation, than if a ſingle copy had come through the hands of one ſet of friends only, or had been preſerved only by thoſe whoſe unſupported teſtimony might have been ſuſpected of undue partiality, or of improper *bias*.

We find the kings of *Judah* attentive to the arrangement of their ſacred code in after ages; *David*, no doubt authenticated the books of the prophet *Samuel*, and we read that *Hezekiah* employed ſeveral perſons to collect and arrange the *Proverbs of Solomon*, and even to add to them, others which that prince had left behind him. It is uſually underſtood, that the *Pſalms*, *Proverbs*, and *Eccleſiaſtes*, were added under *Hezekiah*; alſo the book of *Job*, perhaps, though others think *Iſaiah*. (*Vide* CABBALA, SUPP.)

The prophecies of *Jeremiah* were public; many of them were read to all the people, and before the king, ſo that copies could not be rare: the ſame may be ſaid of moſt of the minor prophets; and in ſhort, of all that were near to the days of *Nehemiah*, and *Ezra*.

It is very natural to ſuppoſe that thoſe chiefs of the *Jewiſh* people, after their return from captivity, would do their utmoſt to collect, preſerve, and maintain the dignity of, all the writings of their ſacred code; and indeed, excepting the prophet *Malachi*, we may confidently conſider *Ezra*, as not only collecting, but collating, the copies of former writings, and compoſing additions to the hiſtorical narrations; not in the books themſelves, withheld perhaps by their *prior* ſanctity, but in that ſeparate hiſtory which we call the *Chronicles*.

Here we ought to make a pauſe; becauſe here our faith reſts on *Ezra's* edition: and I doubt not that this "ſcribe, well inſtructed in the law," had not only divine guidance, but good reaſons too, for what he did, and for his manner of doing it.

I ſuſpect that we have ſo many inſtances of *Ezra*'s modeſty, as we have marginal readings in our *Hebrew* bibles; which in all amount to 840. Theſe occur in various places of the works extant before *Ezra*: but there are none in the prophet *Malachi*, who has been ſuppoſed to be *Ezra* himſelf; if ſo, the reaſon for this exemption from various readings is evident.

From the time of *Ezra*, the *Hebrew* canon was eſteemed as concluded; but between the times of *Ezra* and *Chriſt*, the books of the *Jews* became objects of enquiry to neighbouring nations; and tranſlations of them during this interval, being undertaken by thoſe whoſe language we alſo ſtudy, theſe tranſlations become very important to us: who by their means have additional ſanction to the articles of our enquiry, and additional means of anſwering the purpoſes to which our enquiry is directed.

TRANSLATIONS OF THE HEBREW SCRIPTURES.

The firſt tranſlation in order of time, and indeed in point of importance to us, is that *Greek* verſion uſually called the SEVENTY or SEPTUAGINT: as we have little to add to the account given of it in the *Dictionary*, we refer the reader to the article.

The CHALDEE tranſlations come next in order: they are not ſo much tranſlations, as paraphraſes: *Vide* TARGUM, JONATHAN, VERSION, &c.

The SYRIAC tranſlation, has been, by ſome, referred to the time of *Solomon*; by others to the time of *Abgarus*, king of *Edeſſa*; this is certainly more probable; but is not univerſally

admitted. It unqueſtionably is ancient; and Dr. *Prideaux* thinks, it was made within the firſt century of A. D. and that it is the beſt of all tranſlations.

LATIN tranſlations do not date before the introduction of *Chriſtianity* into *Rome*. *Vide* VULGATE.

. . . . . .

We are now to add to our conſideration, beſide the *Hebrew* copies of the Old Teſtament, the ſeveral books which compoſe the New Teſtament; theſe were ſtudied, copied, and tranſlated, together with the *Hebrew* Scriptures, by *Chriſtians*, while the *Jews* ſtudied and copied only thoſe which contained the principles of their ancient ſyſtem.

JEWISH LABOURS ON HEBREW COPIES.

The attention of the *Jews* was by no means confined to writing copies of the holy Word; they made almoſt incredible exertions to preſerve the genuineneſs and integrity of the text.

This produced what has been termed the *Maſora*, the moſt ſtupendous monument in the whole hiſtory of literature, of minute and perſevering labour. The perſons employed in it, and who afterwards received from it the name of *Maſorites*, were *Jewiſh literati*, who flouriſhed after the commencement of the *Chriſtian* æra. With a reverential, not to ſay ſuperſtitious, attention, of which hiſtory does not furniſh an inſtance, to be urged in compariſon with it, they counted all the verſes, words, and letters, of all the twenty-four books of the Old Teſtament, and of each of thoſe twenty-four books, and of every ſection of each book, and of all its ſubdiviſions. "The matter of the *Maſſora*," ſays Mr. Lewis, in his *Origines Hebrææ*, vol. iv. p. 156. "conſiſts in critical remarks upon the verſes, words, letters, and vowel points of the *Hebrew* text. The *Maſſorets* were the firſt who diſtinguiſhed the books and ſections of books into verſes, and marked the number of the verſes, and of the words and letters in each verſe; the verſes, where they thought there was ſomething forgot; the words, which they believed to be changed; the letters, which they thought ſuperfluous; the repetitions of the ſame verſes; the different readings; the words which are redundant or defective; the number of times that the ſame word is found in the beginning, middle, or end of a verſe; the different ſignifications of the ſame word; the agreement or conjunction of one word with another; the number of words that are printed above; which letters are pronounced, and which are turned upſide down; and ſuch as hang perpendicular; they took the number of each: it was they, in ſhort, who invented the vowel points, the accents, and made divers critical remarks upon the punctuation, and abundance of other things of equal importance.

"A great part of the labour of theſe *Jewiſh* doctors conſiſted in counting the letters of the *Hebrew* text; and the letter ג *Nun* in the word *Gehon*, is in the *Talmud* obſerved to be in the very middle of the *Pentateuch*. Father *Simon* gives an account of a manuſcript copy, which he ſaw, where that part of the *Maſſora* that belonged to the letters, was to this purpoſe. There are twelve *parſcioths*, or great ſections, in *Geneſis*; there are forty-three leſſer ſections, called *ſedarim*, or orders: there are one thouſand five hundred and thirty-four *verſes*, twenty thouſand ſeven hundred and thirteen *words*, ſeventy-eight thouſand one hundred *letters*; and the midſt of the book conſiſts in theſe words, *Ve al harbeka tihieh*, in chap. xxvii. ver. 40. There are five points (theſe are points made on the top of ſome letters mentioned by St. *Jerom*). *Exodus* has eleven *parſcioths*, thirty-three *ſedarim*, one thouſand two hundred and nine *verſes*, ſixty-three thouſand four hundred and ſixty-ſeven *letters*; and theſe words, *Elohim lo tekallel*, in chap. xxii. ver. 27. are in the very middle of this book. There are in *Leviticus* ten *parſcioths*, twenty-five *ſedarim*, eight hundred and fifty-nine *verſes*, eleven thouſand nine hundred and two *words*, forty-four thouſand nine hundred and eighty-nine *letters*; and theſe words, *Vehannogia bibeſar*, in chap. xv. ver. 7. are the middle words. There are in *Numbers* ten *parſcioths*, thirty-three *ſedarim*, one thouſand two hundred and eighty-eight *verſes*, ſixteen thouſand ſeven hundred and ſeven *words*, ſixty-two thouſand five hundred and twenty-nine *letters*; and theſe words, *Ve haia-is aſher ebehar*, in chap. xvii. ver. 20. are the middle words. There are in *Deuteronomy* ten *parſcioths*, thirty-one *ſedarim*, ninety thouſand and fifty-five *verſes*, ſixteen thouſand three hundred and ninety-four *words*, fifty-four thouſand eight hundred and ninety-two letters; and the middle words of this book are, *Ve aſcita alpi hadavar*, in chap. xvii. ver. 10."

Such is the celebrated *Maſora* of the *Jews*. Originally it did not accompany the text. Afterwards the greateſt part of it was written in the margin. To bring it into the margin, it was neceſſary to abridge the work itſelf. This abridgment was called the *Maſora Parva*. Being found too ſhort, a more copious abridgment of it was inſerted. This, in contradiſtinction from the other *Maſora*, was called the *Maſora*

ſora Magna. The omitted parts were added at the end of the text, and this was called the *Maſora Finalis.*

In the *Jewiſh* manuſcripts and printed editions, a word is often found with a ſmall circle annexed to it, or with an aſteriſk over it, and a word written in the margin of the ſame line. The former is called the *Kethibh*, the latter the *Keri.* In theſe, much myſtery has been diſcovered by the *Maſorites.* The prevailing opinion is, that they are partly various readings, collected from the time of *Eſdras*, and partly critical obſervations, or, as they have been called, inſinuations, of the *Maſorites*, to ſubſtitute proper or regular for improper and irregular words, and ſometimes decent for indecent expreſſions, in the text.

As to the vowel points, which CALMET has conſidered as maſoretical, the reader may ſee ſufficient information under that article in the *Dictionary.*

OF THE PRESENT STATE OF THE HEBREW MANUSCRIPTS.

No extenſive collation of the *Hebrew* manuſcripts of the ſacred text was made till the preſent century. This was owing, in a great meaſure, to a notion which had prevailed of the integrity of the ſacred text, in conſequence of its ſuppoſed preſervation from error, by the wonder-working *Maſora.* In the annals of literature, there is not, perhaps, a more ſtriking inſtance of the little ſafety there is, in truſting, without examination, to received opinions, than the general acquieſcence of the learned in this opinion. The *Rabbins* boldly aſſerted, and the *Chriſtians* implicitly believed, that the *Hebrew* text was free from error, and that, in all the manuſcripts of it, not an inſtance of a various reading of importance could be produced. The firſt, who combated this notion in the form of regular attack, was *Ludovicus Capellus.* From the differences he obſerved between the *Hebrew* text and the verſion of the Seventy, and between the *Hebrew Pentateuch* and the *Samaritan Pentateuch*; from the manifeſt and palpable corruptions he thought he ſaw in the text itſelf; and from the many reaſons which made him ſuppoſe the vowel points and the *Maſora* were both a modern and an uſeleſs invention, he was led to queſtion the general integrity of the text; and even his enemies allowed, that, in his attack upon it, he diſcovered extreme learning and ingenuity. Still, however, he admitted the uniformity of the manuſcripts. When this was urged againſt him by *Buxtorf*, he had little to reply. At length (what ſhould have been done before any thing had been ſaid or written on the ſubject), the manuſcripts themſelves were examined, and innumerable various readings in them were diſcovered. From this time biblical criticiſm on the ſacred text took a new turn. Manuſcripts were collated; were examined with attention, their various readings were diſcuſſed with freedom, and their reſpective merits aſcertained by the rules of criticiſm. The celebrated collation of Dr. *Kennicott* was begun in the year 1760. He undertook to collate all the manuſcripts of the ſacred text in *England* and in *Ireland*; and, while he ſhould be employed in this (which he ſuppoſed might be about ten years), to collate, as far as the expence would admit, all the *Hebrew* manuſcripts of importance, in foreign countries. The firſt volume was printed in 1776; the ſecond in 1780. Dr. *Kennicott* himſelf collated two hundred and fifty manuſcripts. Under his direction, and at his expence, Mr. *Bruns* collated about three hundred and fifty: ſo that the whole number of manuſcripts collated, on this occaſion, was nearly ſix hundred. It appears, that, in his opinion, fifty-one of the manuſcripts collated for his edition were from 600 to 800, and that one hundred and ſeventy-four were from 480 to 580 years old. Four quarto volumes of various readings have ſince been publiſhed by *De Roſſi* of *Parma*, from more than four hundred manuſcripts; ſome of which are ſaid to be of the ſeventh or eighth century, as well as from a conſiderable number of rare and unnoticed editions, under the title of *Variæ Lectiones Veteris Teſtamenti, ex immenſâ manuſcriptorum editorumque codicum congerie, hauſtæ et examinatæ,—Parma*, 1786. The conſequence of theſe extenſive collations has been, to raiſe a general opinion among the learned, 1ſt, that all manuſcript copies of the *Hebrew* Scriptures now extant may, in ſome ſort, be called *Maſoritic* copies, becauſe none of them have intirely eſcaped the rude hands of the *Maſorites*: 2dly, that the moſt valuable manuſcripts, generally ſpeaking, are thoſe which are oldeſt, written at firſt without points or accents, containing the greateſt number of real vowels, or *matres lectionis*, exhibiting marks of an accurate tranſcriber, and conforming moſt to the ancient verſions, and, with regard to the *Pentateuch*, conforming moſt to the *Samaritan* exemplar, and the *Greek* uninterpolated verſion: 3dly, that the *Maſoritic* copies often diſagree, and that, the further back they go, the greater is their diſagreement from the preſent printed copy: fourthly, that the ſynagogue rolls diſagree the leaſt from the printed copies, ſo that they are of little value in aſcer-

taining

taining the text. From all this they conclude, that the ſureſt ſources of emendation, are a collation of manuſcripts and parallel places; a compariſon of the text with the ancient verſions, and of theſe with one another; grammatical analogy; and, where all theſe fail, even conjectural criticiſm. However, the ancient opinions have ſome advocates. Theſe do not go ſo far as to aſſert, that a collation of *Hebrew* manuſcripts is perfectly uſeleſs; but they think it may be prized higher than it deſerves: that, when manuſcripts of an earlier date than the *Maſora* are ſought for, it ſhould not be forgot, that the *Maſorites* had thoſe manuſcripts, when they ſettled the text; and what hopes can there be, they aſk, that at the cloſe of the eighteenth century, after the *Hebrew* has long ceaſed to be a ſpoken language, a *Chriſtian*, ſo much of whoſe time is employed in other purſuits, and diſtracted by other cares, can make a better uſe of thoſe manuſcripts than was actually made of them, by the *Maſoritic literati*, whoſe whole time, whoſe every thought, from their earlieſt years to their lateſt age, was devoted to that one object; who lived among the people, and almoſt in the country, where the events recorded by them, happened,—who ſaw with their own eyes the manners they deſcribe, and daily and hourly ſpoke and heard a language kindred to that in which they are written? But, if there muſt be a collation of manuſcripts, then, ſay they, no manuſcript written by any other than a *Jew*, or wanting any one of the *Jewiſh* marks of authenticity, ſhould be taken into account: and, trying the queſtion of the integrity of the text by theſe, which they call, the only authentic manuſcripts, no queſtion, they aſſert, will remain of the perfect integrity, and perfect freedom from corruption, of the preſent text. Where it can be ſhewn, that the text of the *Maſora* is corrupt, the genuineneſs of the bible reading may be doubted: but where there is no reaſon to impeach the *Maſora*, the text, as they aſſert, is fixed beyond controverſy.

OF THE PRINTED HEBREW BIBLES.

Thoſe printed editions which appear to deſerve particular attention, are, that of *Soncino*, in 1488, from its being the firſt printed edition of the whole bible; the edition at *Breſcia*, in 1494, from its being the edition uſed by *Luther*, in his tranſlation; a third was printed in 1517, without the name of any place. Theſe three editions are called the *Soncinates*, being printed by *Jews*, of a family which came originally from *Germany*, and eſtabliſhed themſelves at *Soncino*, a town in *Lombardy*, between *Cremona* and *Breſcia*. They were the firſt *Hebrew* printers. *Bomberg*'s edition was printed five times, and is diſtinguiſhed by the beauty of the type; but, not being divided into chapters and verſes, is unfit for general uſe. The firſt of his editions was printed in 1518, the laſt in 1545: they were all printed at *Venice*, and are all in 4to. *Robert Stephens*'s 16mo edition is moſt elegantly printed. It is in ſeven volumes, and was printed at *Paris* 1544—1546. He had before printed a 4to edition at *Paris*, in four volumes, 1539—1544. The celebrated edition of *Athias*, a *Jew* printer at *Amſterdam*, was publiſhed in that city, firſt in 1661, and afterwards in 1667: it is remarkable for being the firſt edition in *Hebrew*, in which the verſes are numbered. It was beautifully reprinted by *Everardhus Vander Hooght*, in two volumes 8vo, 1705. This edition has the general reputation of great accuracy. Some have called its accuracy in queſtion; but the elegance of the type, the beauty of the paper, and the fine gloſſy blackneſs of the ink, cannot be denied. His text was adopted by Dr. *Kennicott*, in his edition. The *Plantinian* editions have conſiderable merit for their neatneſs and accuracy. The edition of *Nunes Torres*, with the notes of *Raſchè*, was begun in 1700, was printed in 1705, and was the favourite edition of the *Jews*. Moſt of the former editions were ſurpaſſed by that of *Michaelis* in 1720. A critical edition was publiſhed by *Raphael Chajim Baſila*, a *Jew* at *Mantua*, in four parts, 1742—1744.

The moſt celebrated edition of the *Hebrew* with a *Latin* tranſlation, was that of *Sebaſtian Munſter*. The firſt volume of the firſt edition was printed in 1534, the ſecond volume in 1535; the ſecond edition was printed in 1546. It was the firſt *Latin* tranſlation by any of the ſeparatiſts from the ſee of *Rome*. *Santes Pagninus* was the firſt of the *Catholics* who made an intirely new *Latin* verſion. It was publiſhed at *Lyons*, in 1528, and has often been republiſhed. That it is an accurate and faithful tranſlation, all acknowledge,—that the *Latinity* is barbarous, cannot be denied; but, as it was the author's plan, to frame a verbal tranſlation, in the ſtricteſt and moſt literal ſenſe of that word, its ſuppoſed barbariſm was unavoidable, and cannot, therefore, be imputed to it, as a fault. The celebrated edition of the Rev. *Charles Francis Houbigant*, of the oratory, was publiſhed in four volumes folio, with a *Latin* verſion and prolegomena, at *Paris*, in 1753. The prolegomena and the *Latin* verſion have been printed ſeparately. The merit of this edition is celebrated by all, who are not advocates

advocates for the *Maſora*. By them it is ſpoken of in the harſheſt terms. Several manuſcripts were occaſionally conſulted by the author: but it is evident, that he did not collate any one manuſcript throughout. Prior to *Houbigant*'s edition, was that of *Reineccius*, at *Leipſic*, in 1725, reprinted there in 1739. A new edition of it was printed in 1793, under the inſpection of Dr. *Doederlein*, and Profeſſor *Meiſner*. It contains the moſt important of the various readings collected by Dr. *Kennicott* and *De Roſſi*, printed under the text. For the purpoſe of common uſe, it is an excellent edition, and ſupplies the want of the ſplendid but expenſive editions and collations, of *Houbigant*, *Kennicott*, and *De Roſſi*.

Thoſe who extend their biblical reſearches into *Rabbiniſm*, are recommended by the learned in this branch of biblical literature, to the *Biblia Rabbinica* of *Rabbi Moſes*, publiſhed at *Amſterdam*, in four volumes folio, in 1724—1727, which intirely ſuperſeded the *Biblia Rabbinica* of *Bomberg* and *Buxtorf*. The purchaſers of it ſhould ſee, that the copy offered to them contains the treatiſe of the *Rabbi Abdias Sporno*, *de Scopo Legis*, which, in the copies deſigned for ſale to *Chriſtians*, is generally omitted.

The reader will perceive, that the *Hebrew* language, though loſt as a ſpoken language among the *Jews*, yet has been cultivated among them by their men of learning: while the *Chriſtians*, under all the diſadvantages of receiving the principles of this language from *Jewiſh* inſtructors, have laboured with great aſſiduity, in acquiring a competent acquaintance with it, and even a deep knowledge of its powers. They have alſo been the firſt to collate MSS. and to apply general learning to ſacred literature: both theſe principles are honorable to their ſkill and induſtry; but both may be carried too far, if they ſhould be ſubſtituted for accurate underſtanding of the holy language itſelf, and correct attention to its peculiarities, properties, and idioms.

But while I recommend ſtrongly the cloſeſt attention to the *Hebrew* language itſelf, I admit frankly, that very great light has been obtained from its ſiſter dialects, of which the *Chaldee* is one, and the *Arabic* is another, which cannot be too highly prized. The *Jews* deſpiſe this *Arabic* dialect, but the diſadvantage of deſpiſing it is to themſelves.

The reader may now form a tolerable idea of the ſtate of the *Hebrew* Scriptures, the Old Teſtament: we are next to direct our attention to the Scriptures of the New Teſtament, which are written in *Greek*.

OF THE PRESENT STATE OF THE GREEK MANUSCRIPTS.

The Greek manuſcripts, according to *Wetſtein*'s account, are written either on parchment (or vellum) or on paper. The parchment or vellum is either purple-coloured, or of its natural colour; and either thin or thick. The paper is either ſilken, or of the common ſort; and its ſuperficies is either glazed, or of the ordinary roughneſs. The letters are either capital (generally called *uncial*), or ſmall. The capital letters are either unadorned and ſimple, and the ſtrokes of them very thin and ſtraight; or they are of a thicker kind, uneven and angulous. Some of them are ſupported on ſomething like a baſe, others are ornamented, or rather burthened, with a top. Letters of the firſt deſcription are of the kind generally found on the ancient monuments of *Greece*; thoſe of the laſt reſemble the paintings of half barbarous times. Manuſcripts, therefore, written in the firſt kind of letter, are generally ſuppoſed to be of the ſixth century, at the lateſt; thoſe written in the ſecond kind of letter are generally ſuppoſed to be of the tenth century. The manuſcripts written in the ſmall letters are of a ſtill later age. But the *Greek* manuſcripts, copied by the *Latins*, after the reign of *Charlemagne*, are in another kind of alphabet; the α, the ε, and the γ, in them, are inflected, in the form of the letters of the *Latin* alphabet. Even in the earlieſt manuſcripts ſome words are abbreviated. At the beginning of a new book, the four or five firſt lines are often written in vermilion. There are very few manuſcripts of the entire New Teſtament. The greater part contain the goſpels only; very few have the Apocalypſe.

The curious and extenſive collations, which have been made of manuſcripts within this century, have ſhewn, that *certain manuſcripts have an affinity to each other*, and that their text is diſtinguiſhed from others by characteriſtic marks. This has enabled the writers on this ſubject to arrange them under certain general claſſes. They have obſerved, that, as different countries had different verſions, according to their reſpective languages, their manuſcripts naturally reſembled their reſpective verſions, as the verſions, generally ſpeaking, were made from the manuſcripts in common uſe. Purſuing this idea, they have ſuppoſed four principal exemplars: 1ſt, the *weſtern* exemplar, or that uſed in the countries where the *Latin* language was ſpoken;—with this, the *Latin* verſions coincide: 2d. the *Alexandrine* exemplar;—with this, the quotations of *Origen* coincide: 3d, the *Edeſſene* exemplar, from

from which the *Syriac* verſion was made: and 4th, the *Byzantine* or *Conſtantinopolitan* exemplar: the greateſt number of manuſcripts written by the monks on mount *Athos*, the *Moſcow* manuſcripts, the *Sclavonian* or *Ruſſian* verſions, and the quotations of St. *Chryſoſtom* and *Theophylact*, biſhop of *Bulgaria*, are referrible to this edition. The readings of this exemplar are remarkably different from thoſe of the other exemplars; between which, a ſtriking coincidence appears. A reading ſupported by all three of them is ſuppoſed to be of the very higheſt authority; yet the true reading is ſometimes found only in the fourth.

From the *coincidence obſerved between many Greek manuſcripts and the Vulgate*, or ſome other *Latin* tranſlation, a ſuſpicion aroſe in the minds of ſeveral writers of eminence, that the *Greek* text had been aſſimilated throughout, to the *Latin*. This ſeems to have been firſt ſuggeſted by *Eraſmus*; but it does not appear that he ſuppoſed the alterations were made before the fifteenth century: ſo that the charge of *Latinizing* the manuſcripts did not, in his notion of it, extend to the original writers of the manuſcript, or as they are called, the writers a *primâ manu*, but affected only the ſubſequent interpolators, or, as they are called, the writers *a ſecundâ manu*. Father *Simon* and *Mill* adopted and extended this accuſation; and it was urged by *Wetſtein* with his uſual vehemence and ability; ſo that it came to be generally received. *Bengel* expreſſed ſome doubts of it; and *Semler* formally called it in queſtion. He was followed by *Grieſbach* and *Woide*; and finally brought over *Michaelis*; who, in the firſt edition of his Introduction to the New Teſtament, had taken part with the accuſers; but, in the fourth edition of the ſame work, with a candour, of which there are too few examples, he declared himſelf perſuaded, that the charge was unfounded, and totally abandoned his firſt opinion.

Beſides the manuſcripts which contain whole books of the New Teſtament, other manuſcripts have been conſulted; among theſe are the *Lectionaria*, or collections of detached parts of the New Teſtament, appointed to be read in the public ſervice of the church. Theſe are diſtinguiſhed into the *Evangeliſtarium*, or leſſons from the goſpels; and the *Apoſtolos*, or leſſons from the acts and epiſtles. The quotations from the New Teſtament, in the works of the ancients, have alſo been conſulted.

PRINCIPAL GREEK MANUSCRIPTS NOW EXTANT.

Theſe are the *Codex Alexandrinus*, in the *Britiſh Muſeum*, the *Codex Cantabrigienſis*, or *Codex Bezæ*, and the *Codex Vaticanus*. The *Codex Alexandrinus* conſiſts of four volumes; the three firſt of them contain the Old Teſtament; the fourth, the New Teſtament, together with the firſt epiſtle of St. *Clement* to the *Corinthians*, and a fragment of the ſecond. The *Codex Cantabrigienſis*, or the *Codex Bezæ*, is a *Greek* and *Latin* manuſcript of the four goſpels, and the Acts of the apoſtles. The *Codex Vaticanus* contained, originally, the whole *Greek* bible. The reſpective ages of theſe venerable manuſcripts have been a ſubject of great controverſy, and have employed the ingenuity and learning of ſeveral biblical writers of great renown. After a profound inveſtigation of the ſubject, Dr. *Woide* fixes the age of the *Codex Alexandrinus* between the middle and the end of the fourth century; after a ſimilar inveſtigation, Dr. *Kipling* fixes the age of the *Codex Cantabrigienſis*, or the *Codex Bezæ*, at the ſecond century: but Mr. *Herbert Marſh*, in his notes to *Michaelis*, vol. ii. p. 708—715, ſeems to prove demonſtratively, that it was not written earlier than the fifth century. *Montfaucon* and *Blanchini* refer the *Codex Vaticanus* to the fifth century. In 1786, a *fac-ſimile* edition of the New Teſtament in the *Codex Alexandrinus* was publiſhed in *London*, at the expence of the Univerſity of *Oxford*, by Dr. *Woide*. In 1793, a *fac-ſimile* edition of the *Codex Cantabrigienſis*, or the *Codex Bezæ*, was publiſhed at *Cambridge*, at the expence of the Univerſity, by Dr. *Kipling*. Theſe editions exhibit their reſpective prototypes, page for page, line for line, word for word, contraction for contraction, raſure for raſure, to a degree of ſimilarity hardly credible. The types were caſt for the purpoſe, in alphabets of various forms, that they might be varied with the manuſcript, and repreſent it more exactly.

POLYGLOTT EDITIONS OF THE BIBLE.

The reader is referred to the article POLYGLOTT in the *Dictionary*, for ſome information on this ſubject: to which we ſhall only add the following.

The firſt *Polyglott* is that of *Complutum* or *Alcala*. It is divided into ſix parts, and compriſed in four volumes folio. It has the *Hebrew*, *Latin*, and *Greek*, in three diſtinct columns; the *Chaldee* paraphraſe, with a *Latin* interpretation, is at the bottom of the page, and the margin is filled with the *Hebrew* and *Chaldee* radicals: the fourth volume contains the *Greek* Teſtament, with no other tranſlation than the *Latin*. It was begun in 1502, the impreſſion was printed off in 1517, and it was publiſhed in 1522. The expence of the

the work, which amounted (it is ſaid) to fifty thouſand ducats, was wholly paid by Cardinal *Ximenes*, of *Spain*.

It is certain, that Cardinal *Ximenes* ſpared no expence in collecting manuſcripts; but, whether he had any that were truly valuable, has been much doubted. In 1784, when Profeſſor *Birch* was engaged in his edition of the bible, Profeſſor *Moldenhawer* went to *Alcala*, for the purpoſe of diſcovering the manuſcripts uſed in the *Ximenian Polyglot*. After much inquiry, he diſcovered, that, about thirty-five years before, they had been ſold to a rocket-maker, of the name of *Toryo*; and the receipt given to him for his purchaſe was produced!!! The *Complutenſian Polyglot* was followed and excelled by the *Polyglot of Antwerp*, printed in that city in 1569—1572, in eight volumes folio, under the direction of *Arias Montanus*. It contains, beſides the whole of the *Complutenſian* edition, a *Chaldee* paraphraſe on part of the Old Teſtament, which Cardinal *Ximenes*, having particular reaſons for not publiſhing it, had depoſited in the Theological library at *Complutum*. The New Teſtament has the *Syriac* verſion, and the *Latin* tranſlation of *Santes Pagninus*, as reformed by *Arias Montanus*. Leſs beautiful, but more accurate, and comprehending more than any of the three preceding *Polyglots*, is the *Polyglot of London*, printed in 1653 — 1657, in ſix volumes, to which the *Lexicon Heptaglotton* of *Caſtell*, in two volumes folio, is uſually added. Dr. *Bryan Walton*, afterwards biſhop of *Cheſter*, was the editor of it. Twelve copies of it were printed on large paper: one, of great beauty, is in the library of St. *Paul*'s cathedral; another was in that of the *Count de Lauraguais*; another is in the library of St. *John*'s College at *Cambridge*. It was publiſhed by ſubſcription, and is ſaid to be the firſt book printed in that manner in *England*. Dr. *Walton* had leave from the Protector to import his paper duty free.

GREEK EDITIONS OF THE NEW TESTAMENT.

The firſt in point of time, was that of *Eraſmus*, with a new *Latin* tranſlation. He publiſhed five editions of it, in 1516, 1519, 1522, 1527, and 1535. The edition of 1519 is moſt eſteemed.

The next edition of the New Teſtament in *Greek*, is that inſerted in the *Complutenſian Polyglot*. The learned agree in wiſhing the editors had deſcribed, or, at leaſt, ſpecified the manuſcripts they made uſe of. The editors ſpeak highly of them; but this was, when the number of known manuſcripts was ſmall, and manuſcript criticiſm was in its infancy; ſo that, without impeaching either their candour or their judgment, their aſſertions, in this reſpect, muſt be underſtood with much limitation. It has been charged on them, that they ſometimes altered the *Greek* text, without the authority of a ſingle manuſcript, to make it conform to the *Latin*. Againſt this charge they have been defended by *Goeze*, and, to a certain extent, by *Grieſbach*.

The editions of *Robert Stephens* are next to be conſidered. For exquiſite beauty and delicacy of type, elegance and proper diſpoſition of contractions, ſmoothneſs and ſoftneſs of paper, liquid clearneſs of ink, and evenneſs of lines and letters, they have never been ſurpaſſed, and, in the opinion of many, never equalled. There are four editions of them publiſhed by himſelf, in 1546, 1549, 1550, and 1551. His ſon publiſhed a fifth edition in 1569. The third of theſe is in folio, and has the readings of ſixteen manuſcripts, in the margin. The two firſt are in 16mo, and of thoſe, the firſt (that in 1546) is the moſt correct.

The firſt edition of *Beza* was printed in 1565; he principally follows in it the third edition of *Robert Stephens*. He printed other editions in 1582, 1589, 1598. They do not contain, every where, the ſame text. In his choice of readings he is accuſed of being influenced by his *Calviniſm*.

The celebrated edition of the *Elzevirs* was firſt printed at *Leyden*, in 1624. It was printed from the third edition of *Robert Stephens*: where it varies from that edition, it follows, generally, the edition of *Beza*. By this edition, the text, which had fluctuated in the preceding editions, acquired a conſiſtency. It was generally followed in all the ſubſequent editions. It has deſervedly, therefore, obtained the appellation of *Editio recepta*. The editors of it are unknown.

EDITIONS WITH VARIOUS READINGS.

The celebrated edition of the Rev. *John Mill* was publiſhed at *Oxford* in 1707, after an aſſiduous labour of thirty years. He ſurvived the publication of it only fourteen days. He inſerted in his edition all the collections of various readings, which had been made before his time; he collated ſeveral original editions; procured extracts from *Greek* manuſcripts, which had never been collated; and, in many inſtances, added readings from the ancient verſions, and from the quotations of them in the works of the ancient fathers. The whole of the various readings collected by him, are ſaid, without any improbability, to to amount to thirty thouſand. He has enriched his work with moſt learned prolegomena, and a

clear and accurate deſcription of his manuſcripts. He took the third edition of *Stephens* for his text.

The edition of *John Albert Bengel*, abbot of *Alſpirſpack*, in the duchy of *Wurtemberg*, was publiſhed in 1734. He prefixed to it his "*Introductio in Criſin Novi Teſtamenti;*" and ſubjoined to it his "*Apparatus Criticus & Epilogus.*" He altered the text, where he thought it might be improved; but, except in the Apocalypſe, he ſtudiouſly avoided inſerting in the text any reading, which was not in ſome printed edition. Under the text he placed ſome ſelect readings, reſerving the whole collection of various readings, and his own ſentiments upon them, for his *Apparatus Criticus*. He expreſſed his opinion of theſe marginal readings by the *Greek* letters, α, β, γ, δ, and ε. α denotes, that he held the reading to be genuine; β, that he thought its genuineneſs was not abſolutely certain, but that the reading appeared to him preferable to that in the text; γ, that the reading in the margin was of equal value with the reading in the text; δ, that the marginal reading ſeemed of leſs value; and ε, that he thought it ſpurious.

All former editions of the *Greek* Teſtament were ſurpaſſed by that of *John James Wetſtein*; it was publiſhed in two volumes folio, in 1751, at *Amſterdam*. He adopted for his text the *editio recepta* of the *Elzevirs*. His collection of various readings far ſurpaſſes that of *Mill* or *Bengel*. His notes are particularly valuable, for the copious extracts he has made from the *Rabbinical* writers. Theſe greatly ſerve to explain the idiom and turn of expreſſion uſed by the Apoſtolic writers and Evangeliſts.

Dr. *John James Grieſbach*, whoſe edition of the New Teſtament was firſt publiſhed in 1775—1777, in two volumes octavo, at *Halle*. In the year 1796, the firſt volume was reprinted, under the patronage, and at the expence of his Grace the Duke of *Grafton*. It has extracts from two hundred manuſcripts, in addition to thoſe quoted in the former edition. He has collated all the *Latin* verſions publiſhed by *Sabatier* and *Blanchini*. His object is to give a ſelect and choice collection of the various readings, produced by *Mill*, *Bengel*, and *Wetſtein*, and of his own extracts, omitting all ſuch as are trifling in themſelves, ſupported by little authority, or evidently only errata.

There are many other reſpectable editions of the *Greek* Teſtament; but thoſe we have mentioned are confeſſedly the principal. The edition by *Eraſmus*, with a ſlight intermixture of the edition in the *Complutenſian Polyglot*, are the principal editions, from which almoſt all the ſubſequent editions have been taken.

For notice of *Latin* tranſlations, *vide* VULGATE in the *Dictionary*.

Every perſon, to whom the ſacred writings are dear, muſt wiſh them edited in the moſt perfect manner. It would reflect diſgrace on the learned of the *Chriſtian* world, that any *Pagan* author ſhould be publiſhed in a more perfect manner than the word of God.

An *Engliſhman* muſt view with pleaſure the uſeful and magnificent exertions of his countrymen in this reſpect. Biſhop *Walton's Polyglot* ranks firſt in that noble and coſtly claſs of publications; foreign countries can ſhew nothing equal to Dr. *Kennicott*'s edition of the bible, or ſimilar either to Dr. *Woide*'s edition of the *Codex Alexandrinus*, or Dr. *Kipling*'s edition of the *Codex Bezæ*: and, in the whole republic of letters, nothing is now ſo impatiently expected, as the completion of Dr. *Holmes*'s edition of the *Septuagint*, of which the books of *Geneſis* and of *Exodus* are publiſhed.

Where the word of God is concerned, the greateſt moderation ſhould be uſed: and care ſhould be taken, that the aſſertions made, are expreſſed accurately, and in ſuch terms as prevent improper concluſions being drawn from them. Where the number of the various readings is mentioned before perſons, to whom the ſubject is new, or in any work likely to have a general circulation, it ſhould be added, that their importance is rather of a literary than a religious kind; and that, whether conſidered collectively or individually, they do not affect the genuineneſs of the text, or the ſubſtance of its hiſtory or doctrine. The improvements, which propoſed alterations are thought to make, ſhould not be exaggerated; it ſhould be remarked, that alterations of that deſcription are confeſſedly few; and that none of them affect the goſpel as a hiſtory, as a rule of faith, or as a body of morality. Conjectural emendations ſhould almoſt always be reſiſted.

We proceed now to a ſubject more particularly intereſting to us as *Britons*, which is, the hiſtory of our national tranſlations; this has already engaged the attention of the learned, by whoſe labours we ſhall profit on this ſubject, as we have done on the foregoing.

ENGLISH TRANSLATIONS OF THE BIBLE.

It would be very difficult to aſcertain every *Engliſh* tranſlator, or when the Scriptures were firſt tranſlated into the language of this country:—— that the *Saxons* read the bible in their own language, is an opinion well authenticated; ſome parts

parts at leaſt having been tranſlated by *Adelm*, biſhop of *Sherborne*, *Eadfrid* (or *Ecbert*) biſhop of *Lindisferne*, the venerable *Bede*, and king *Alfred*. *Ælfric*, abbot of *Malmeſbury*, tranſlated the *Pentateuch*, *Judges*, and *Job*, which were printed at *Oxford* in the year 1699. (*Le Long*, *Calmet*. *Lewis's Hiſtory of the Engliſh Tranſlation*, p. 6.) And the four goſpels were printed from an ancient *Saxon* MS. now in the *Bodleian Library*. (*Lewis*, p. 4.) in 1571, under the care of the martyrologiſt *John Fox*, aſſiſted and encouraged by *Matthew Parker*, archbiſhop of *Canterbury*. The title is, "The Goſpels of the Fower Evangeliſts, tranſlated in the olde *Saxons* tyme out of *Latin*, into the vulgare toung of the *Saxons*, and now publiſhed for teſtimonie of the ſame. At *London* by *John Daye*, dwelling ouer *Alderſgate* 1571 *Cum privilegio regiæ majeſtatis per decennium*." And ſeveral parts of the Scriptures had been from time to time tranſlated by different perſons; proofs of which, if not the very tranſlations themſelves, exiſt in different libraries of this kingdom. In particular, in the year 1349, the *Pſalms*, tranſlated by *Richard Rolle*, an hermit of *Hampole* in *Yorkſhire*: and in the *Harleian*, and the king's libraries, are ſpecimens of other and different verſions; and ſoon afterwards *John Wiclif* tranſlated the New Teſtament. *Lewis*, p. 12, &c.

John Wiclif was born about the beginning of the fourteenth century, at *Wiclif* in *Yorkſhire*. Being bred to learning, he was ſent to Queen's College, *Oxford*, and admitted a commoner; but ſoon after removed to *Merton* College, where he was a probationer, but not a fellow. *Biograph. Britan.* vol. vii. In 1356, he is ſaid to have written a tract "Of the Laſt Age:" in which he expoſed the many corrupt ways uſed to obtain eccleſiaſtical benefices He gained conſiderable reputation by defending the intereſt of the Univerſity againſt the encroachments of the begging friars; and was choſen warden of *Baliol-Hall*, and preſented to the rectory of *Fylingham* in *Lincolnſhire*, which he afterwards exchanged for that of *Lotegarſhall*. *December* 14, 1365, he was nominated warden of *Canterbury College*, incorporated into *Chriſt Church* in *Oxford*, by archbiſhop *Iſlip* the founder; but at the death of the archbiſhop, he with three ſecular fellows were, in 1367, ejected from thence, and on appeal the ſentence was confirmed by the Pope's bull in 1370. After his ejectment, he read lectures in divinity in that Univerſity with ſuch applauſe, that almoſt every thing he ſaid was received as an oracle. In 1374, king *Edward* III. nominated him, with the biſhop of *Bangor* and others, to be his ambaſſador to treat with the Pope's nuncios concerning the proviſions of eccleſiaſtical benefices here in *England*, claimed by the Pope, and long complained of by our parliaments as very injurious to the rights of the *Engliſh* church. As a reward for his faithfulneſs in executing this commiſſion, which was held at *Bruges*. (*Biograph. Britan.*) the king gave him the prebend of *Auſt*, in the collegiate church of *Weſtbury*, in the county of *Gloceſter*, and then in the dioceſe of *Worceſter*, [*Gloceſter* was elevated into a biſhopric by king *Henry* VIII.] with the rectory of *Lutterworth* in *Leiceſterſhire*. But having ſhewed himſelf a defender of the king's ſupremacy, and freely expoſed the artifices and encroachments of the papal power, nineteen articles of accuſation were extracted from his lectures and ſermons, and tranſmitted to the Pope, (*Gregory* XI.) who, on the 21ſt of *May* 1377, diſpatched to *Simon Sudbury*, archbiſhop of *Canterbury*, and *William Courtney*, biſhop of *London*, three bulls; by the firſt of which, theſe prelates were directed to cauſe *John Wiclif* to be apprehended, impriſoned and put in irons: this gave the Doctor a great deal of trouble, and would, in all probability, have ended in his death, if he had not been protected by the Duke of *Lancaſter*, uncle to *Richard* II. who was then king. It ſeems that about this time he ſet about tranſlating the whole bible in *Engliſh* from the *Latin*; probably, not being ſufficiently ſkilled in *Hebrew* and *Greek* to tranſlate from the original tongues. In 1383, he was ſeized with a palſy, which however did not prevent his attending the duties of his function till the 28th of *December* 1384, when he was again attacked, and died the 31ſt of the ſame month. There are ſeveral copies of this tranſlation of the New Teſtament in different libraries, both public and private, though with ſome degree of variation. *Lewis*, p. 29. In the year 1731, the New Teſtament was printed in folio, under the care of the Rev. *John Lewis*, miniſter of *Margate*, and chaplain to Lord *Malton*, with a gloſſary.

In the year 1526, *William Tyndal* printed the firſt edition of his New Teſtament.

William Tyndal, or *Tindale*, or *Tyndall*, otherwiſe *Hitchins*, was born ſomewhere in *Wales*; and being bred to learning, was placed in *Magdalen-Hall*, in *Oxford*, where now remains an original picture of him. Here he took his degrees, and read lectures privately in divinity to ſeveral of the ſtudents of that hall, and fellows of the adjoining college. His manners and converſation, ſays *Fox*, in his *Acts* and *Monuments*, were ſuch, that all who knew him reputed and eſteemed him to

be a man of moſt virtuous diſpoſition, and life unſpotted. *Wood* ſays, he was expelled for his *Lutheran* tenets; and whether he took any degree in that Univerſity does not appear. *Hiſt. Univ. Oxon.*

From *Oxford* he removed to *Cambridge*, whence, after ſome ſtay, he went to *Little Sodbury* in *Gloceſterſhire*, where he was entertained in the family of *Sir John Welch*, as tutor to his children. But being ſuſpected of hereſy by the neighbouring clergy, with whom he had ſometimes diſputes about religion, and being by them threatened and perſecuted in the eccleſiaſtical courts, he, with the conſent of *Sir John*, left the family, and went to *London*, where he for ſome time preached in the church of St. *Dunſtan*'s in the weſt. Here he obtained the recommendation of *Sir Henry Guildford*, maſter of the horſe, to *Dr. Cuthbert Tonſtal*, biſhop of *London*, to whom he preſented an oration of *Iſocrates*, tranſlated by himſelf out of the *Greek*, with an epiſtle to the biſhop which he wrote by the advice of *Sir Henry*. But the biſhop's anſwer was, that his houſe was full; that he had more than he could provide for; and adviſed him to ſeek out in *London*, where he could not fail of employment. Not being able to obtain any, he was ſupported by Mr. *Humphry Monmouth*, a draper and alderman of *London*, a favourer of *Luther*'s opinions; with whom he abode half a year, behaving in the moſt ſober and temperate manner; ſtudying night and day, and bending his thoughts towards the tranſlation of the New Teſtament into *Engliſh*. But being ſenſible of the hazard he would run by printing it in *England*, he reſolved to go into *Germany*, as a place of greater ſecurity and more liberty. And this he was better enabled to do by the aſſiſtance of his friend *Mr. Monmouth*, who gave him an annuity of ten pounds a year, then a ſufficient maintenance for a ſingle man, and as much as *Tyndal* deſired. At his firſt leaving *England*, he went as far as *Saxony*, where he conferred with *Luther*, and other eminent reformers. From thence he returned, and ſettled at *Antwerp*, where was at that time a conſiderable factory of *Engliſh* merchants, many of which were zealous profeſſors of *Luther*'s doctrine. Here he immediately ſet himſelf about his favourite work, the *Engliſh* tranſlation of the New Teſtament, in which he had the aſſiſtance of *John Fry*, (or *Frith*) and a friar named *William Roye*, who wrote for him, and helped him to compare the texts together; and in the year 1526, it was printed in octavo without a name, with an epiſtle at the end, wherein he deſired them that were learned to amend if ought were found amiſs. This edition is very ſcarce: for ſoon after its firſt appearance, the biſhop of *London*, being at *Antwerp*, deſired *Auguſtus Packington*, an *Engliſh* merchant, to buy up all the copies that remained unſold; and on the biſhop's return, they with many other books were burned at *Paul*'s *Croſs*, ſays *Fox*. This, Dr. *Jortin*, in his life of *Eraſmus*, thinks was done by the biſhop to ſerve *Tyndal*; however that be, the ſale of theſe copies put a good ſum of money into *Tyndal*'s pocket, and enabled him to prepare another edition for the preſs more correct than the former, which however was not printed till 1534, he being probably hindered by his avocations as clerk to the *Engliſh* merchants, in which capacity he was received on his firſt going to *Antwerp*. *Fuller's Eccleſ. Hiſt. Lewis. Biog. Brit.*

From the firſt edition five thouſand copies were re-printed by the *Dutch* printers in 1527, 1528, and in 1530; but all theſe editions are repreſented to be exceedingly incorrect. In 1534, the *Dutch* printed a fifth edition, corrected by *George Joye*, who not only corrected the typographical errors, but ventured to alter, and amend as he thought, the tranſlation; and ſoon after the ſecond edition by *Tyndal* himſelf appeared, in which he complains of *Joye*'s foreſtalling him, and altering his tranſlation.

George Joye, who corrected the *Dutch* edition of *Tyndal*'s New Teſtament in 1534, (for this he was paid, according to his own account, three ſtivers, or 4½d. per ſheet, receiving only fourteen ſhillings *Flemiſh* for the whole. *Lewis.*) was an *Engliſh* refugee, born in *Bedfordſhire*, and educated in *Peter-houſe*, *Cambridge*, where he took his degree of Bachelor of Arts in 1512, and that of Maſter in 1527, in which year alſo he was admitted fellow; but being accuſed of hereſy, he fled to *Straſburg*. He publiſhed a tranſlation of *Iſaiah* in 1531; the *Pſalter*, and *Jeremiah* with the ſong of *Moſes*, in 1534. In the reign of king *Edward* VI. he returned to *England*, and died in his native country in the year 1553.

Beſides purchaſing the copies of *Tyndal* at *Antwerp*, other means were tried: orders and monitions were iſſued by the archbiſhop of *Canterbury*, and the biſhop of *London*, to bring in all the New Teſtaments tranſlated into the vulgar tongue, that they might be burned, and to prohibit the reading of them.

His brother *John Tyndal* was proſecuted, and ſentenced to do penance: his patron, alderman *Monmouth*, was impriſoned, and almoſt ruined.

In 1553, king *Henry* VIII. ordered all the books containing ſeveral errors, &c. with the tranſla-

tion

tion of the Scriptures corrupted by *Will. Tyndal*, as well in the Old Teſtament as in the New, to be utterly expelled, rejected, and put away out of the hands of his people, and not to go abroad among his ſubjects: a proclamation was iſſued to the ſame purpoſe.

Tyndal's tranſlation of the *Pentateuch* was printed at *Marlborough* in *Heſſe* the year before, and that of *Jonah* this year. Some are of opinion theſe were all he tranſlated, and *Fox* mentions no more; but *Hall* and *Bale*, his contemporaries, ſay, that he likewiſe tranſlated *Joſhua*, &c. to *Nehemiah*; which, unleſs *Matthew*'s be ſo far a new tranſlation, is moſt probable. *Fuller* preſumes, that he tranſlated the Old Teſtament out of the *Latin*, as his friends allowed him not to have any ſkill in *Hebrew*: but in this he might be miſtaken. He finiſhed his tranſlation of the *Pentateuch* in the year 1528; but going by ſea to *Hamburgh*, he ſuffered ſhipwreck, with the loſs of all his books, papers, &c. ſo that he was obliged to begin the whole again. *Fox. Lewis.*

Tyndal himſelf, in a letter to *John Frith*, written *January* 1583, ſays, "I call God to recorde againſt the day we ſhall appear before our Lord *Jeſus*, to give a reckoning of our doings, that I never altered one ſyllable of God's word againſt my conſcience; nor would do this day, if all that is in earth, whether it be honour, pleaſure, or riches, might be given me. Moreover, I take God to witneſs to my conſcience, that I deſire of God to myſelf in this world, no more than that without which I cannot keep his laws."

It appears however that the king, in purſuance of his own ſettled judgment, thinking a great deal of good might come of people's reading the New Teſtament with reverence, and following of it, commanded the biſhops to call to them the beſt learned of the two Univerſities, and to cauſe a new tranſlation to be made, that the people ſhould not be ignorant of God's law: but nothing being done, the people ſtill read and ſtudied *Tyndal*'s; therefore, according to the policy of the times, it was determined to get rid of ſo dangerous an heretic; and the king and council employed one *Henry Phillips*, who inſinuated himſelf into the acquaintance of Mr. *Tyndal*, and Mr. *Thomas Pointz*, an *Engliſh* merchant, at whoſe houſe he lodged: and at a favourable opportunity he got the procurator-general of the emperor's court to ſeize on *Tyndal*, by whom he was brought to *Vilvorden* or *Filforde*, about 18 miles from *Antwerp*; and after being impriſoned a year and an half, notwithſtanding letters in his favour from ſecretary *Cromwell* and others to the Court at *Bruſſels*, he was tried, and none of his reaſons in his defence being admitted, he was condemned by virtue of the emperor's decree made in the aſſembly at *Augſburgh* in the year 1536. His friend Mr. *Pointz* alſo was for ſome time kept in priſon, but afterwards made his eſcape. Being brought to the place of execution, he was firſt ſtrangled, calling out in his laſt moments, "Lord, open the king of *England*'s eyes!" and then was burned. Thus died *William Tyndal*, with this teſtimony to his character given him by the emperor's procurator or attorney-general, though his adverſary, that he was "Homo doctus, pius, et bonus;" which *Fox* tranſlates, a learned, good, and godly man: and others who converſed with him in the caſtle, reported of him, that "if he were not a good Chriſten man, they could not tell whom to truſt." *Fox. Biog. Brit. Fuller's Ch. Hiſt.* and *Eng. Worth.*

The firſt *Engliſh* bible, or complete tranſlation of the Scriptures printed, was that by *Myles Coverdale*, the firſt edition of which bears date 1535, dedicated to king *Henry* VIII. This edition is printed in folio, and the title, ornamented with an emblematical border cut in wood, is

"Biblia, the Bible; that is, the Holy Scripture of the Olde and New Teſtament, faithfully and newly tranſlated out of Douche and Latyn into Engliſhe. M.D.XXXV."

"St. *Paul*, 2 *Theſſ.* iii. Praie for us, that the word of God maie have free paſſage and be glorified, &c."

"St. *Paul*, *Coloſſ.* iii. Let the word of *Chriſt* dwell in you plenteouſly in all wiſdom, &c."

"*Joſue* i. Let not the boke of this lawe departe out of thy mouth, but exerciſe thyſelfe therein day and night." A copy is in the *Britiſh Muſeum.*

In Biſhop *Coverdale*'s bible we meet with the following judicious remark, which ſhews the very reſpectable knowledge and temper of that great man. "Now whereas the moſt famous interpreters of all geve ſondrye judgmentes on the texte (ſo far as it is done by the ſpiryte of knowlege in the Holye Gooſte) methynke no man ſhoulde be offended thereat, for they referre theyr doynges in mekenes to the ſpiryte of trueth in the congregation of God: and ſure I am, that there commethe more knowlege and underſtondinge of the Scripture by their ſondrye tranſlacions, than by all the gloſes of our ſophiſticall doctours. For that one interpreteth ſomthynge obſcurely in one place, the ſame tranſlateth another (or els he himſelfe) more manifeſtly by a more playne vocable of the ſame meaning in another place."

More than common care ſeems to have been taken by *Myles Coverdale* in the language of his tranſlation:

tion: we have ſome, but they are very few, inſtances of barbariſm, and none which are not authoriſed by the pureſt writers of the times in which he wrote. To him and other tranſlators of the Scriptures, eſpecially of the preſent bible by the authority of king *James*, our language owes perhaps more than to all the authors who have written ſince: and even though ſome of the expreſſions may appear uncouth, their fewneſs renders them not offenſive; they are never vulgar, they preſerve their ancient ſimplicity pure and undefiled, and in their circumſtance and connection perhaps but ſeldom could be exchanged for the better: nor will this opinion be condemned when it is conſidered, that that elegant writer and learned prelate biſhop *Lowth* has conſtantly uſed the words where he has not differed from the tranſlation; and whenever amendments have been intended in the language of the Scriptures, if we have gained any thing in elegance, we have almoſt aſſuredly loſt in dignity.

Myles Coverdale was born in *Yorkſhire*, in the reign of king *Richard* III. or beginning of king *Henry* VII. about the year 1484, and being educated in the *Romiſh* religion, became an Auguſtine monk. But afterwards embracing the reformation, he entered into holy orders. He ſeems little noticed during the reign of *Henry* VIII.; but ſoon after the acceſſion of *Edward* VI. he was one of the firſt, upon the revival of the church of *England*, together with Dr. *Robert Barnes*, that taught the purity of the goſpel, and dedicated himſelf to the ſervice of religion; and in the year 1551 was, on the deceaſe of Dr. *John Harman*, conſecrated biſhop of *Exeter*; being promoted for his ſingular knowledge in divinity, and his unblemiſhed character: "*Propter ſingularem ſacrarum literarum doctrinam, moreſque probatiſſimos.*" *Wood's Hiſt. Univ. Oxon.*

Under the change of religion in queen *Mary*'s reign, our biſhop was like others ejected from his ſee, and thrown into priſon; but M. *Machæbæus* ſuperintendant in *Denmark*, and related to *Coverdale*'s wife, obtained of *Chriſtian*, king of *Denmark*, who alſo had ſome knowledge of him, having ſeen him at his court in *Henry* VIII's time, to intercede with queen *Mary* in his behalf; which he did with ſuch perſeverance, that after ſome conſiderable time, and not without difficulty, he was releaſed, and permitted to go into baniſhment. Two letters written by *Chriſtian* to queen *Mary* on this occaſion, are preſerved by *Fox* in his Acts and Monuments.

Coverdale took up his reſidence principally at *Geneva*, where he engaged with ſome proteſtant refugees in a new verſion of the Scriptures from the *Hebrew* and *Greek* languages with notes, called from the place, The *Geneva* Bible; and after the death of queen *Mary*, when the affairs in religion took a different turn, he came back to *England*, but not immediately, probably becauſe the tranſlation was not then finiſhed; and (ſays the author of his life in the *Biographia Brit.*) refuſed to be reſtored to his biſhopric; but this is hardly reconcileable with the ſtate of his poverty and complaints related by Mr. *Strype*, who ſays,

"Old *Myles Coverdale*, D. D. formerly biſhop of *Exon*, and an exile, famous for tranſlating the bible into *Engliſh* in the reign of king *Henry* the Eighth, and other good ſervices to religion, had been hitherto without any place of preferment, living privately in and about *London*, and often preaching in the churches there. For this very reverend man, that had ſo well deſerved of religion, our biſhop had a great concern; and it troubled him much to ſee ſuch a one as it were caſt by, without that notice taken of him that was due; and once cried out about it, "I cannot excuſe us biſhops;" but ſomewhat, he ſaid, he had to ſpeak for himſelf, that he had offered him divers things, which nevertheleſs he thought not meet to accept of. This man, notwithſtanding his great years, had gotten the plague this year, and recovered, as though God had ſome more work for him to do in the church before his death. *Grindal* acquaints the ſecretary herewith: telling him, that ſurely it was not well, that father *Coverdale*, as he ſtiled him, *Qui ante nos omnes fuit in Chriſto*; i. e. who was in *Chriſt* before us all; ſhould now be in his age without ſtay of living. And therefore, *Landaff* being void, he recommended him to the ſecretary for that ſee, if any competency of living might be made of it, after it had been ſo ſpoiled and ſtripped by the laſt incumbent: putting him in mind here, that it would be well, if any means might be found, that things wickedly alienated from that ſee might be reſtored. But, I ſuppoſe, *Coverdale* cared not now to enter upon the charge of a biſhopric, conſidering his own age, and his want of ſtrength, and activity, required to execute ſuch an office. But in fine, in the month of *February*, our biſhop collated *Coverdale* to the pariſh of S. *Magnus*, at the bridge foot; and withal, ſued to the ſecretary to obtain the favour of the queen to releaſe him his firſt-fruits, which came to ſixty pounds and upwards. And the venerable man pleaded himſelf for this favour to be ſhewn him, for theſe reaſons, *viz.* that he had been deſtitute ever ſince

ſince his biſhopric had been taken away from him; (which was upon the death of king *Edward*) and that he never had penſion, annuity, or ſtipend of it, for ten years now paſt. And that he was unable either to pay the firſt-fruits, or long to enjoy the ſame living; not able to live over a year, and going upon his grave. And laſtly, adding theſe words, that if poor old *Myles* might be thus provided for, he ſhould think this enough to be as good as a feaſt. And he enjoyed his requeſt.

The contents of his letter to the archbiſhop, which will ſet forth his preſent condition, were,

"That it would pleaſe him to join with the biſhop of *London* in ſuit for him to the queen, that, in favourable conſideration how deſtitute he had been of a competent living in the realm, ever ſince his biſhopric was violently taken away from him; I being, ſaid he, compelled to reſign, and how I never had penſion, annuity, or ſtipend of it, theſe ten years and upwards; how unable alſo I am to pay the firſt-fruits, or long to enjoy the ſaid benefice, going upon my grave, as they ſay, and not like to live another year; her majeſty, at the contemplation of ſuch reverend, honourable, and worthy ſuitors, will moſt graciouſly grant me her warrant and diſcharge for the firſt-fruits of the ſaid benefice. And as I am bold moſt humbly to crave your Grace's help herein, ſo am I fully perſuaded, God willing, to ſhew myſelf again as thankful, and in my vocation, during my ſhort time, as fruitful, and as quiet as I can.

"MYL. COV. *quond. Exon.*"

"29th Jan. New Year."

It is to be obſerved, that many of the firſt reformers had a great objection to the eccleſiaſtical habits, and to almoſt every kind of ceremony; holding them remnants of popery. The refugees, who ſettled at *Geneva*, were particularly tenacious in this reſpect. The expreſſion, *as quiet as I can*, ſeems to imply that ſuch objections had been made by *Coverdale*, and ſome arguments uſed to prevail on him to conform; to which not conſenting, his other merits might not be ſufficient to his re-eſtabliſhment in the church.

"He wrote alſo in the beginning of *February* to *Cecyl* the ſecretary, to the ſame import, to be a means for him to the queen, to grant him the firſt-fruits of the ſaid S. *Magnus*, which the biſhop of *London* had gently granted him the paſtoral office and benefice of. That heretofore (he praiſed God for it) his honour had ever been his ſpecial help and ſuccour in all his rightful ſuits. And that, if now (that poor old *Myles* might be provided for) it would pleaſe him to obtain this for him, he ſhould think this *enough* to be as good as a feaſt. And ſo beſeeching him to take this his boldneſs in good part, he committed him and all his to the gracious protection of the Almighty.

"MYL. COV. *quond. Exon.*"

"From *London*, 6th *Feb.*

Coverdale wrote a month or ſix weeks after to the archbiſhop again, ſignifying that the Lord *Robert Dudley* ſent him a meſſage, that the queen had granted him his firſt-fruits. He lived little more than two years after, and died aged 81, living, as he promiſed the archbiſhop, quiet, though not coming up to the uniformity required, which had occaſioned ſo much unquietneſs in others: and perhaps relinquiſhing his pariſh before his death. For he was buried not at S. *Magnus*, but S. *Bartholomew*.

At the convocation, 1536, probably, the clergy agreed upon a petition to the king, that he would be graciouſly pleaſed to grant unto the laity the reading of the bible in the *Engliſh* tongue; and that a new tranſlation might be made for that purpoſe; and ſoon after were iſſued injunctions to the clergy by the authority of the king's highneſſe, the ſeventh article of which commands,

"That every perſon or proprietary of any pariſh church within this realm, at this great feaſt of St. *Peter ad vincula*, [Aug. 1.] next coming, provide a boke of the whole bible, both in *Latin* and alſo in *Engliſh*, and lay the ſame in the quire for every man that will look thereon: and ſhall diſcourage no man from the reading any part of the bible, either in *Latin* or *Engliſh*; but rather comfort, exhort, and admoniſh every man to read the ſame, as the very word of God, and the ſpiritual food of man's ſoul; whereby they may better know their duties to God, to the ſovereign lord the king, and their neighbour: ever gentilly and charitably exhorting them, that uſing a ſober and modeſt behaviour in the reading and inquiſition of the true ſenſe of the ſame, they do in no wiſe ſtifly or eagerly contend or ſtrive one with another about the ſame, but refer the declaration of thoſe places that be in controverſy to the judgment of them that be learned."

The firſt edition of *Matthew*'s bible generally known was printed in the year 1537. The title is, in an emblematical frontiſpiece cut in wood, "The Byble, which is all the Holy Scripture: in which are contained, the Olde and Newe Teſtament, truly and purely tranſlated into *Engliſh* by *Thomas Matthew*."

"*Eſaye*

BIB

" *Eſaye* 1. Hearken to, ye heavens, and thou earth, geave eare, for the Lorde ſpeaketh. M.D.XXXVII."

" Set forth with the king's moſt gracious lycence."

At the end.

" ¶ The Ende of the Newe Teſtament of the whole Byble."

" ¶ To the honour and praiſe of God was this byble prynted and fyneſhed in the yere of our Lorde God, a. M.D.XXXVII."

The name of *Thomas Matthew* is ſaid to have been fictious, and uſed by the real editor *John Rogers* from motives of prudence or fear; for although no clamour was raiſed againſt *Myles Coverdale* for his tranſlation, the name of *Tyndal* was exceedingly odious to the clergy; and much trouble might reaſonably have been expected from an acknowledged republication of his tranſlation.

" None will deny, ſays *Fuller*, but that many faults needing amendment are found in the [*Tyndal*'s] tranſlation, which is no wonder to thoſe who conſider; firſt, ſuch an undertaking was not the taſk for a man, but men. Secondly, no great deſign is invented and perfected at once. Thirdly, *Tyndal*, being an exile, wanted many neceſſary accommodations. Fourthly, his ſkill in *Hebrew* was not conſiderable; yea, generally learning in languages was then but in the infancie thereof. Fifthly, our *Engliſh* tongue was not improved to that expreſſiveneſs, whereat at this day it is arrived. However, what he undertook, was to be admired as glorious; what he performed, to be commended as profitable; wherein he failed, is to be excuſed as pardonable, and to be ſcored on the account rather of that age, than of the author himſelf. Yea, *Tyndal*'s pains were uſeful, had his tranſlation done no other good than to help towards the making of a better; our laſt tranſlators having in expreſſe charge from king *James* to conſult the tranſlation of *Tyndal*."

Matthew's bible is compoſed partly from *Tyndal*'s and partly from *Coverdale*'s tranſlations, with ſome alterations; taking *Tyndal*'s New Teſtament, and ſuch parts of the Old as were tranſlated by him, except that the prophecy of *Jonah* is of *Coverdale*'s tranſlation; neither is *Tyndal*'s prologue prefixed to *Jonah*, or any other prologue inſerted, except to the *Romans*, in that which is ſuppoſed to be the firſt edition. Sundry alterations are made from *Coverdale*, and ſome have been of opinion, that it was a new work undertaken by *Coverdale*, *Tyndal*, and *Rogers*, and that the latter tranſlated the *Apocrypha*; but Mr. *Lewis* thinks that *Coverdale* had none to aſſiſt him in his tranſlation, and that he was not concerned in that called *Matthew*'s, but only *John Rogers*, who made a few alterations, but not a new tranſlation.

John Rogers was a native of *Lancaſhire*, and educated at *Cambridge*, where he took the degree of Bachelor of Arts in 1525. From thence he was the ſame year choſen junior canon in Cardinal *Wolſey*'s College (now *Chriſt* church) in *Oxford*, but on the publication of the ſix articles, he fled to *Germany*, and was appointed chaplain to the merchants at *Antwerp*, in whoſe ſervice he reſided ſome years. Here falling into company, and converſing with *Tyndal*, and *Coverdale*, (ſays *Fox*) he joined with them in that painful and moſt profitable labour of tranſlating the bible into the *Engliſh* tongue, [which is entitled, The tranſlation of *Thomas Matthew*] married, and renounced popery. He was afterwards choſen paſtor of a congregation of *Proteſtants* at *Wittemberg* in *Saxony*, having attained a knowledge of the language. In the reign of king *Edw.* VI. he came back to *England*, and was preferred to the vicarage of St. *Sepulcre*'s in *London*. Biſhop *Ridley* likewiſe gave him a prebend in the church of St. *Paul*'s, and the Dean and Chapter choſe him to be reader of the divinity leſſon there. Thus he continued till the reign of queen *Mary*, when preaching a ſermon at St. *Paul*'s, warning the people to guard againſt popery, he was called before the council, and ſoon after tried and condemned as an heretic. He was the firſt martyr who ſuffered in that reign, being burned at *Smithfield*, *Feb.* 4, 1555.

Archbiſhop *Cranmer*'s bible was printed in the year 1539, though perhaps firſt propoſed in convocation ſix years before, but had at that time proved abortive; and now publiſhed with a prologue by the archbiſhop. In this bible, the tranſlations of *Coverdale* and *Matthew* ſeem to be reviſed and corrected. The *Pſalms* are thoſe now uſed in the Liturgy.

In the year 1538, *Grafton* and *Whitchurch* had obtained permiſſion of king *Henry* VIII. to print the bible at *Paris*; but when the work was nearly finiſhed, by an order of the inquiſition dated the 17th of *December* the ſame year, the printers were inhibited under canonical pains to proceed; and the whole impreſſion of two thouſand five hundred copies was ſeized and confiſcated; but by the encouragement of the Lord *Cromwell*, ſome *Engliſhmen* returned to *Paris*, recovered the preſſes, types, &c. and brought them to *London*, where the work was reſumed, and a bible was finiſhed in 1539; the title of which is,

" ¶ The

" ¶ The Byble in *Engliſhe*, that is to ſaye, the content of all the Holy Scripture both of the Old and New Teſtament, truly tranſlated after the veryte of the *Hebrew* and *Greke* textes, by the dylygent ſtudye of dyverſe excellent learned men, expert in the forſayde tonges.

" ¶ Prynted by *Richard Grafton* and *Edward Whitchurch*. *Cum privilegio ad imprimendum ſolum*. 1539."

This was called *Cranmer*'s bible, on account of the preface, or prologue, which was written by the archbiſhop.

Thomas Cranmer was born at *Arſlacton* in *Nottinghamſhire*, in the year 1489. He was educated at *Cambridge*, admitted a fellow of *Jeſus* College, and made one of the examiners of thoſe who took degrees in divinity. By marrying he loſt his fellowſhip; but his wife dying within a year, he was reinſtated. The occaſion of his preferment was his opinion concerning the king's divorce, " That it might be decided from the Scriptures, by learned men in *England*, as well as at *Rome*:" in conſequence of which Mr. *Cranmer* was ſent for to court, and made king's chaplain; and writing in favour of the divorce, he was promoted to the archdeaconry of *Taunton*. In 1530, being ſent to *Italy*, *Germany*, and *France*, to diſcuſs the king's marriage, the pope conſtituted him his plenipotentiary throughout *England*, *Ireland*, and *Wales*. In 1532, he married again; and on the death of archbiſhop *Warham*, was promoted to the ſee of *Canterbury*, and conſecrated in 1533. In 1545-6, he procured a repeal of the ſix articles, the eſtabliſhment of the communion in both kinds, and a public liturgy, &c. Upon king *Edward*'s death he appeared for lady *Jane Gray*, for which he was ſummoned before queen *Mary*'s council, and committed to the *Tower*. In the enſuing parliament he was attainted, and found guilty of high treaſon. His treaſon being pardoned, he was next tried at *Oxford* as an heretic, and burned on the 21ſt of *March* 1555-6, in the 67th year of his age.

There are ſeveral editions of archbiſhop *Cranmer*'s bible; in particular, one in 1541, under the care of *Tonſtal*, biſhop of *Durham*, and *Heath*, biſhop of *Rocheſter*; and another, printed at *Roan* at the charge of *Richard Carmarden*, 1556.

In *November* 1539, the king appointed lord *Cromwell* to take eſpecial care and charge, that no manner of perſon or perſons within this his realm ſhall enterpriſe, attempt, or ſet in hand to print any bible in the *Engliſh* tongue of any manner of volume, during the ſpace of five years next enſuing the date thereof, but only ſuch as ſhall be deputed, aſſigned, and admitted by the ſaid lord *Cromwell*; and it is not improbable but this might have been done in favour of *Taverner*'s bible, which appeared at this time: *Bale* calls it, *Sacrorum recognitio, ſeu potius verſio nova*; but Mr. *Lewis* ſays, that it is neither a bare reviſal, nor a correct edition of the *Engliſh* bible: nor yet ſtrictly a new verſion, but between both; it is what may be called, a correction of *Matthew*'s bible, wherever the editor thought it needful. He takes in great part of *Matthew*'s marginal notes, but omits ſeveral, and inſerts others of his own.

Richard Taverner was born at *Briſley* in *Norfolk* in the year 1505, and firſt entered at *Bene't*-college in *Cambridge*: after a year and half ſpent in academical ſtudies, he was choſen one of the junior canons of *Chriſt*-church (then *Cardinal*-college) in *Oxford*, where he took the degree of Bachelor of Arts, 1529. From thence he went to *Staire-Inn*, otherwiſe called *Strond-Inn*, deſtroyed for the purpoſe of building *Somerſet-Houſe*, to ſtudy the law, and from thence to the *Inner Temple*; where, it is ſaid, his way was to quote the law in *Greek* when he read any thing thereof. In 1534, he went to Court, being taken into the ſervice of Sir *Thomas Cromwell*; and in 1537, was made one of the ſignet in ordinary: in which ſituation he made this recognition of the bible, which was authoriſed to be read in churches.

After Lord *Cromwell*'s death in 1540, he was committed priſoner to the *Tower* for publiſhing the bible; but he was ſoon acquitted, and reſtored to the king's favour, and to his place at Court, in which he continued till the acceſſion of queen *Mary*; from which time till her death, he retired to his ſeat called *Norbiton-Hall*, in *Surry*. He was afterwards a great favourite of queen *Elizabeth*, and received from her the honour of knighthood. He died at *Woodeaton* in *Oxfordſhire*, in *July* 1575.

The title of *Taverner*'s bible is,

" The Moſt Sacred Bible, which is the Holy Scripture, conteyning the Old and New Teſtament, tranſlated into *Engliſh*, and newly recogniſed with great diligence after moſt faythful exemplars, by *Rychard Taverner*.

" Harken thou heaven, and thou earth gyve eare: for the Lorde ſpeaketh. *Eſaie* i.

" Prynted at *London* in *Fleteſtrete* at the ſygne of the ſonne, by *John Byddell*, for *Thomas Barthlet*.

" *Cum privilegio ad imprimendum ſolum*.
M.D.XXXIX."

In the convocation held *February* 6, 1542, the archbiſhop in the king's name required the

biſhops and clergy to reviſe the tranſlation of the Scriptures; and for that purpoſe different parts of the New Teſtament were put into the hands of ſeveral biſhops for their peruſal: the Archbiſhop took the goſpel of St. *Matthew*; *Mark* was given to LONGLAND, biſhop of *Lincoln*; *Luke*, to GARDINER, biſhop of *Wincheſter*; *John*, to GOODRICH, biſhop of *Ely*; *Acts*, to HEATH, biſhop of *Rocheſter*; *Romans*, to SAMSON, biſhop of *Chicheſter*; I. and II. *Corinthians*, to CAPON, biſhop of *Sarum*; *Epheſians*, *Philippians*, and *Coloſſians*, to BARLOW, biſhop of St. *David*'s; I. and II. *Theſſalonians*, to BELL, biſhop of *Worceſter*; *Timothy*, *Titus*, and *Philemon*, to PARFEW, biſhop of St. *Aſaph*; I. and II. *Peter*, to HOLGATE, biſhop of *Landaff*; *Hebrews*, to SKIP, biſhop of *Hereford*; *James*, the three epiſtles of *John*, and *Jude*, to THYRLEBY, biſhop of *Weſtminſter*; and the *Revelation*, to WAKEMAN, biſhop of *Gloceſter*, and CHAMBERS, biſhop of *Peterborough*.

Many objections were raiſed on various pretences, and biſhop *Gardiner* read a liſt of ninety-nine *Latin* words, which he ſaid would not admit of being tranſlated into *Engliſh*. By this the archbiſhop found that this motion of tranſlation would come to nothing. And a determination of the king's to wreſt the work from the biſhops, and place it in the hands of the Univerſities, ſeems to have had a ſimilar fate: for the next year an act was paſſed which condemned all *Tyndal*'s tranſlation as crafty, falſe, and untrue; and enacted, that all books of the Old and New Teſtament of his tranſlation ſhould by the authority of this act be aboliſhed, extinguiſhed, and forbidden to be kept and uſed in this realm or elſewhere in his majeſty's dominions. But it was provided,

"That the bibles and New Teſtaments in *Engliſh*, not being of *Tyndal*'s tranſlations, ſhould ſtand in force, and not be compriſed in this abolition or act. Nevertheleſſe, if there ſhould be found in anie ſuch bibles or New Teſtamentes anie annotations or preambles, that then the owners of them ſhould cut or blot the ſame in ſuch wiſe as they cannot be perceived or read, on pain of loſing or forfeiting for every bible, &c. 40s. Provided, that this article ſhould not extend to the blotting, &c. any quotations or ſummaries of chapters in any bibles."

It was likewiſe enacted, "That no manner of perſon or perſons, after the firſte day of *October* then next enſuing, ſhould take upon him or them to read, &c. openly to other in any church or open aſſembly, within any of the king's dominions, the bible or any part of the Scripture in *Engliſh*, unleſſe he was ſo appointed thereunto by the king, or by any ordinarie, &c. on pain of ſuffering a month's impriſonment. Provided, that the chauncellor of *England*, capitaines of the warres, the king's juſtices, the recorders of any city, borough, or town, the ſpeaker of the Parliament, &c. which heretofore have been accuſtomed to declare or teache any good, vertuous, or godly exhortations in anie aſſemblies, may uſe any part of the bible or holie Scriptures as they have been wont; and that every nobleman, and gentleman, being a houſholder, may read, or cauſe to be read by any of his familie, ſervants in his houſe, orchardes, or garden, and to his own familie, anie text of the bible or New Teſtament: and alſo every merchant-man, being a houſholder, and any other perſons other than women, prentiſes, &c. might read to themſelves privately the bible, &c. But no woman, (except noblewomen and gentlewomen, who might read to themſelves alone, and not to others, any texts of the bible, &c.) nor artificers, prentiſes, journeymen, ſerving-men, of the degrees of yomen or under, huſbandmen, nor labourers, were to read the bible or New Teſtament in *Engliſhe* to himſelf or any other privately or openly, upon paine of one month's impriſonment." *Lewis*, p. 149.

Grafton was called to account for printing *Matthew*'s bible 1537, and examined as to the great bible, what notes he intended to ſet to it; to which he replied, "that he added none to the bible he printed, when he perceived the king and the clergy not willing to have any." Yet he was confined a priſoner in the Fleet ſix weeks, and then releaſed on being bound in a bond of 300l. neither to imprint or ſell any more *Engliſh* bibles till the king and clergy ſhould agree upon a tranſlation.

And again another act was paſſed *July* 8, 1546, whereby the having and reading *Tyndal*'s and *Coverdale*'s tranſlations was prohibited, as well as the uſe of any other than what was allowed by act of Parliament. Thus matters continued ſo long as king *Henry* lived; but, on the acceſſion of his ſon *Edward* VI. they took another turn; the reformation was encouraged, and the acts which prohibited the tranſlation of the Scriptures were repealed. Injunctions were iſſued, and ſent into every part of the kingdom, among other things enjoining, that within three months a bible of the larger volume in *Engliſh*, and within twelve months *Eraſmus's* Paraphraſe on the Goſpels, be provided, and conveniently placed in the churches for the people to read in.

COMMON PRAYER.

The ſame year alſo, 1549, was printed the Book of Common Prayer, compiled by *Cranmer*, archbiſhop of *Canterbury*; *Day*, biſhop of *Chicheſter*; *Goodrich*, biſhop of *Ely*; *Skip*, biſhop of *Hereford*; *Holbeach*, biſhop of *Lincoln*; *Ridley*, biſhop of *Rocheſter*; *Thyrleby*, biſhop of *Wincheſter*; Dr. *May*, dean of St. *Paul*'s; Dr. *Taylor*, dean of *Lincoln*; Dr. *Haines*, dean of *Exeter*; Dr. *Robertſon*, dean of *Durham*; Dr. *Redman*, maſter of *Trinity*-College, *Cambridge*; and Dr. *Cox*, almoner to the king.

The title: "The booke of the Common Praier and adminiſtracion of the Sacramentes, and other rites and ceremonies of the Churche: after the uſe of the Church of *Englande*.

" *Londini, in officina Richardi Grafton regij impreſſoris, cum privilegio ad imprimendum ſolum.*

" *Anno Domini* MDXLIX, *Menſe Martij.*

DIVISION INTO VERSES.

On the death of *Edward*, when *Mary* came to the crown, many of the reformed fled into divers parts of *Germany*: and ſome of them who reſided at *Geneva*, ſetting about a new tranſlation of the Scriptures, in the year 1557 the New Teſtament was printed at *Geneva* by *Conrade Badius*, and is ſaid to be the firſt in *Engliſh* divided into verſes.

Whatever the antiquity of the *Hebrew* vowel points may be, the diviſion of verſes in the Old Teſtament is antecedent to the diſcovery of printing, or any manuſcripts that are known to exiſt; but in the *Greek* manuſcripts of the New Teſtament there is no diſtinction of verſes, and when they were firſt uſed by printers is perhaps not very accurately aſcertained.

Robert Stephens is thought to have been the author or inventor of verſes in the New Teſtament, which (ſays his ſon in the preface to his Concordance) he performed in a journey on horſeback [*inter equitandum*] from *Paris* to *Lyons*.

Father *Calmet* ſays, "the firſt diviſion of the New Teſtament was made by *Robert Stephens* in 1551, and of the whole bible in 1555." *Michaelis* ſays, "verſes were firſt uſed in the New Teſtament by *Robert Stephens* in 1551, and in the Old Teſtament by *Hugo de St. Claro*, a Dominican monk, in the twelfth century." But a *Latin* bible, tranſlated by *Sanctus Pagninus*, and printed at *Lyons* in the year 1527 or 1528, before *Robert Stephens* had printed any bible, on his own account, at leaſt, is divided, the verſes being numbered in the margin, and diſtinguiſhed in the text by paragraphical marks, both in the Old and New Teſtament, and in the Apocrypha. The New Teſtament is indeed made into fewer diviſions. St. *Matthew*'s goſpel, in this edition, is divided into 576 verſes (the firſt chapter containing forty-nine, each of the preſent genealogical verſes making three) while the preſent diviſion amounts to 1071. The goſpel of St. *Mark* is as 257 to 678. In the Old Teſtament the difference is ſmall; in *Geneſis* only twenty-two verſes. Father *Calmet* notes this bible, but not the diviſion of verſes. In the title page the date is 1528, but the imprint at the end is, "*Veteris ac novi inſtrumenti nova tranſlatio per Reverendum ſacræ Theolo. docto. Sanctem Pagninum Lucen. nuper edita, explicit. Impreſſa eſt autem Lugduni per Antonium du Ry. calcographum diligentiſſimum impenſis Franciſci Turchi, et Dominicj Berticinium Lucenſium, et Iacobi de Giuntis bibliopolæ civis Florentini. Anno Domini* 1527, *Die vero* xxix *Januarii.*" Is there not then reaſon to conclude, that *Robert Stephens* had ſeen this bible, foreſaw the utility of verſes, imitated, and improved thereon? The great advantage of ſuch a diviſion is allowed by all to whom the uſe of a concordance is known.

PUNCTUATION OF THE BIBLE.

The punctuation of the bible is a modern invention. In the ancient manuſcripts no marks are found, except a point and a blank ſpace. The comma was invented in the eighth century; the ſemicolon in the ninth; the other ſtops were introduced afterwards. The ſpirits and the accents are not earlier, in the opinion of moſt writers, than the ſeventh century.

CONCORDANCE TO THE BIBLE.

The firſt *Engliſh* concordance that we read of is that of *Marbeck*, printed in the year 1550, by *Richard Grafton*, compiled, as it ſeems, from the great bible, *i. e.* archbiſhop *Cranmer*'s bible.

John Marbeck was an organiſt in *Windſor* choir, and much befriended by biſhop *Gardiner*. He was accuſed and condemned on the ſtatute of the Six Articles, but pardoned.

Another edition of the *Geneva* Teſtament was printed in 1560, in which year the whole bible was alſo printed at *Geneva* by *Rowland Harle*, or *Hall*, in quarto. The perſons who tranſlated the *Geneva* bible, are ſuppoſed to have been *Coverdale*, *Goodman*, *Gilby*, *Whittingham*, *Samſon*, and *Cole*; to which ſome add *Knox*, *Bodleigh*, and *Pullain*. The principal were, *Coverdale*, *Whittingham*, and *Gilby*, who did not return to *England* till the whole was finiſhed in 1560.

Chriſtopher Goodman was born in *Cheſhire*, and after a grammatical education ſent to *Brazen-noſe*-col-

lege at *Oxford*. In 1544 he took his Maſter of Arts degree, and in 1547 he was choſen one of the ſenior ſtudents of *Chriſt*-church, and profeſſor of divinity, (whether of the *Margaret* lectures or of thoſe founded by *Henry* VIII. does not appear) but quitted his preferment, and went abroad on *Mary*'s coming to the crown, firſt to *Francfort*; but afterwards he removed to *Geneva*, with *Whittingham* and other diſſentients, on account of ſome eccleſiaſtical diſputes, where he abode till the reign of queen *Elizabeth*, when he returned to *England*, and died at *Cheſter* in the year 1602.

Anthony Gilby was likewiſe a refugee.

SINGING PSALMS.

William Whittingham was a *Cheſhire* man, and educated at the ſame college with *Chriſtopher Goodman*: in 1545 he was elected Fellow of *All Souls*, and two years after a ſenior ſtudent of *Chriſt*-church. He went abroad at the death of *Edward* VI. and returning in the reign of queen *Elizabeth*, he was made dean of *Dunholme*, (*Durham*) in 1563. He was one of thoſe who aſſiſted with *Sternhold* and *Hopkins* in tranſlating the *Pſalms* into metre, and his are diſtinguiſhed by the initials W. W. *Thomas Norton*, of *Sharpenhaule*, or *Sharpenhoe* in *Bedfordſhire*, was another of the tranſlators. *Wood's Athenæ.*

The firſt edition of *Sternhold*'s pſalms was probably in 1552. But before this the *Pſalms* in metre were printed 1549, ſaid to be tranſlated by *John Keeper*; and another verſion by *Robert Crowley*, the ſame year.

Thomas Sampſon born about the year 1517, was educated at *Oxford*; and renouncing popery, he was ordained by Dr. *Ridley*, biſhop of *London*. In 1551, he was collated by the archbiſhop of *Canterbury* to the living of *All Hallows, Bread-ſtreet*, which he reſigned in 1553, being, it is ſaid, promoted to the deanery of *Chicheſter*. In the reign of queen *Mary*, being married, (his wife was the niece of *Hugh Latimer*) he left the kingdom, and retired to *Geneva*; but on the acceſſion of queen *Elizabeth*, returning to *England*, in 1561 he was promoted to the deanery of *Chriſt*-church, *Oxford*, of which dignity he was deprived in 1564, for not wearing the habits then enjoined. The queen offered him the biſhopric of *Norwich*, which he refuſed, for no other reaſon but his averſeneſs from the ceremonies and habits of the church. *Wood's Athenæ.*

Thomas Cole was during the reign of queen *Mary* a refugee at *Geneva*; but returning into *England* in the next reign, he was collated to the archdeaconry of *Eſſex* in *January* 1559, by *Grindal*, biſhop of *London*, and had the rectory of *High-Ongar* in *Eſſex* given him.

That which was done in the *Geneva* bible was as follows:—

" 1. Becauſe ſome tranſlations read after one ſort, and ſome after another, they noted in the margin the diverſities of ſpeech, and reading, eſpecially according to the *Hebrew*.

" 2. Where the *Hebrew* ſpeech ſeemed hardly to agree with ours, they noted in the margin, uſing that which was more intelligible.

" 3. Though many of the *Hebrew* names were altered from the old text, and reſtored to the true writing, and firſt original, yet in the uſual names, little was changed, for fear of troubling the ſimple readers.

" 4. Whereas the neceſſity of the ſentence required any thing to be added, whether verb, or other word, they put it in the text with another kind of letter, that it might eaſily be diſcerned from the common letter of the text.

" 5. As touching the diviſion of the verſes, they followed the *Hebrew* examples, adding the number to each verſe.

" 6. The principal matters were noted; and the arguments, both for each book, and for each chapter.

" 7. They ſet over the head of every page, ſome notable word, or ſentence, for the help of memory.

" 8. They ſet brief annotations upon all the hard places, as well for the underſtanding of obſcure words, as for declaration of the text. And for this purpoſe they diligently read the beſt commentaries; and had much conference with godly and learned brethren.

" 9. They ſet forth with figures certain places in the books of *Moſes*, of the *Kings*, and *Ezekiel*; which ſeemed ſo dark, that by no other deſcription they could be made eaſy to the reader.

" 10. They added certain maps of coſmography, of divers places and countries, partly deſcribed, and partly by occaſion touched, both in the Old and New Teſtament.

" 11. They adjoined two profitable tables: the one of interpretations of *Hebrew* names, and the other containing all the chief and principal matters of the whole bible.

But in the year 1565 the bible was preparing for a ſecond impreſſion. As this bible had been ſet forth before by a joint company of men, (the name of one whereof, and I think the chief undertaker, was *John Bodleigh*) ſo about the beginning of *March* they had finiſhed a careful review and correction of this tranſlation, in order to the reprinting it. *Bodleigh* had applied himſelf to the

the queen's ſecretary *Cecyl*, for the renewing of his privilege, with longer term of years than was at firſt granted them, for the new printing of this bible, that had been by him and his aſſociates before publiſhed. But the ſecretary ſuſpended giving his furtherance, until he had heard the advice of the archbiſhop, and biſhop of *London*. Whereupon *Bodleigh* repaired unto them, and ſignified the charge he and the reſt had been at, by the laſt impreſſion, and by the late review, deſiring their letter to the ſecretary. The ſecretary, I ſuppoſe, might make ſome ſcruple at the encouragement of this new impreſſion; becauſe the biſhops had intended themſelves ſpeedily to publiſh a fair and accurate *Engliſh* tranſlation. But both the archbiſhop and biſhop willingly gave their letters to the ſecretary in *Bodleigh*'s behalf: writing to him, that they thought ſo well of the firſt impreſſion, and the review of thoſe who had ſince travailed therein, that they wiſhed it would pleaſe him to be a means, that twelve years longer term might be by ſpecial privilege granted him in conſideration of the charges by him and his aſſociates in the firſt impreſſion, and the review ſithence ſuſtained. And that though one other ſpecial bible for the churches were meant by them to be ſet forth, as convenient time and leiſure hereafter might permit; yet ſhould it nothing hinder, but rather do much good, to have diverſity of tranſlations and readings. And, that if the licenſe hereafter to be made went ſimply forth, without proviſo of their overſight, as they thought it might ſo paſs well enough; yet they told the ſecretary, they would take ſuch order with the party, in writing [under his hand] that no impreſſion ſhould paſs but by their direction, conſent, and advice. This was writ from *Lambeth*, ſigned by the archbiſhop, and biſhop of *London*, *March* 9. *Strype*.

The reign of queen *Mary* was too unfavourable for any tranſlation of the Scriptures to be printed in *England*; and except the *Geneva* Teſtament before mentioned, we meet with nothing but a quarto primer, *Latin* and *Engliſh*, after the uſe of *Sarum*, with the piſtles and goſpels in *Engliſh*, printed by *John Kingſton* and *Henry Sutton*, 1557.

In the firſt parliament of queen *Elizabeth*, held *January* 1558, an act paſſed for reſtoring to the crown the ancient juriſdiction over the ſtate eccleſiaſtical and ſpiritual; and another for the uniformity of common prayer, and ſervice in the church, &c. The queen alſo appointed a royal viſitation, and gave her injunctions, as well to the clergy as laity, by which it was ordered, as in the reign of *Edward* VI. that they ſhould, at the charge of the pariſh, within three months, provide one book of the whole bible of the largeſt volume in *Engliſh*: and within twelve months the Paraphraſe of *Eraſmus*.

The following year the liturgy was reviewed, and altered in ſome paſſages; and being preſented to Parliament, was by them received and eſtabliſhed. The perſons employed were, according to *Fuller*, *Maſter Whitehead*, once chaplain to queen *Ann Boleyn*; *Parker*, archbiſhop of *Canterbury*; *Grindal*, biſhop of *London*; *Cox*, biſhop of *Ely*; *Pilkington*, biſhop of *Durham*; Dr. *May*, dean of St. *Paul*'s; and Sir *Thomas Smith*, principal ſecretary of ſtate. And ſoon after a deſign was formed to make a new tranſlation of the Scriptures, under the direction of archbiſhop *Parker*; which however was not printed before the year 1568, when it firſt appeared in folio: this is called The Biſhops' Bible.

" The work was divided into ſeveral parcels, and aſſigned to men of learning and character, picked out for the purpoſe. Moſt of the diviſions are marked with great initial letters, ſignifying either the titles or names of the perſons employed. WILLIAM ALLY, biſhop of *Exeter*, had the *Pentateuch* for his proportion; and at the end there ſtands the capital letters W. E. *Joſhua*, *Judges*, *Ruth*, and the two books of *Samuel*, were given to RICHARD DAVIES, preferred to the ſee of St. *David*'s when YOUNG was tranſlated to *York*; it is marked R. M. The four books of *Kings*, and *Chronicles*, were aſſigned to EDWIN SANDYS, then biſhop of *Worceſter*. The books of *Ezra*, *Nehemiah*, *Eſther*, and *Job*, were done by one whoſe name is marked A. P. C. which probably might ſtand for ANDREW PERSON, one of the archbiſhop's chaplains, and prebendary of *Canterbury*. The book of *Pſalms* is ſigned with T. B.; whether this was THOMAS BENTHAM, biſhop of *Coventry*, or THOMAS BEACON, prebendary of *Canterbury*, is ſomewhat uncertain, but moſt probably the latter. The *Proverbs* were tranſlated by one who ſubſcribes A. P. C. the C. ſtands at ſome diſtance, probably to diſtinguiſh the perſon from the former A. P. C. *Eccleſiaſtes*, and *Solomon*'s *Song*, are marked with A. P. E. for ANDREAS PERNE *Elienſis*. *Eſaiah*, *Jeremy*, and *Lamentations*, were done by ROBERT HORN, biſhop of *Wincheſter*. as may be conjectured from the letters R. W. *Ezekiel*, and *Daniel*, were tranſlated by T. C. L. which is ſuppoſed to ſtand for BENTHAM, biſhop of *Litchfield*. *Hoſea*, *Joel*, and ſo forward through all the minor prophets, is ſigned E. L. and was done by EDMUND GRINDAL,

DAL, biſhop of *London*. The *Apocrypha*, as it is ſaid, was tranſlated by PARKHURST, biſhop of *Norwich*; the capitals ſubjoined are T. N. *Biſhop Burnet* relates, BARLOW, biſhop of *Chicheſter*, began with *Eſdras*, and tranſlated to the book of *Wiſdom*. The four goſpels, the *Acts of the Apoſtles*, and the epiſtle to the *Romans*, were given to COX, biſhop of *Ely*; the capitals are R. E. for *Ricardus Elienſis*. The firſt epiſtle to the *Corinthians* is ſubſcribed G. G. which probably may ſtand for GABRIEL GOODMAN, then dean of *Weſtminſter*. The remainder of the New Teſtament has no capitals ſubjoined. Archbiſhop PARKER had the main direction of this affair, reviewed the performance, and, it may be, gave the finiſhing hand. He employed ſeveral critics in the *Hebrew* and *Greek* languages to review the old tranſlation, and compare it with the original. One LAWRENCE, an eminent *Grecian*, was made uſe of to examine the verſion of the New Teſtament. He ſeems to have been well qualified for this undertaking, managed with great exactneſs, and made ſeveral animadverſions upon the performances of *Beza* and *Eraſmus* in this way." *Coll. Eccl. Hiſt.*

The biſhop of *Worceſter*, who was well ſkilled in the oriental languages, when he had finiſhed his part, ſent it to the archbiſhop, with his letter, dated *Worceſter*, *February* 6, 1565.

My duty remembered: according to your Grace's letter of inſtruction, I have peruſed the book you ſent me, and with good diligence: having alſo, in conference with ſome other, conſidered of the ſame, in ſuch ſort, I truſt, as your Grace will not miſlike of. I have ſent up with it my clerk, whoſe hand I uſed in writing forth corrections and marginal notes. When it ſhall pleaſe your Grace to ſet over the book to be viewed by ſome one of your chaplains, my ſaid clerk ſhall attend a day or two, to make it plain unto him how my notes are to be placed. In mine opinion, your Grace ſhall do well to make the whole bible to be diligently ſurveyed by ſome well learned, before it be put to print; and alſo to have ſkilful and diligent correctors at the printing of it. That it may be done in ſuch perfection, that the adverſaries can have no occaſion to quarrel with it. Which thing will require a time; *ſed ſat cito, ſi ſat bene*. The ſetters forth of this our common tranſlation followed *Munſter* too much, who doubtleſs was a very negligent man in his doings, and often ſwerved very much from the *Hebrew*. Thus, truſting that your Grace will take in good part my trifles, wherein wanted no good will, I commend the ſame to the grace of Almighty God. From my houſe at *Worceſter*. Your Grace's in *Chriſt* at commandment.

"EDW. WIGORN."

And in another letter the ſame pious biſhop puts the archbiſhop in mind of this great work to proceed earneſtly forward in it:—

Your Grace (ſaid he) ſhould much benefit the church in haſtening forward the bible, which you have in hand: thoſe that we have, be not only falſe printed, but alſo give great offence to many by reaſon of the depravity in reading."

To *Gueſt* biſhop of *Rocheſter*, the archbiſhop ſent the book of *Pſalms* to reviſe; and he ſent it back again with his notes and advertiſements, as the biſhop of *Worceſter* had done. In his letter to the archbiſhop, he ſaid, 'He had not altered the tranſlation, but where it gave occaſion of an error. As at the firſt *Pſalm*, at the beginning, I turn the preterperfect tenſe into the preſent tenſe, becauſe the ſenſe is too harſh in the preterperfect tenſe. Where in the New Teſtament one piece of a pſalm is reported, I tranſlate it in the *Pſalms* according to the tranſlation thereof in the New Teſtament, for the avoiding of the offence that may riſe to the people upon divers tranſlations. Where two great letters be joined together, or where one great letter is twice put, it ſignifieth that both the ſentences of the words be expounded together.'

" To *Parkhurſt* biſhop of *Norwich*, the archbiſhop ſent another part of the bible, to make his notes and advertiſements upon, who wrote back to the archbiſhop, 'That he would travail therein with ſuch diligence and expedition as he might.'

" *Davies* biſhop of St. *David*'s had another portion; and he wrote to the archbiſhop, 'That he was in hand with that part of the bible he ſent him.' And again, not long after the year 1566, he wrote the archbiſhop, That he would finiſh it with as much ſpeed as he could; and that he beſtowed for his performance of the ſame all ſuch time as he could ſpare.'

" This biſhop was now very buſy in tranſlating the bible into *Welch*, together with *William Saliſbury*, biſhop of *Man*, a man very learned in the *Britiſh* antiquities.

" This buſineſs in correcting the former tranſlation of the bible went forward the next year 1566.

" *Cox*, biſhop of *Ely*, who ſeems to have had another part of the holy Scripture committed to him, in a letter dated *May* 3, 1566, had theſe words concerning this noble work: 'I truſt your Grace is well forward with the bible by this time. I perceive the greateſt burthen will lie upon

upon your neck, touching care and travail. I would wiſh that ſuch uſual words as we *Engliſh* people be acquainted with, might ſtill remain in their form and ſound, ſo far as the *Hebrew* will well bear; inkhorn terms to be avoided. The tranſlation of the verbs in the *Pſalms* to be uſed uniformly in one tenſe, &c. And if ye tranſlate *bonitas*, or *miſericordia*, to uſe it likewiſe in all places of the *Pſalms*, &c. God ſend this good travail a bleſſed ſucceſs.'

" We ſhall hear more of the archbiſhop *Parker*'s care and pains in this tranſlation, under the years 1568, 1569, and 1572, when it ſeems firſt to have been printed in the largeſt folio, according to *Doctor Fulk*, in his Defence of the *Engliſh* Tranſlation againſt *Gregory Martin*, where he ſpeaks of the bible reviſed by divers biſhops to be firſt printed in the large volume and authoriſed for the churches." *Strype*'s *Life of Archbiſhop Parker*, p. 208.

There is a peculiarity obſervable in the *Pſalms* of this tranſlation, for which there ſeems no apparent reaſon; *viz.* the word אלהים is tranſlated LORD, and יהוה is tranſlated GOD; contrary to general, if not (otherwiſe) univerſal cuſtom. It is not unlikely, that this circumſtance prevented the Biſhops' *Pſalms* being read in the church ſervice, in which the pſalms of archbiſhop *Cranmer*'s bible were uſed, and are continued to this day. *Cranmer*'s pſalms are often printed in the Biſhops' bibles, and ſometimes in the *Geneva*, either by themſelves, or with the proper pſalms of thoſe tranſlations in oppoſite columns.

Matthew Parker was born at *Norwich* in the year 1504, and was ſent by his mother (his father dying when he was but twelve years old) to the Univerſity of *Cambridge*. He was firſt a bible clerk in *Corpus Chriſti College*, and afterwards a fellow. His firſt preferment was the deanery of *Stoke*, which he obtained by the favour of queen *Ann Boleyn*, to whom he was chaplain. At her death king *Henry* VIII. appointed him chaplain to himſelf, in which capacity he alſo ſerved his ſon *Edward* VI. By the former he was promoted to a prebend of *Ely*, and the maſterſhip of *Corpus Chriſti*, (by the election of the fellows, at the command of the king.) *Edward* VI. gave him the deanery of *Lincoln*, with the prebend of *Coldingham*; which preferments he enjoyed till the reign of queen *Mary*, in which, for being married, he was deprived, and lived poorly during her reign. On the acceſſion of queen *Elizabeth*, the ſee of *Canterbury* being vacant by the death of *Cardinal Pole*, he was thought the propereſt man for that high place and preferment, and conſecrated *December* 17, 1559, and held the ſame fifteen years and five months, dying *May* 17, 1575, in the ſeventy-ſecond year of his age.

A tranſlation of the New Teſtament by *Laurence Tomſon*, who was under-ſecretary to *Sir Francis Walſingham*, was printed in 1576. This was afterwards reprinted frequently in the *Geneva* bible, inſtead of the former tranſlation.

Theſe labours of the *Proteſtants* had their effect on the *Catholics*; who, as they would not uſe the verſions of thoſe whom they thought heretics, yet were aſhamed of having no verſion of Scripture for uſe, ſet themſelves to tranſlate, ſo far as they lawfully might.

In the year 1582, was printed the New Teſtament, tranſlated by the *Engliſh* college at *Rheimes*; and twenty-ſeven years after, in 1609, appeared the firſt volume, and in 1610, the ſecond volume of the Old Teſtament and *Apocrypha*, printed at *Doway*, and thence called The *Doway* Bible. Both theſe have been reprinted ſeveral times; but an edition in five volumes 12mo, 1750, is much improved in point of language, eſpecially from the *Doway*, which is in many inſtances very obſcure. The tranſlators were *William Allen*, *Henry Holland*, *George Martin*, and *Richard Briſtol*. The notes by *Dr. Worthington*. *Le Long* ſays, the New Teſtament was principally tranſlated by *William Raynold*, or *Reynolds*.

Dr. William Allen was born in *Lancaſhire*, and educated at *Oriel College*, *Oxford*. In the reign of queen *Mary*, he was principal of *St. Mary-Hall*, and canon of *York*; but on the acceſſion of queen *Elizabeth*, he went to *Lovain*, was made canon of *Cambray* and *Rheimes*, and in 1587 he was promoted by Pope *Pius* V. to be cardinal prieſt of *St. Martin*'s, and archbiſhop of *Mechlin*: he died at *Rome* in 1594, and was buried in the *Engliſh* ſchool.

Gregory Martin was born at *Macfield* near *Winchelſea* in *Suſſex*, and educated at *St. John*'s *College*, *Oxford*, as one of the original ſcholars placed there by the founder *Sir Thomas White* in 1557, where he took the degree of Maſter of Arts in 1564. Quitting *Oxford*, he was taken into the family of the Duke of *Norfolk* as tutor to his ſon. Being a papiſt, he went to *Doway*; where applying himſelf to the ſtudy of divinity, he was made licentiate in that faculty in 1575, and not long after going to *Rheimes*, he was choſen divinity profeſſor to that Univerſity; and died in 1592.

Henry Holland was a *Worceſterſhire* man, and fellow of *St. John*'s in *Oxford*; from whence he went

to

to *Doway*, where he took the degree of bachelor of divinity, and the order of prieſthood. He was living in 1611.

Richard Briſtol, or *Briſtow*, was born in the city of *Worceſter*, commenced Maſter of Arts at *Oxford* in 1562, was afterwards fellow of *Exeter*, and in 1569 he left the college and the kingdom. Going to *Lovain*, he abjured the Proteſtant religion, and became acquainted with *Dr. Allen*; who made him the firſt moderator or prefect of the divinity ſtudie, at *Doway*, and afterwards committed to his care his new ſeminary at *Rheimes*, where he lived two years, and then coming to *England* for his health, died in 1582.

Thomas Worthington, a native of *Lancaſhire*, and well-deſcended, after taking the degree of Bachelor of Arts at *Oxford* about 1570, went to the college of *Doway*, and ſome years after was tranſlated thence to *Rheimes:* a little before the intended *Spaniſh* invaſion, he came over to *England*, was taken up for a ſpy, and committed priſoner to the *Tower*, yet eſcaped with his life. Returning to *Doway*, he reviewed and publiſhed the *Engliſh* tranſlation of the Old Teſtament above-mentioned, which had been made at *Rheimes* ſome years before, He commenced D. D. at *Triers*, and was made preſident of the *Engliſh* college at *Rheimes*. He was alive in 1611.

At a convocation in the year 1603, ſoon after the acceſſion of *James* I. complaints were made that many and great faults exiſted in the tranſlation authoriſed to be read; and *Fuller* ſays, one of the beſt things produced by the *Hampton-Court* conference was a reſolution in his Majeſty for a new tranſlation of the bible; and to this purpoſe the king writes thus to the archbiſhops and biſhops:—

"Right truſty and well-beloved, we greet you well. Whereas we have appointed certain learned men, to the number of four and fifty, for the tranſlation of the bible, and that in this number divers of them have either no eccleſiaſtical preferment at all, or elſe ſo very ſmall, that the ſame is far unmeet for men of their defence. And yet we of ourſelf in any convenient time cannot well remedy it. Therefore we do hereby require you, That preſently you write in our name, as well to the archbiſhop of *York*, as to the reſt of the biſhops of the province of *Canterbury*, ſignifying unto them, that we do well and ſtraightly charge every one of them, as alſo the other biſhops of the province of *York*, as they tender our good favour towards them, that (all excuſes ſet apart) when any prebend or parſonage being rated in our book of taxations, the prebend to twenty pounds at the leaſt, and the parſonage to the like ſum and upwards, ſhall next upon any occaſion happen to be void, and to be either of their patronage or gift, or the like parſonages ſo void to be of the patronage and gift of any perſon whatſoever, they do make ſtay thereof, and admit none unto it, until certifying us of the avoidance of it, and of the name of the patron, (if it be not of their own gift) that we may commend for the ſame ſome ſuch of the learned men as we ſhall think fit to be preferred to it; not doubting of the biſhops' readineſs to ſatisfy us herein, or that any of the laity, when we ſhall in time move them to ſo good and religious an act, will be unwilling to give us the like due contentment and ſatisfaction: we ourſelf having taken the ſame order for ſuch prebends and benefices as ſhall be void in our gift, what we write to you of other, you muſt apply to yourſelves, as alſo not forget to move the ſaid archbiſhop, and all the biſhops, with their deans and chapters of both provinces, as touching the other point to be imparted by you unto them. Furthermore, we require you to move all our biſhops to inform themſelves of all ſuch learned men within their ſeveral dioceſes, as having eſpecial ſkill in the *Hebrew* and *Greek* tongues, have taken pains in their private ſtudies of the Scriptures, for the clearing of any obſcurities, either in the *Hebrew*, or in the *Greek*, or touching any difficulties, or miſtakings in the former *Engliſh* tranſlations, which we have now commanded to be thoroughly viewed and amended; and thereupon to write unto them, earneſtly charging them, and ſignifying our pleaſure therein, that they ſend ſuch their obſervations, either to Mr. *Livelie*, our *Hebrew* reader in *Cambridge*; or to Dr. *Harding*, our *Hebrew* reader in *Oxford*; or to Dr. *Andrews*, dean of *Weſtminſter*; to be imparted to the reſt of their ſeveral companies; that ſo our ſaid intended tranſlation may have the help and furtherance of all our principal learned men within this our kingdom. Given under our ſignet, at our palace of *Weſtminſter*, the two and twentieth day of *July*, in the ſecond year of our reign of *England*, *France*, and *Ireland*; and of *Scotland* the thirty-ſeventh."

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" 6 The margin not to be charged with any notes, excepting for the explanation of the *Hebrew* or *Greek* words, which cannot be turned without ſome circumlocution, and therefore not ſo proper to be inſerted in the text.

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to *Doway*, where he took the degree of bachelor of divinity, and the order of prieſthood. He was living in 1611.

Richard Briſtol, or *Briſtow*, was born in the city of *Worceſter*, commenced Maſter of Arts at *Oxford* in 1562, was afterwards fellow of *Exeter*, and in 1569 he left the college and the kingdom. Going to *Lovain*, he abjured the Proteſtant religion, and became acquainted with *Dr. Allen*; who made him the firſt moderator or prefect of the divinity ſtudie, at *Doway*, and afterwards committed to his care his new ſeminary at *Rheimes*, where he lived two years, and then coming to *England* for his health, died in 1582.

Thomas Worthington, a native of *Lancaſhire*, and well-deſcended, after taking the degree of Bachelor of Arts at *Oxford* about 1570, went to the college of *Doway*, and ſome years after was tranſlated thence to *Rheimes:* a little before the intended *Spaniſh* invaſion, he came over to *England*, was taken up for a ſpy, and committed priſoner to the *Tower*, yet eſcaped with his life. Returning to *Doway*, he reviewed and publiſhed the *Engliſh* tranſlation of the Old Teſtament above-mentioned, which had been made at *Rheimes* ſome years before, He commenced D. D. at *Triers*, and was made preſident of the *Engliſh* college at *Rheimes*. He was alive in 1611.

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" 7. The margin to be furniſhed with ſuch citations as ſerve for a reference of one place of Scripture to another.

" 8. Every member of each diviſion to take the chapters aſſigned for the whole company; and after having gone through the verſion or corrections, all the diviſion was to meet, examine their reſpective performances, and come to a reſolution which parts of them ſhould ſtand.

" 9. When any diviſion had finiſhed a book in this manner, they were to tranſmit it to the reſt to be farther conſidered.

" 10. If any of the reſpective diviſions ſhall doubt or diſſent upon the review of the book tranſmitted, they were to mark the places, and ſend back the reaſons of their diſagreement: if they happen to differ about the amendments, the diſpute was to be referred to a general committee, conſiſting of the beſt diſtinguiſhed perſons drawn out of each diviſion. However, this deciſion was not to be made till they had gone through the work.

" 11. When any place is remarkably obſcure, letters were to be directed by authority to the moſt learned perſons in the Univerſities, or country, for their judgment upon the text.

" 12. The directors in each company were to be the deans of *Weſtminſter* and *Cheſter*, and the king's profeſſors in *Hebrew* and *Greek* in each Univerſity.

" 13. The tranſlations of *Tyndal*, *Matthew*, *Coverdale*, *Whitchurch*, and *Geneva*, to be uſed when they came cloſer to the original than the Biſhops' Bible.

" *Laſtly*, Three or four of the moſt eminent divines in each of the Univerſities, though not of the number of the tranſlators, were to be aſſigned by the vice-chancellor, to conſult with other heads of houſes for reviewing the whole tranſlation."

" A copy of theſe inſtructions being ſent, as has been ſaid, to Mr. *Lively* at *Cambridge*, and, it is to be ſuppoſed, other copies of them to Dr. *Harding* the king's reader of *Hebrew* at *Oxford*, and Dr. *Andrews*, dean of *Weſtminſter*; it ſeems as if (ſome other doubts ariſing concerning them) application was made by the vice-chancellor to the biſhop of *London* for the reſolution of them. To which his Lordſhip replied, 'That to be ſure, if he had not ſignified ſo much unto them already, it was his Majeſty's pleaſure, that beſides the learned perſons employed with them for the *Hebrew* and *Greek*, there ſhould be three or fower of the moſt eminent and grave divines of their Univerſity, aſſigned by the vice-chancellor upon conference with the reſt of the heads, to be overſeers of the tranſlations, as well *Hebrew* as *Greek*, for the better obſervation of the rules appointed by his Highneſs, and eſpecially concerning the third and fourth rule: and that when they had agreed upon the perſons for this purpoſe, he prayed them to ſend him word thereof.'

" This letter is inſcribed, 'To the right worſhipful Dr. *Cowell*, vice-chancellor,' and dated at *Fulham* the 30th of *Auguſt* 1604; and to it is added by way of poſtſcript, "that at the verie writing thereof, a learned epiſtle was delivered unto him of Mr. *Broughton*, which though it was of an old date, yet he thought good to ſend it unto them, that Mr. *Lively* and the reſt might have the peruſal of it, if they had not before ſeen it.' This letter ſeems to be that before mentioned to the learned nobility of *England*, touching tranſlating the bible, or elſe that to king *James*, written on occaſion of this tranſlation being ordered by him, as is before-mentioned.

" The biſhop of *London*, at the ſame time that he wrote to the vice-chancellor, &c. at *Cambridge*, ſent letters to the ſeveral biſhops, with copies of the king's letter before mentioned. A copy of one of theſe to the biſhop of *Norwich*, which immediately follows the king's letter, runs thus: 'Your lordſhip maie ſee how carefull his Majeſtie is for the provideing of lyvings for theis learned men. I doubt not therefore but your lordſhip will have that due regarde of his Majeſtie's requeſt herein as is fitt and meete, and that yow will take ſutche order with your chancellor, regiſter, and ſutche your lordſhip's officers who ſhall have intelligence of the premiſſes, as alſo with the deane and chapter of your cathedralle church, whom his Majeſtie likewiſe requireth to be putt in mynde of his pleaſure therein, not forgettinge the latter parte of his Majeſtie's letter towchinge the informinge of yourſelfe of the fitteſt linguiſt within your dioces for to performe and ſpeedily to returne that which his Majeſtie is ſo carefulle to have faithfully performed. I could wiſh your lordſhip would for my diſcharge returne me in ſome few lynes the tyme of the receipte of theis letters, that I may diſchardge that dutie which his Majeſtie by theis his letters hath layed upon me. And ſoe I bidd your lordſhip right hartely farewell. From *Fulham*, this 31ſt of *July* 1604. Your lordſhip's loving friend and brother,'

'RICHARD LONDON.

'*Delibat. apud Ludham*, 16 *Auguſti* 1604.

'His Majeſtie's meaning is, that twoe lyvings ſhould be ſtayed, one of your owne, and one of a lay patron's.'

" In his Majeſty's letter was a clauſe, that R. L. and the archbiſhops of both provinces, ſhould not forget to move the deans and chapters as towchinge the other pointes to be imparted otherwiſe

wiſe by them unto the ſaid deans," &c. This in another letter to the biſhop of *Norwich*, wrote at the ſame time with the other, his lordſhip tells him is referred to his relation. And this he ſaid it was. 'There are manie as your lordſhip perceyveth, who are to be imployed in this tranſlatinge of the bible, and ſundry of them muſt of neceſſitie have their chardges borne, which his Majeſtie was very ready of his moſt princely diſpoſition to have borne, but ſome of my lords, as things now goe, did howlde it inconvenient. Whereuppon it was left to me to move all my brethren, the biſhopps, and likewiſe every ſeverall deane and chapter, to contribute toward this worke. According therefore to my dutie, I hartely pray your Lordſhip not onely to thinke your ſelfe what is meete for yow to give for this purpoſe, but likewiſe to acquaint your deane and chapter not onely with the ſaid clauſe of his Majeſtie's letter, but likewiſe with the meaninge of it, that they may agree upon ſutche a ſomme as they meane to contribute. I doe not thinke, that a thouſand marks will finiſhe the work to be imployed as is aforeſayd; whereof your lordſhip with youre deane and chapter having due conſideracion, I muſt require yow in his Majeſtie's name, accordinge to his good pleaſure in that behalfe, that aſſoon as poſſibly yow can, yow ſend me word what ſhall be expected from yow and youre ſaid deane and chapter. For I am to acquaint his Majeſtie with every man's liberality towards this moſt godly worke. And thus not doubtinge of your eſpeciall care for the accompliſhment of the premeſſes, and deſyringe your lordſhip to note the date to me of your receipt of this letter, I commit your lordſhip unto the tuicion of Almightie God. From *Fulham* this 31ſt of *July* 1604.'

'*Delibat. apud Ludham*, 16 *Auguſti* 1604.'

" What ſucceſs theſe laſt letters met with does not appear; but it ſeems as if they had but a very cold reception. The two Univerſities, we have ſeen, were before ordered to entertain in their colleges ſuch as came out of the country thither on this occaſion, without any charge unto them, &c. Accordingly, the writer of *John Bois*'s life in MS. who was rector of *Boxworth* near *Cambridge*, tells us, that part of the *Apocrypha* was allotted to him, and that all the time he was about his own part, his diet was given him at St. *John*'s, where he abode all the week till *Saturday* night, and then went home to diſcharge his cure, and returned thence on *Monday* morning; and that when he had finiſhed his own part, at the earneſt requeſt of him to whom it was aſſigned, he undertook a ſecond, and then was in commons at another college. As for thoſe who were appointed to meet at *Weſtminſter*, they ſeem, for the moſt part, to be very well provided for. What then was to be done with the thouſand marks which were to be raiſed, by way of contribution, on the biſhops, and deans, and chapters?

" However this be, almoſt three years it ſeems were ſpent in this ſervice, the entering on which was, perhaps, ſomewhat delayed by Mr. *Edward Lively*'s death. At the end thereof, the writer of Mr. *Bois*'s life tells us, the whole work being finiſhed, and three copies of the whole bible ſent to *London*, viz. one from *Cambridge*, a ſecond from *Oxford*, and a third from *Weſtminſter*; a new choice was to be made of two out of each company, ſix in all, to review the whole work and poliſh it, and extract one out of all the three copies, to be committed to the preſs. For the diſpatch of this buſineſs, Mr. *Andrew Downes*, fellow of St. *John*'s-college, and the king's *Greek* profeſſor at *Cambridge*, and the aboveſaid Mr. *John Bois*, were ſent for up to *London* out of the *Cambridge* company; where, meeting their four fellow-labourers, they went daily to *Stationer*'s-hall, and in three quarters of a year fulfilled their taſque. All which time they received thirty pounds each of them by the week from the company of ſtationers, though before they had nothing; which ſeems a confirmation of what was before obſerved, that the propoſal of raiſing one thouſand marks on the biſhops, &c. was rejected by them. Laſt of all, *Bilſon*, biſhop of *Wincheſter*, and Dr. *Myles Smith*, who from the very beginning had been very active in this affair, again reviewed the whole work, and prefixed arguments to the ſeveral books: and Dr. *Smith*, who for his indefatigable pains taken in this work was ſoon after the printing of it deſervedly made biſhop of *Glouceſter*, was ordered to write a preface to it, the ſame which is now printed in the folio editions of this bible; the firſt of which was, I think, at *London*, A. D. 1611. Much the ſame account of the manner of making and finiſhing this tranſlation was given afterwards by the *Engliſh* divines at *Dort*, in a paper which they delivered to the *Synod*, *Nov.* 20, 1618, only with this difference, that in this paper the tranſlators are ſaid to be divided into ſix companies, conſiſting of ſeven or eight each, or about forty-eight in all; and that out of theſe, twelve ſelect men met together to review and correct the whole work."

This tranſlation was firſt printed in the year 1611, (ſo ſays *Fuller*, but Dr. *Durell* ſays 1612), on a black type. The title-page to the Old Teſtament

is a copper-plate, with an emblematical border, engraved by *Boel*. The title of the New Teſtament is in a border cut in wood, with the heads of the Twelve Apoſtles, tents of the Tribes, &c. It has been a matter of doubt, and an object of no ſmall enquiry, to aſcertain the exact date of this edition. The ſcarcity of title-pages began the doubts, which were ſtill ſtrengthened by the total want of the folio dated 1612, and the date 1613 frequently found to the letter-preſs title of the Old Teſtament, with a wooden border, in the ſame bible where the date to the New Teſtament is 1611.

We can only account for this by ſuppoſing, what is very reaſonable, that the copper-plate was ſoon worn out, and abſolutely unfit to afford half the number neceſſary to ſupply the churches throughout the kingdom. As many therefore as could be, were wrought off and publiſhed, probably enough to ſupply the ſale till the year 1613; when a new title-page is placed to this very impreſſion, and likewiſe to another folio printed on a black type of a different ſize. But the title-page of the New Teſtament being letter-preſs, and the border engraved on wood, would ſerve for as numerous an impreſſion as the reſt of the bible, and conſequently the whole number was wrought off at once to ſerve for the whole edition. But a new title-page being abſolutely neceſſary to the Old, was probably dated, according to the time of printing, in 1613. The engraved titles are ſcarce: we have heard of four, namely, at the *Britiſh Muſeum*, at the *Bodleian*, in the poſſeſſion of the Rev. Mr. *Harper* at the *Britiſh Muſeum*, and in the poſſeſſion of Mr. *Denyer*. The firſt is much damaged, the date of the laſt ſeems to have ſuffered ſome kind of eraſement, but the other two are perfectly fair, and beautiful engravings.

In 1612, a quarto edition was printed on Roman type, with an engraved title copied from the folio by *Jaſper Iſac*.

At the beginning of the preſent century, we read in *Le Long* an account related ſeemingly with good credit, that *Athias*, the celebrated *Jew* printer at *Amſterdam*, printed an edition of the *Engliſh* bible, (probably the Old Teſtament only, and for the uſe of the *Jews*) during the whole impreſſion of which he did not, for the ſheets in ſucceſſion, diſtribute the types, but kept the whole forms ſtanding; and that of this impreſſion *Athias* himſelf boaſted he had ſold more than a million of copies.

We have now ſeen what difficulties the tranſlation of the bible had to ſtruggle with, before it could be accompliſhed: the perſeverance of its friends is entitled to our moſt grateful acknowledgments.

MARGINAL REFERENCES.

In the year 1664, *John Canne* publiſhed a bible of the preſent tranſlation in octavo, with many marginal references. Mr. *Blayney* examined theſe for his edition of the *Oxford* bible in 1769. *John Canne* was a leader of the *Engliſh Browniſts* at *Amſterdam*, by whom he was choſen paſtor at the death of Dr. *Ainſworth*.

In 1677, a bible was printed by *Hayes* at *Cambridge*, with many references added to the firſt edition; and in 1678, a bible alſo was printed at *Cambridge* with ſtill more references, the labour of Dr. *Scattergood*, rector of *Wilwick* and *Elverton* in *Northamptonſhire*, and one of the compilers of the *Critici Sacri*. Probably the former of 1677 might likewiſe have been by his care. According to *Le Long*, this bible was reprinted at *London* in octavo 1679; at *Oxford* in folio 1680; at *Oxford* in folio and quarto with *Uſher*'s chronology 1682; at *London* in octavo 1683; at *Cambridge* in quarto 1683; at *Oxford* in folio 1684; at *London* in 12mo. 1684; at *Oxford* — 1686; at *Oxford* in folio 1688; and at *London* in 12mo. 1717; but as to the *Oxford* edition of 1680, there is certainly a miſtake, unleſs there be two folio editions of that year, for the copies in the *Britiſh Muſeum* and the *Bodleian* libraries moſt certainly do not contain Dr. *Scattergood*'s marginal references.

In the year 1699, a new edition of the Royal Bible in quarto was printed at *London*, with a great addition of parallel texts and a new chronological index, by Dr. *Teniſon*, archbiſhop of *Canterbury*, and Dr. *Lloyd* biſhop of *Worceſter*, which has been many times reprinted in folio and quarto.

It is not to be underſtood that archbiſhop *Teniſon* and biſhop *Lloyd* were at all concerned in the printing or editing of this bible, further than ſending to the printers the additional parallels and new tables, having no ſuperintendance of the preſs: and this is but juſtice to their memory to declare; for the firſt edition was ſo full of typographical errors, that a complaint was exhibited againſt the printers by the clergy of the Lower Houſe of Convocation.

The gradual increaſe of parallels from the firſt edition, by different editors, will appear by the following ſcale:

	Old Teſt.	Apoc.	N. Teſt.	Total.
Firſt Edition 1611 -	6588	885	1527	8980
Hayes's Edition 1677 -	14629	1409	9857	25895
Dr. Scattergood 1683 -	20357	1417	11371	33145
Bp. Teniſon and Lloyd 1704	24352	1419	13717	39488
Mr. Blayney 1769 -	43318	1772	19893	64983
Biſhop Wilſon - -	45190	1772	19993	66955

Mr.

Mr. *Purver*'s tranſlation of the bible was publiſhed in 1764, in two volumes folio.

Anthony Purver was one of the people called *Quakers*, and born at *Up-Huſborne*, near *Andover* in *Hampſhire*, of very poor parents. He was apprenticed to a ſhoemaker in the ſame place, and followed that buſineſs for ſome years; while he was apprentice, journeyman, and maſter, it was his conſtant cuſtom to ſtudy the *Latin*, *Greek*, and *Oriental* languages; but he never took much pains in his *Engliſh*, confining his reading in that language chiefly to old authors. He kept a ſchool ſome time in his native place; and about the year 1740 went and ſettled, as a ſchool-maſter, at *Frenchay* near *Briſtol*, and continued there, and at *Fiſh-ponds* in *Stapleton*, for about twenty years; when he removed to *Andover*, where he died about the year 1777 or 1778.

The object of his inſatiable purſuit after the Dead Languages was, a deſire of underſtanding the Scriptures in the original; and after he was tolerably verſed in the *Hebrew*, he formed a reſolution of tranſlating the whole bible; which, as it ſeems, was at firſt intended to have been printed in occaſional numbers: for in the year 1746, that eminent phyſician the late Dr. *Fothergill* wrote a letter to the *Gentleman*'s *Magazine*, in which he ſtrongly recommends him as the author of a work then publiſhing, which was to be continued in numbers if it met with encouragement; being a tranſlation of the Scriptures, under the title of "*Opus ſacra in Biblia elaboratum.*" Dr. *Fothergill* in his letter, after ſpeaking in high terms of his learning, ſays, "As to his perſonal character, he is a man of great ſimplicity of manners, regular conduct, and a modeſt reſerve; he is ſteadily attentive to truth, hates falſhood, and has an unconquerable averſion to vice; and to crown the portrait, he is not only greatly benevolent to mankind, but has a lively ſenſe of the divine attributes, and a profound reverence of, and ſubmiſſion to, the Supreme Being." Mr. *Purver* is not named: but that it is applicable to him, we are obliged to Mr. *Joſeph Fry* of *Briſtol*, as well as for other circumſtances relating to this extraordinary man.

The mode of publication in numbers ſeems to have been unſucceſsful, and in all probability ſoon dropped: yet it did not prevent his going on with his tranſlation; which, after thirty years, he finiſhed; but was unable to publiſh it, nor could he meet with a bookſeller who would run the hazard of aſſiſting him: at length Dr. *Fothergill* ſtood his friend, gave him a thouſand pounds for the copy, and publiſhed it at his own expence.

Mr. *Purver* afterwards reviſed the whole, and made conſiderable alterations and corrections for a ſecond edition, which, however, has not yet taken place; but the MS. remains in the poſſeſſion of his grandſon *John Purver Bell*.

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Thus we have endeavoured to ſet before the reader ſuch a hiſtory of the bible as may anſwer moſt of the principal queſtions uſually aſked on the ſubject.—The length of this article muſt be juſtified by its importance. There are many collateral enquiries which might be entered into, but a hint of them is ſufficient.

Let us admire the providence of God which firſt cauſed the preſervation of TWO copies, the *Samaritan* and the *Jewiſh*; then TRANSLATIONS into ſeveral languages, which may be regarded as ſo many copies, and eſpecially the *Greek* tranſlation, becauſe we have many helps among our claſſical ſtudies for acquiring a competent intimacy with this language. Nor let us cloſe without acknowledging our moſt weighty obligations to our predeceſſors in *Britain*; whoſe labours have tranſmitted their names with immortal honour. To ſay that their tranſlation is free from faults, would be to deſcribe them rather as angels than men: nevertheleſs, let no one deſpiſe their performance, till he has qualified himſelf to undertake ſuch another,—and then, two pages of tranſlation, attempted by himſelf, will make him fully ſenſible of the advantages we receive from thoſe who have ſuſtained that labour before us.—But, after acknowledging that much has been done, we muſt alſo admit that much remains to be done; and we take this opportunity of ſuggeſting a few brief hints on the ſubject.

It is not to be denied, that a tranſlation of holy Scripture, if undertaken by authority in the preſent day, would have many advantages over thoſe which attended king *James*'s tranſlation. The ſtate of knowledge is much improved, by the labours of many learned men, in the ſucceeding interval of time; and, without determining whether religious knowledge be improved, or injured, by what variations in opinion have been ſince introduced, we are certain that geographical knowledge is much more correct, as well as extenſive; that the knowledge of natural hiſtory, and natural philoſophy, of the cuſtoms, manners, modes of thinking, and turns of expreſſion, among the *Orientals*, and many other requiſites, are better underſtood at preſent than they were formerly, and theſe are always of conſequence, and occaſionally, are of the utmoſt importance, in many paſſages of Scripture. The principles of general ſcience, alſo, are more widely diffuſed than they formerly

formerly were among ſtudents profeſſedly attached to divinity; and I beg leave to obſerve, with confidence, that knowledge limited to divinity, or the principles which lead to ſalvation, though drawn from the bible itſelf, and however indiſpenſable, abſolutely indiſpenſable it may be, yet it is not ſufficient to enable any one to underſtand, ſo far as *correctly* to tranſlate, the bible, which furniſhes it. I ſay, *correctly* to tranſlate, becauſe, though the chief, and to us, every way the moſt important intention of the bible is, to make men wiſe to ſalvation, yet there are in it, and connected with it, ſo many collateral circumſtances, ſo many incidents, obſervations, and notices, of various kinds, that if theſe be neglected, or ill-performed, or miſunderſtood, we not only injure Scripture by ſuch miſtakes, but we perhaps put a ſtumbling-block in the way of thoſe more enlightened readers, who, when they obſerve theſe errors, may be too apt to reject the whole on their account; and by detecting blemiſhes, which need little beyond inſpection to be detected, they may conceive that contempt of the ſacred writings, which under a more favourable, and correct verſion, would never have entered their minds.

We ought alſo to remark that our language has undergone *ſome* changes in the courſe of two centuries, which have varied it from being preciſely the ſame as when our tranſlators wrote. Many words which were then polite, and elegant, are now vulgar, to ſay the leaſt, and ſome perhaps we might juſtly call groſs, if not obſcene. Now, if the *Jews* themſelves, thoſe ſuperſtitious venerators of the letter of Scripture, yet think it proper to ſubſtitute other words in their readings for thoſe of this nature in the text, would there be any imputation on thoſe tranſlators who ſhould venture to imitate this decency? Other words, alſo, which were, more or leſs, equivocal or ambiguous, in the days of king *James*, are now ſettled to a deciſive and certain meaning; if that meaning be what our tranſlators had in view, no harm enſues; but if it be an application contrary to their intention, the fault lies not in the tranſlators, but in the language. And this is more noticeable ſtill, in thoſe words which have changed their import, and are now uſed in a contrary meaning from what our forefathers annexed to them.

I cannot refrain from complaining alſo, of the ſlovenly manner in which the preſs has been conducted in all our public editions; what ſhould be printed as poetry is *ſet* as proſe; what ſhould be marked as a quotation, or a ſpeech, reads like common narration; and this, if the nature of the original language allowed of ſudden and rapid tranſitions without falſification or confuſion, yet in a tranſlation, is very often, the cauſe of great apparent perplexity. And this perplexity is occaſionally encreaſed by improper diviſions of chapters and verſes.

It is much more eaſy to notice theſe, and other ſources of imperfection, in our public verſion, than it is to prevent them, or to provide againſt their recurrence in any tranſlation which may hereafter be made. Whether the difficulty of removing them entirely be ſufficient to juſtify the ſuſpenſion of every attempt to correct them, we do not determine. Undoubtedly, the preſent verſion is ſufficient to all purpoſes of piety; and the obſervations we have made refer rather to the finiſhing of the ſuperſtructure, than to the foundation of ſuch an edifice: or rather, perhaps, to the removal of ſome gothic protuberances, which diſfigure the appearance of the performance, and which are cumberſome, at leaſt, and unpleaſant to beholders, if they be not dangerous to the ſtability of the building.

We ought not to paſs without applauſe, the labours of thoſe learned men who, by tranſlating portions of Scripture, have greatly facilitated the undertaking of a verſion entirely new, and complete, whenever that ſhall be thought proper to be done. In fact, it ſeems to be one previous ſtep neceſſary to the ſucceſs of ſo extenſive a deſign, that every part of the ſacred volume ſhould be critically examined, carefully rendered, and its true meaning given by individual ſtudy, before a general reviſion of the whole ſhould be commanded and adopted; becauſe, ſuch verſions being ſubmitted to the opinion of capable judges long before the text is definitively ſettled, and being ſubject to the inveſtigation and correction of numerous readers, among the public at large, their merits are more likely to be fairly appreciated, than by a ſmaller number of judges, though ſuch may be very competent, or on the ſpur of an occaſion, when the impatience of the public may prevail over ſedate deliberation.

We have thrown out theſe hints, by way of ſhewing the magnitude of the ſubject; far from meaning to diſcourage even the humbleſt endeavours which may have the illuſtration of Scripture for their object, we rejoice when *any* exertions are made to accompliſh that deſirable purpoſe; and though all may not be eminently ſucceſsful, yet as each may contain ſomething valuable, and may prove advantageous to the whole, and to the general promotion of biblical learning,

ing, we are tempted to accommodate the words of *Moſes*, "Would God that all the Lord's people were prophets."

One word more—a very correct and extenſive acquaintance with the *Engliſh* language itſelf, is a quality by no means to be omitted in a tranſlator: we wiſh this were ſtrictly attended to, as then the choice of words among many which appear ſynonimous, or which ſeem equally to expreſs the import of the original, would be not only more copious, but more ſignificant, more harmonious, and more dignified.

BIRTH, is taken for the natural deſcent of offſpring from its parent: figuratively, it imports an entire change of principles, manners, and conduct. *Vide* REGENERATION.

BLEMISHES were of various kinds on men, or on animals. Blemiſhes, or perſonal deformities on men, excluded prieſts from performing their ſacred functions: and on animals, excluded them from being offered on the altar, &c. *Vide* Lev. xxii. 20, 21, &c. xxiv. 19, 20. Deut. xv. 21.

BLESS, BLESSING: this action is referred to God, and to man. Without any doubt, the inferior is bleſſed by the ſuperior. When God bleſſes, he beſtows that virtue, that efficacy, which renders his bleſſing effectual. His bleſſings are either temporal or ſpiritual; bodily or mental; but in every thing they are productive of that which they import: whereas, the bleſſings of men are only good wiſhes, and as it were, a peculiar kind of prayer for the welfare of the ſubject of them. God's bleſſings extend into the future life, but no gift of one man to another, as of a parent to his child, can exceed the limits of the preſent ſtate.

Bleſſing was an act of thankſgiving to God for his mercies, rather, for that ſpecial mercy which, at the time, occaſioned the act of bleſſing; as for food, for which thanks were rendered to God—or for any other good.

Thoſe prophetic predictions of the ancient patriarchs, which we uſually call *bleſſings*, are much rather, hints of what ſhould be the character, diſpoſition, or circumſtances of thoſe to whom they referred. They were, probably, grounded in ſome degree, on obſervations made reſpecting the temper and conduct of the party himſelf who immediately received them. So, if *Benjamin* was himſelf ravenous, ſharp, wolf-like, warlike, and predatory—his deſcendants might be expected to partake of his nature: and ſo of others. But often the ſpirit of prophecy prompted the mind of the *ſpeaker* (or *writer*, perhaps) to utter ſentiments differently to be fulfilled. So, when *Jacob* ſays of *Simeon* and *Levi*, *I will diſperſe them in Jacob, and ſcatter them in Iſrael*; ſince he meant this diſperſion by way of degradation, and puniſhment, it is not likely that he foreſaw, that one tribe ſhould furniſh men of letters—writers, in the future kingdom of his deſcendants; that the other ſhould be inveſted with the prieſthood, and thereby both be *allotted* into various diſtricts, and cities: yet the fact was ſo, and providence accompliſhed his prediction, in a manner, which, I hardly think, occurred to the mind of the dying patriarch.

When *Iſaac* foretold the different natures and properties of the countries which ſhould be poſſeſſed by *Jacob* and by *Eſau*, he did not confer on the perſons of his ſons any real poſſeſſion, he merely as it were divided to them by will the places of the future habitations of their poſterity.

Bleſſing is ſometimes put for ſalutation—for conſecration—for the promiſe of a future good—for the reception of a good—for a gift or preſent—for praiſe—for alms—for adoration—for a man's bleſſing himſelf: in ſhort it implies a felicity, either expected, promiſed, or beſtowed. The manner of bleſſing is appointed in the *Moſaic* ritual, by lifting up of hands. Our Lord lifted up his hands, and bleſſed his diſciples. I ſuppoſe this action was conſtant on this ſubject.

BOAZ, pillar, *vide* JACHIN, *in it* (or *of him*) *is ſtrength.*

BODY, is taken for the actual thing mentioned, as of a man, conſiſting of fleſh, blood, bones, &c. for the apparent perſon; for the chief part of a perſon, as of a body, diſtinct from its limbs, or members: for the ſubſtance as diſtinct from the ſhadow; for the fleſh as oppoſite to the (renewed) mind. Body is alſo taken for a whole aſſembly or body of perſons. "This is my body"—*i. e.* figuratively, by repreſentation. Body of ſin, ſinful body; body of death, dying body: body of *Chriſt*, his human nature, the body prepared for his habitation: alſo, his church, the body of *Chriſtians*, &c.

BOND, Bondage, *vide* SLAVES, SLAVERY, in the *Dictionary*.

BOOKS, eaten. "Inſomuch that the *Turks* ſaid frequently and juſtly of them, that other nations had their learning in their books, *but the Tartars* HAD EATEN THEIR BOOKS, *and had their wiſdom in their breaſts*, from whence they could draw it out as they had occaſion, as divine oracles." *Buſbequius Trav.* p. 245. Eng. Tr. This may lead us to the true idea of the prophets, &c. when

when they mention the eating of books preſented to them: *i. e.* that the knowledge they had received ſhould be communicated to others, from time to time, as wanted: they were treaſurers (not for themſelves but for others) of wiſdom and knowledge.

BOOTHS, ſlight conſtructions of huts, *vide* FRAGMENT, No. CCVI. p. 26.

BOOZ. Though CALMET has ſtated a ſolution of the difficulty ariſing from the great age of *Boaz*, &c. (*vide* Booz) yet, I think, I prefer that of Dr. *Allix*, vide *Whitby* on Matt. i. 4.

The *Targum* on *Ruth* ſays, that *Salmon* is ſtiled *Salmon the Juſt*; his works and the works of his children were very excellent: *Boaz* was a righteous perſon, by whoſe righteouſneſs the people of *Iſrael* were delivered from the hands of their enemies, &c. There were but 366 years from the firſt of *Joſhua* to the birth of *David*—for from the Exodus to the temple were 480 years: add to 366 the forty years wandering in the wilderneſs, the life of *David* ſeventy years, and four years of *Solomon*—the total is 480 years. He therefore ſuppoſes that *Salmon* might beget *Boaz* when he was 96 years old; *Booz* begat *Obed*, when he was 90 years old; *Obed* at 90 begat *Jeſſe*; and *Jeſſe* at 85 begat *David*.

We know that long life often deſcends in a family: old *Parr* had a ſon who lived to be very old: and what is no leſs remarkable, old men of ſuch families have had children very late in life, as after the age of an hundred years, of which old *Parr* himſelf is one example.

BRACELETS, ornamental chains, made of wire, or claſps, made of various metals, always meant to adorn the part on which they were worn. *Vide* the plates of Arabian Dreſſes, FRAGMENTS, No. LX. and PERISCELIDES in the *Dictionary* for a ſimilar decoration to the legs.

BRIDE. *Vide* the FRAGMENTS on *Solomon*'s *Song*, No. 2 *Y*, 345, &c.

BUCKLER, *vide* ARMS, uſed by the *Hebrews*. It was a defenſive piece of armour of the nature of a ſhield. It is ſpoken figuratively of God, 2 *Sam.* xxii. 31. *Pſalm* xviii. 2, 30. *Prov.* ii. 7. of the truth of God, *Pſalm* xci. 4.

C.

CABBALA. The following *cabbala* is added leſs with deſign of explaining the nature of this myſtical ſcience, than for the ſake of the information it contains with reſpect to ſome of the ſacred books. The reader will reflect on the variety of knowledge neceſſary, *fully* to illuſtrate the Scriptures.

Among a heap of inſignificant things in the *Talmud*, an old tradition of ſome moment is here and there preſerved.

"The *Talmudiſts*," (ſays *Mercier*, one of the beſt *Hebræans* of his time, and who was very converſant with theſe books) "in *Bava bathra*, chap. i. are of opinion, that *Hezekiah* and his company wrote the books denoted by the ſymbolical word ימשק *JiMShoK*, viz. *Iſaiah*, *Proverbs*, *Song of Songs*, and *Eccleſiaſtes*—Into which opinion they ſeem to have been led by what is ſaid *Prov.* xxv. 1. "Theſe are alſo proverbs of *Solomon*, which the men of *Hezekiah* king of *Judah* copied out."

Every letter in the word *IMSK* or *Jimſhok* (as they pronounce it with the points) is put to mark out a particular book, the title whereof begun with that letter, *viz.* as it is here explained, *Iſaiah*, *Meſhalim*, *Shirhaſhirim*, and *Koheleth*; the *Hebrew* names of the four books, *Iſaiah*, *Proverbs*, *Song of Songs*, and *Eccleſiaſtes*.

Theſe *Talmudical* doctors then had an obſcure tradition delivered down to them of ſomething done in *Hezekiah*'s time relating to theſe books of Scripture. But they evidently miſtook the meaning of it, if they ſuppoſed the books to have been written by *Hezekiah* and his men; inſtead of being then collected, and reviſed, or ſolemnly approved, and added to the ſacred canon. For this, no doubt, was the truth of the caſe; and ſuch a tradition might have been conveyed down from remote times, in the very ſymbol here ſpecified. For it appears that the uſe of theſe ſymbols was very ancient with this people.

The uſe of theſe ſymbols then being very ancient, if the firſt letter in this word *Jimſhok* ſtand for *Iſaiah*, it ſeems to intimate to us the part which this great prophet had in the reviſing and fixing the authority of theſe books of *Solomon*.

But I confeſs, it appears more probable to me, that the book of *Job* might be here meant by the firſt letter of the word *Jimſhok*.

I have ſaid, that שילה (*Gen.* xlix. 10.) in old *Jacob*'s celebrated prophecy of the *Meſſiah*, ſhould be pronounced *Shilah*, and ſignifies *her child*. And I am ſtill of opinion that this is the moſt probable meaning of the word. And ſo ſays *D. Kimchi*, the completeſt maſter of the *Hebrew* language, perhaps, of all the *Rabbins*. Both *Jews* and *Chriſtians* acknowledge the *Meſſiah* to be here intended: but how to explain the *name*, is the difficulty. [*Vide* FRAGMENT, 2 M. 335.]

The *Chaldee* paraphraſt, *Onkelos*, certainly took it for one of thoſe ſymbolical words that are made up of initial letters: for he explains it of the *Meſſiah*, de dellah hi malcutha, *whoſe is the kingdom:* which turned into *Hebrew* will be thus, exactly anſwering to the word SHILAH, ש-יש-לו-המלוכה, *She-Jeſh-Lo-Hammelucah*. Literally, *Qui eſt ei regnum*, *who to him is the kingdom*. For this is the uſual turn of the *Hebrew* phraſe.

The interpretation here given of the word may be near as old as the firſt uſe of the *Chaldee* paraphraſing; which commenced of courſe ſoon after the return from the *Babyloniſh* captivity.

That it was older than the *Septuagint* tranſlation, ſeems plain from hence; that theſe tranſlators give it to us curtailed, omitting the laſt word *hammelucah;* for fear, perhaps, that living in *Egypt* and amongſt their *Gentile* maſters; the word *kingdom* might create a jealouſy that would turn to their diſadvantage. At leaſt this is the beſt reaſon that I can think of, why they ſhould turn the word *Shilah* by ᾧ ἀπόκειται, *cui repoſitum eſt*, or τὰ ἀποκείμενα αὐτῷ, *quæ repoſita ſunt ei*; anſwering to *She*-Lo, or *She*-Ieſh-Lo: leaving the thing itſelf (*viz. hammelucah*, the kingdom) to be underſtood, or to remain a ſecret with themſelves." *Peters* on *Job*. *Preface*.

For another inſtance of *Cabala*, vide MACCABEES.

CALEB EPHRATAH, a town, as it ſhould ſeem, 1 *Chron.* ii. 24. perhaps the name *Ephratah*

might be an addition to more places than one. *Vide* EPHRAIM and EPHRATAH.

CANDACE. "There is a tradition at *Chendi*, that a woman whose name was *Hendaqué*, once governed all that country, whence we might imagine that this was part of the kingdom of *Candace*; for writing this name in *Greek* letters, it will come to no other than *Hendaqué*, the native or mistress of *Chendi*, or *Chandi*. However this may be, *Chendi* was once a town of great resort. The caravans of *Sennaar*, *Egypt*, *Suakem*, and *Kordofan*, all were in use to rendezvous here, especially since the *Arabs* have cut off the road by *Dongola*, and the desert of *Bahiouda*; and though it be not now a place of great plenty, yet every thing here is at a cheaper rate and better than at *Sennaar*; we must except the article fuel, for wood is much dearer here than in any part of *Atbara*; the people all burn camel's dung. Indeed, were it not for dressing victuals, fire in a place so hot as this would be a nuisance. It was so sultry in the end of *August* and beginning of *September*, that many people dropped down with heat, both in the town and villages round it; but it is now said to be much cooler, though the thermometer at noon was once so high as 119°." BRUCE'S TRAVELS, *Vol. IV. p.* 529.

CAPHTOR, CAPHTORIM. CALMET has said that the *Philistines* came from *Crete*, and that *Crete* was *Caphtor*. That the *Philistines* and the *Cretans* were the same people, I believe; but I think, certainly, *Crete* was peopled from *Philistia*: for this we have the evidence of *Herodotus* and *Pausanias*, who say the *Cretans* received their worship from *Syria*. (*Vide* No. CCXVII. p. 81, 82) And how an island not larger than *Crete* should people a coast so extensive as *Syria*, requires explanation. CALMET says, "*Gaza* in *Palestine* went by the name of *Minoa*, from *Minos*, king of *Crete*:" read, *Menueh*, from the *Hindu* histories, and this is explained. What then is the etymology of *Caphtor?* This word, I conceive, must be properly divided to be understood, כפת CAPOT, and תר TUR. *Càpot* is the *Hindu* name for a *dove*, and *tur* is the *Hebrew* name for a *dove*—these words in each language were in process of time *slurred* together, so that the stranger name, and the *Hebrew* name became united; but separately they signify the same thing. *Capotesi*, or the deity in the shape of a dove, was worshipped throughout this country, (*vide* No. CCLXIX, *et al.*) and this very name adds another to our proofs of that worship.

"CASTOR and POLLUX were sea-gods, and invoked by sailors; nay, the lights which were sometimes hung out on their ships were called *Castor* and *Pollux*. An inscription in *Gruter* (1016) proves that seamen implored *Castor* and *Pollux* in dangers at sea. The sense of it is this: "*C. Valerius Agillus*, and his associates, having made a vow to *Castor* and *Pollux*, and arrived safe through the many perils of shipwreck, willingly performed what they had vowed." MORT. *Antiq. Expl. Supp. Vol. I. Vide* Jonah i. 16.

CHALCOL, *who nourishes all.*

CHALCOL, was a famous wise man in the time of *Solomon*; but *Solomon* was wiser than he was. 1 *Kings* iv. 31. says *Ethan*, *Heman*, *Chalcol*, and *Darda*, were sons of *Mahol*; but 1 *Chron.* ii. 6. says *Zimri*, *Ethan*, *Heman*, *Calcol*, *Dara* [דרע for דרדע] were sons of *Zerah*.

CHAMBER, *vide* the FRAGMENTS on HOUSE.

CHARITY, should be understood not of gifts to the poor, though that be one of the external actions of charity, but for that internal principle from whence outward (good) actions proceed: love, kindness, affection, sympathy. The bases of charity are love to God, and good-will to men; these principles will regulate the mind to complacency, forgiveness, meekness, and a desire to promote the welfare of others. Charity sees dubious things in the most favourable point of view; and never makes the worst of bad things. Charity is not wearied out by disappointed hopes, nor overwhelmed by too plausible fears; charity is not contented with vacant wishes only, but uses endeavours, and exertions to accomplish its benevolent purposes. Charity is not confined to a family, to a tribe, to a nation, but it embraces all mankind. Charity is rewarded in this world in some degree, but in the world to come it may justly expect the most gracious remuneration.

CHOICE young man, 1 Sam. ix. 2. The addition *young* in our version is superfluous, the word rendered choice, may signify the prime, most excellent: or according to our manner of speaking the FLOWER of its kind, which is very agreeable to the *Hebrew* root, which signifies *to look at with admiration*, as persons do at elegant flowers. The same idea may be attached to it in other places, as 1 *Sam.* xxvi. 2, "having three thousand of the *flower* of *Israel* with him," 2 *Sam.* x. 9. "and he chose of all *the flower* of *Israel*." *Psalm* lxxviii. 13. "and smote down *the flower* of *Israel*." This term is still retained in the East: CHARDIN tells us, that he was called in his *Persian* letter "the Flower of Merchants"—on which he observes, "The term which I have translated *Flower of Merchants*, signifies exquisite, choice, elected, or most excellent. The *Persians* use it commonly as an epithet for all sorts and conditions of men; great lords, Foreign ministers,

miniſters, merchants; and bring it down even to tradeſmen." TRAVELS, p. 220.

Our *Engliſh* word *flower*, expreſſes this idea very well.

CILICIA, a country in the ſouth-eaſt part of *Aſia Minor*, between lat. 36° and 40° on the coaſt of the *Mediterranean* ſea. The capital city was *Tarſus*, where St. *Paul* was born, *Acts* xxi. 39. This country was originally peopled by *Tarſhiſh*, the grandſon of *Japhet*. It became a *Roman* province. The apoſtle planted a *Chriſtian* church in this country, to which probably his connections at *Tarſus* might contribute, *Acts* ix. 30. xi. 25. This church exiſted till the beginning of the eighth century, when the country became ſubject to the *Saracens*, and afterwards to the *Turks*, who ſtill hold it.

COCKATRICE. *Vide* SERPENT.

COLONY. This word does not always imply that any conſiderable body of citizens from *Rome* had left their native city, and had founded a new town in a place where there had been none, as our own colonies in *America* were founded. No doubt, but this might be the firſt riſe of *Roman* colonies; and many of their troops after they were diſmiſſed from military ſervice, were ſettled in diſtant towns. Nevertheleſs, many cities were favoured with the character of colonies, whereby they became entitled to the privileges of *Roman* citizens, and were conſidered as being in a manner *Romans*, in reward for ſervices which they had rendered to the government of *Rome*, to the emperors, &c. *Vide* No. CCLXXIII.

CONVERSION, a turning from one ſtate, manner of life, courſe of conduct, or principles, to another. In the goſpel it means a change of mind, ſpirit, and behaviour. So the apoſtles are adviſed to forſake the haughty, ambitious, and worldly views of men to become like children, to entertain child-like ſentiments, *Matt.* xviii. 3. Sinners are converted, when they turn from ſin to God, *Pſalm* li. 13. when they forſake their old courſes, and practice holineſs in heart and life. "When thou art converted ſtrengthen thy brethren," when thou art changed from thy feebleneſs of mind to ſentiments of greater fortitude, to feelings of ſtronger faith, and more devout aſſurance, then ſtrengthen thoſe who may be ready to ſink into deſpondency, error, faint-heartedneſs, or apoſtacy, and endeavour to prevent the prevalence of thoſe evils over their minds.

CREATE. As it is admitted that the *Hebrew* word *bara*, rendered to *create*, does not neceſſarily import creation out of nothing, I wonder I have never ſeen our *Engliſh* word *to compoſe* uſed as tranſlating it; in which caſe we ſhould read, "In the beginning, or, in the firſt place, God *compoſed* the whole heavens, and the whole earth: but the earth was ſhapeleſs and vacant, and darkneſs overwhelmed the ſurface of the deep." The power of the verb *bara*, is to bring into order, to regulate. I think our word *compoſe* expreſſes that and ſomewhat more, as I doubt not, the *Hebrew* word does.

CUBIT. "*Freret*, *D'anville*, and *M. Bailli* have proved, that the *Egyptian* cubit being invariably twenty-four digits, is equal to twenty and a half *French* inches; and the preſent cubit, called *Draa maſri*, is preciſely divided into twenty-four digits, and contains twenty and a half *French* inches. I have meaſured ſeveral of them with a *pied de Roi (ſtandard foot)* of copper, but I found that all varied from one to three lines, (or tenths of an inch). The *Draa Stambouli* is of twenty-eight digits, or twenty-four inches, wanting one line. VOLNEY'S TRAVELS, *Vol. I. p.* 38. *E. Ed.*

CUSH. "It is a tradition among the *Abyſſinians*, which they ſay they have had from time immemorial, and which is equally received among the *Jews* and *Chriſtians*, that almoſt immediately after the flood, *Cuſh*, grandſon of *Noah*, with his family, paſſing through *Atbara* from the low country of *Egypt*, then without inhabitants, came to the ridge of mountains which ſtill ſeparates the flat country of *Atbara* from the more mountainous highland of *Abyſſinia*.

Their tradition ſays, that, terrified by the late dreadful event of the flood, ſtill recent in their minds, and apprehenſive of being again involved in a ſimilar calamity, they choſe for their habitation caves in the ſides of theſe mountains, rather than truſt themſelves again on the plain. It is more than probable, that, ſoon after their arrival, meeting here with the tropical rains, which for duration ſtill exceed the days that occaſioned the flood, and obſerving, that going through *Atbara*, that part of *Nubia* between the *Nile* and the *Aſtaboras*, afterwards called *Meroë*, from a dry climate at firſt, they had after fallen in with rains, and as thoſe rains increaſed in proportion to their advancing ſouthward, they choſe to ſtop at the firſt mountains, where the country was fertile and pleaſant, rather than proceed farther at the riſk of involving themſelves, perhaps in a land of floods, that might prove as fatal to their poſterity as that of *Noah* had been to their anceſtors. Page 376.

While improvements were going on proſperouſly in the central and northern territory of the deſcendants

deſcendants of *Cuſh*, their brethren to the ſouth were not idle, they had extended themſelves parallel to the *Arabian* gulf; which was in all times called *Saba*, or *Azabo*, both which ſignify *ſouth*, [queen of the ſouth, *Matt.* xii. 42. *Sabeans*, *Iſaiah* xlv. 14. *Joel* iii. 8.] not becauſe *Saba* was ſouth of *Jeruſalem*, but becauſe it was on the ſouth coaſt of the *Arabian* gulf, and from *Arabia* and *Egypt* was the firſt land to the ſouthward which bounded the *African* continent, then richer more important and better known, than the reſt of the world.

By that acquiſition they enjoyed all the perfumes and aromatics in the eaſt, myrrh, and frankincenſe, and caſſia; all which grow ſpontaneouſly in that ſtripe of ground, from the bay of *Bilur* weſt of *Azab*, to cape *Gardefan*, and then ſouthward up in the *Indian* ocean, to near the coaſt of *Melinda*, where there is cinnamon, but of an inferior kind.

The mountains which the *Agaazi* inhabit, are called *Habab*, from whence it comes that they themſelves have got that name. *Habab* in their language, and in *Arabic*, likewiſe ſignifies a *ſerpent*, and this I ſuppoſe explains that hiſtorical fable in the book of *Axum*, which ſays a ſerpent conquered the province of *Tigré*, and reigned there.

Cuſh is *Ethiopia*, and *Cuſhite* is *Ethiopian*; many *Ethiopians* are *white*—many *Cuſhites* are negroes, *black*. BRUCE'S TRAVELS, *Vol. I. pages* 376, 381, 397, 409.

D.

DAMNATION. This word is uſed among us to expreſs a total loſs of the ſoul; or a ſtate of ſuffering under ſpiritual puniſhment: but this is not its proper import in all places, and the uſe of this word is in ſome paſſages of our tranſlation extremely unfortunate. We read, *John* v. 29. of the "reſurrection to damnation." *Mark* iii. 29. of "eternal damnation." *Matt.* xxiii. 33. of "the damnation of hell." In theſe inſtances the ſtronger ſenſe of the word is proper: but *Matt.* xxiii. 14. we read of the "greater damnation," which evidently implies a *leſſer* damnation: and *Rom.* xiii. 2. "whoſoever reſiſteth.. ſhall receive damnation" — read *condemnation.* 1 Cor. xi. 29. he who eateth and drinketh... in receiving the holy ſacrament unworthily, eateth and drinketh *damnation*—read *condemnation, judgment;* this conduct is highly reprehenſible. 1 *Tim.* v. 12. younger widows will marry: having *damnation*—read *condemnation*, or *judgment*, becauſe they caſt off their firſt faith. *Rom.* xiv. 23. "He that doubteth is *damned*—read ſelf-*condemned* if he eat" fleſh, or any thing elſe which may offend a weak brother—but eternal damnation cannot be the penalty of doing an action, which, though lawful in itſelf, may offend an uninſtructed fellow *Chriſtian.*

DAUGHTER. This word has an equal extent of ſignification with other names of relation, as mother, ſiſter, &c. of the female ſex; and as ſon, father, brother, &c. of the male ſex. In fact, being a noun expreſſing ſimilitude no leſs than kindred, it is uſed in reference to many ſubjects, which are not properly the offſpring of that perſon, or that thing, of which they are ſaid to be daughters. *Vide* FATHER, BROTHER, CHILDREN, &c. The following are ſenſes in which the word daughter is uſed in Scripture.

1. Female offſpring, by natural birth, *Gen.* vi. 1. xxiv. 23. *et al. freq.*
2. Grand-daughter; ſo the ſervant of *Abraham* calls *Rebekah* "my maſter's brother's daughter;" whereas ſhe was daughter of *Bethuel*, ſon of *Nahor*, as appears from verſe 24. conſequently grand-daughter to *Nahor*, brother of *Abraham*, Gen. xxiv. 48.
3. Remote deſcendants, of the ſame family, or tribe, but ſeparated by many ages: "daughter of *Heth*," of his poſterity: daughters of *Canaan*, of *Moab*, of *Ammon*; and *Luke*, i. 5. ſays *Elizabeth* was of the "daughters of *Aaron*," *i. e.* of his deſcendants.
4. Daughter by nation. *Dinah* went out to ſee the young women of *Shechem*, called the daughters of the land, *Gen.* xxxiv. 1. *Vide Deut.* xxiii. 17. *Numb.* xxv. 1. *Judg.* xiv. 1.
5. Daughter, by reference to the human ſpecies; young women, of whatever nation: *Gen.* xxx. 13. the daughters — young women—the ſex—ſhall congratulate me—call me bleſſed. *Vide Prov.* xxxi. 29. *Cant.* ii. 2.
6. Daughter, by perſonification, of a people, or city, &c. whence daughter of *Jeruſalem*, of *Zion*, of *Babylon*, Iſaiah xlvii. 1, 5, 8. of *Edom*, Lam. iv. 21 of *Egypt*, Jer. xlvi. 11, 14.
7. Daughter, by law; ſo *Naomi* calls *Ruth* her daughter, *Ruth* iii. 1. and this is common in all nations, to call a ſon's wife daughter; but *Boaz* calls *Ruth* "daughter" by courteſy, as expreſſing kindneſs, affability, affection, from a ſenior to a junior in age, from a ſuperior to an inferior by ſtation, *Ruth* iii. 10, 11.
8. Daughter by adoption, as *Eſther* was to *Mordecai*, Eſther ii, 7. and as God promiſes his people, by his grace, 2 *Cor.* vi. 18.
9. In reference to diſpoſition and conduct, as we have "ſons of *Belial*," ſo we have "daughters of *Belial*," *i. e.* a woman of an unreſtrainable conduct, uncontroulable, 1 *Sam.* i. 16. *Vide* BELIAL.
10. In reference to age, as we have "a ſon of ſo many years," ſo we have "daughter of ninety years," *i. e.* a woman of that age, *Gen.* xvii. 17. and the ſame is ſaid of a female beaſt, *Lev.* xiv. 10.
11. The female offſpring of a bird, *Iſaiah* xiii. 21. "the daughter of the owl," —the *hiana*, the *Oſtrich*, *vide* FRAGMENT, No. CXLIV, p. 93.
12. The branches, which are, as it were, the offſpring of a tree, *Gen.* xliv. 22. the branches—daughters—of *Joſeph*, compared to a tree, ſpread over a wall.

13. Towns, or villages, around a mother city, *i. e.* probably originating from it, or ſupported by it: ſo *Tyre* is called the daughter of *Zidon*, Iſaiah xxiii. 12. ſo we read of *Gath* AMMAH, *i. e.* *Gath* the mother town; of a town being a mother in *Iſrael*, &c. *Vide* Numb. xxi. 25, 32. Joſh. xv. 45. 2 Chron. xiii. 19. Pſalm xlviii. 12. 2 Sam. xx. 19.

The ſtate of daughters, *i. e.* young women, in the Eaſt, their employments, duties, &c. may be gathered from various parts of Scripture; and ſeems to have borne but little reſemblance to the ſtate of young women of reſpectable parentage among ourſelves. So *Rebekah* drew and fetched water, *Rachel* kept ſheep, as did the daughters of *Jethro*, though *Jethro* was a prieſt, or prince, of *Midian*. They ſuperintended and performed domeſtic ſervices for the family; *Tamar*, though a king's daughter, baked bread; and the ſame of others. We have the ſame occupations for the daughters of princes in the ancient poets, of which *Homer* is an unqueſtionable evidence.

DEACONESSES, ADD. Theſe perſons appear to be the ſame as thoſe whom *Pliny* in his famous letter to *Trajan* (*Epiſt.* 97) ſtyles "*Ancillis*, quæ MINISTRÆ dicebantur" — female attendants called *aſſiſtants*, *miniſters*, or *ſervants*. It appears, then, that theſe were cuſtomary officers throughout the churches; and when the fury of perſecution fell on *Chriſtians*, theſe were among the firſt to ſuffer: the moſt cruel of tortures were inflicted on them, not ſparing even extreme old age. *Vide* SUICER, *Theſaurus*, Deaconeſs: Lardner, Teſt. vol. ii. p. 42.

DEAD. "The corruption of dead bodies has the moſt deſtructive effects upon the health in hot countries; more ſo than in more temperate climates. It was therefore neceſſary to ſecure the inhabitants from its noxious influence, by increaſing, through religious motives, their natural averſion to dead carcaſes. *Mahomet*, and ſome other founders of ſects, have for this reaſon affixed ideas of ſpiritual impurity to the act of touching a dead body. Some *Muſſulmans* require great purification to cleanſe a man thus defiled; and ſeparate him for ſome time from ſociety. The *Arabians* are leſs rigid; when a perſon of this nation has had the misfortune to touch a carcaſe, he waſhes himſelf carefully, and, when no mark of external impurities remains, he then returns to the ordinary intercourſe of life." NIEBUHR'S TRAVELS, *Vol. II. p.* 251, *Eng. Edit.*

DEBT, DEBTOR, an obligation which muſt be diſcharged by the party bound ſo to do. This may be either ſpecial or general: ſpecial obligations are where the party has contracted to do ſomething in return for a ſervice received: general obligations are thoſe to which a man is bound, by his ſituation as a man, as a member of civil ſociety, as a member of *Chriſtian* ſociety, or &c. Matth. xxiii. 16. whoſo ſhall ſwear by the gold of the temple—by the gift on the altar—is a debtor; is bound by his oath; is obliged to diſcharge his vow, or &c. *Rom.* i. 14. I am debtor to the *Greeks* and barbarians; under obligations to perſons of all nations, &c. *Gal.* v. 3. he is a debtor—is bound—to do the whole law. Men may be debtors to human juſtice, or to divine juſtice: for penalties, or for obedience.

DECREE, a determination, or appointment, judicial, civil, eccleſiaſtical, or divine. Judicial decrees ſhould determine litigation and controverſy between man and man; civil decrees refer to the purpoſes of ſociety; eccleſiaſtical decrees are appointments for the promotion of piety; all theſe may be well-intended but may err; the divine appointments never err, being founded on truth, judgment, perfect wiſdom and perfect knowledge.

DEFILE. Many were thoſe blemiſhes of perſon and conduct which, under the law, were eſteemed defilements: ſome were voluntary, ſome involuntary; ſome originated with the party, others were received by him; ſome were inevitable, being the effect of nature itſelf, others aroſe from perſonal tranſgreſſion; but under the goſpel, defilements are thoſe of the heart, of the mind, the temper, the conduct; moral uncleanneſſes are as numerous, and as much prohibited as ever, but ceremonial uncleanneſſes are ſuperſeded, as religious rites; though many of them claim attention as uſages of health, decency, and civility. *Vide* Matt. xv. 18. Gen. xlix. 4. Rom. i. 24. James iii. 6. Ezek. xliii. 8. See alſo many paſſages in Leviticus and Numbers. *Vide* BLEMISH, *Supp.* *Vide* alſo PURIFICATION.

DEGREES. *Vide* DIAL, and FRAGMENTS, No. II. CII. CCLXIII.

DEGREES, Pſalms of, *vide* PSALM, *ad fin.* The reader has ſeen many opinions on this title.—Is there room for another? Were theſe pſalms ſung during the time of ſacrifice, while the fleſh, &c. was conſuming on the altar, and while the ſmoke and fume of it *aſcended* toward heaven? Their title as *Pſalms of Aſcent*, ſeems not inimical to this ſuppoſition; eſpecially when we recollect that ſacrifices in *Hebrew* are called by this word. עלה OLEH, *an aſcent*; עלות OLUT, *burnt ſacrifices*; מעלות MOLUT, *of degrees*.

DOG. In *Prov.* vii. 22. we have a paſſage which perhaps is capable of a ſenſe very different from what

what it has as it ſtands in our tranſlation. *Solomon* ſays, the unwary youth follows the lewd woman

> " As an ox goeth to the ſlaughter;
> *As a fool to the correction of the ſtocks*;
> Till a dart ſtrike through his liver,
> As a bird haſteth to the ſnare,
> And knoweth not that it is for his life."

Obſerve,

1. The words in the *Hebrew* are tranſpoſed " as the ſtocks to the correction of a fool."
2. Whoſe liver does the dart ſtrike through? the fool's? when going to the ſtocks? or when already in them? or
3. Is the connection thus? " he goeth after her.. till a dart ſtrike him."
4. The word oces עכס does not properly ſignify the ſtocks, as a place of puniſhment; but a tinkling ornament for the legs (*vide* PERISCELIDES) as in *Iſaiah* iii. 18. Hence *Symmachus* tranſlates, σκιρτῶν ἐπὶ δεσμῶν ἄφρων. The LXX. with whom agree *Chald. Syr.* and *Arab*, και ὡσπερ κύων ἐπὶ δεσμὸς, ἢ ὡς ἔλαφος τοξευμαὶι πεπληγως εις το ἧπαρ. *As a dog goes to bonds; or as a ſtag, till a dart ſtrike through his liver.*

Without entering into any conjectural conſideration of how the LXX. read in their copies, which appear to have had a letter or two different from our preſent copies, I think it clear that we ought to have here four ſimilies drawn from animals, every one of which is *fatal* in its iſſue: but, " the correction of the ſtocks" is not *fatal*, and the fool going to the ſtocks, is very like making the unwiſe youth a ſimile to himſelf. The paſſage, I think, requires this arrangement.

He goeth after her—directly—ſtraightway, as,

1. An ox goes to the ſlaughter-*houſe*;
2. As a dog goes to the tying up—*halter-place*;
3. As a ſtag goes to the place (where the hunters await his coming that they may ſhoot arrows, &c. at him)—of ſhooting through his liver;
4. As a bird haſteth to the ſnare;
5. But, no one of theſe creatures is aware that the place it is going to is deſtruction to its life.

Obſerve, the progreſs of this motion. " With her much fair ſpeech ſhe cauſed the youth to yield *aſſent*; with her flattery ſhe forced him—he goes after her at firſt, ſlowly,

1. As the heavy ox goes to the ſlaughter-houſe; he is even reluctant, but he goes—then ſhe ſeduces him to quicken his pace, and he proceeds more briſkly. As 2, a dog which is going to be hanged, and is already tied with the cord about his neck, yet is led by that cord, to the place of hanging, [the reader perceives the *Hebrew* word is taken generally, for ſhackles, manacles, bonds of any kind] As 3, a ſtag bounds with great ſwiftneſs towards the place where he is to be ſurrounded with the toils, and expoſed as a mark to the darts, &c. of the hunters: 4. As a bird flying with great rapidity, ſwifter even than the ſtag. This introduction of the dog produces an arrangement, and a climax in the paſſage, and ſhews its ſenſe and beauty clearly. It removes the fool, who ſeems to have no buſineſs here, and having the authority of the LXX. *Chaldee*, *Syriac*, and *Arabic* verſions, is, I think, intitled to attention, as being very probably the true *aſſimilation* of the paſſage.

N. B. All the creatures alluded to *expect* gratification—but *find* their deaths where they are going.

DOMINION. *Vide* RULE.

DOUBLE, the counterpart to a quantity, to a ſpace, to a meaſure, &c. which is propoſed as the exemplar. Double money—the ſame value as before, and an equal value added to it, *Gen.* xliii. 12, 15. If a ſtolen ox, or ſheep be found—the thief ſhall reſtore double, *i. e.* two oxen, or two ſheep. For the right underſtanding of *Iſaiah* xl. 1. " She hath received from God *double* for all her ſins"—read, the *counterpart*—that which *fits*, the commenſurate quantity, or extent, or number, &c. of her ſins: that which is *adequate*, all things conſidered, as a diſpenſation of puniſhment. This paſſage does not mean—twice as much as was deſerved—*double* what was juſt; but, the fair, commenſurate, adequate, retribution. The ſame is the meaning of this phraſe in other places, *Iſaiah* lxi. 7. *Jer.* xvi. 18. xvii. 18. *Zech.* ix. 8.

The following [ ] *addition made to the Second Edition, is reprinted here for the advantage of thoſe readers who purchaſed the firſt Edition.*

[DREAMS. The ſubject of dreams is among the moſt curious which belong to human nature, and one which, to underſtand thoroughly, demands no mean ſkill in the affections, diſpoſitions, ſympathies, and agitations of the human mind. We ſhall not attempt to inveſtigate the ſubject here: we ſhall ſimply ſtate the conviction, that while the body reſts, and is aſleep, there is a ſomewhat diſtinct from the body which is extremely active, volatile, ſenſible; which ſees without employing the organ of ſight, hears without employing the organ of hearing, and performs a thouſand actions with all the appearance of reality without the intermediation of the bodily agents.—What is this power? this ſomewhat, controlled yet uncontrollable, dependent

yet

yet independent, retained by the tenement of clay, yet winging its devious courſe to regions, to events, and to actions, of which the tabernacle of the body is utterly unconſcious?

I could wiſh to verify the diſtinction between viſions and dreams: for which purpoſe I do not recollect more appropriate inſtances than thoſe which are furniſhed by the book of *Job*. The viſion is thus deſcribed, chap. iv.

" Now an occurrence was ſecretly — partially— brought to me, and mine ear received a little thereof. In thoughts from—(ב) diſtinct from viſions of the night when deep ſleep falleth on man,

" Fear ſeiz'd my ſoul, the hand of horror ſtrook
My ſhuddering fleſh, and every member ſhook:
A rapid wind with ruſhing fury paſs'd
So near, ſo loud, blaſt whirling after blaſt,
That my hairs ſtarted at each ſtiff'ning pore,
And ſtood erect."———— SCOTT.

then a ſpirit paſſed before my face, it ſtood ſtill but I could not diſcern the form thereof: an image was before mine eyes—and I heard a voice"—*i. e.* his ſenſes were in exerciſe, but the image was too fine, too aerial for his complete diſcernment of it—his bodily organs were not deficient, but the ſubject was beyond their powers. I ſuppoſe, too, the prophets had additional, or ſuperior powers, beſtowed on them *pro tempore*, when they were enabled to behold viſions. Whereas, a dream is deſcribed chap. xxxiii. 15. as happening " in (בּ) ſleep, in a viſion of the night, in deep ſleep falling on man, in ſlumberings on the bed."

Perhaps it is neither eaſy nor neceſſary, to diſtinguiſh always, when the word *dream* is uſed, whether it may not denote a viſion—but it ſhould ſeem likely that when the interference of an angel is mentioned, as giving counſel, and advice, or direction, that more than a mere dream is implied; as, to *Jacob*, Gen. xxxi. 11. to *Joſeph*, Matthew i. 20. ii. 13, 19.]

[DREAMER, is uſed as a word of reproach; of *Joſeph* by his brethren, *Gen.* xxxvii. 19. of *Shemaiah*, Jer. xxix. 24. *vide* chap. xxvii. 9. and *Jude*, verſe 8. See alſo *Iſaiah* lvi. 10.]

DUNGHILL. We have been favoured with the following extract by the reſpectable writer of FRAGMENT, No. LXXXIII. This ſitting on a dunghill, will remind the reader of *Job*'s conduct under his malady; and we have ſeveral alluſions in Scripture to rolling in duſt, &c. as *Micah* i. 10. *Lam.* iii. 16, &c.

" We are informed by *Plutarch*, that the *Syrians* were affected with a particular diſeaſe characterized by violent pain of the bones, ulcerations over the whole body, ſwelling of the feet and *abdomen*, and a waſting of the liver. This malady was in general referred to the anger of the gods: but was ſuppoſed to be more eſpecially inflicted by the *Syrian* goddeſs, on thoſe who had eaten ſome kinds of fiſh deemed ſacred to her. [*Vide* ASKELON.]

In order to appeaſe the offended divinity, the perſons affected with the above diſorder were taught by the prieſts to put on ſackcloth, or old tattered garments, and to ſit on a dunghill; or to roll themſelves naked in the dirt, as a ſign of humiliation, and contrition for their offence. R. W."

Menander apud Porphyrium.

Plut. de ſuperſtitione---Perſius, Sat. v.—*Martial Epigr.* iv. 4.

E.

E.

EAR. Boring the ear to the door-poſts continued in *Syria* to the times of *Juvenal* the poet. See Sat. 1.

—— Molles quod in aure feneſtræ,
Argueriut, licet ipſe negem?

EAR-RINGS. We have a paſſage, *Gen.* xxxiv. 4. which has been ſuppoſed capable of different ſenſes; *Jacob* ordered his houſhold to give up the "ſtrange gods which were in their hands, and all their ear-rings which were in their ears": —*i. e.* ſay ſome, in the ears of the ſtrange gods; while others, with more propriety ſay, in the ears of the perſons of *Jacob*'s family. To determine this queſtion, I ſhall offer an inſtance of ear-rings, which I am ſure the patriarch *Jacob* would have buried as deep underground, as he would any other inſtrument of ſuperſtition: it is from MONTFAUCON, *Ant. Expl. Vol. III. Supp.*

"There was diſcovered at *Porto*, when I was at *Rome*, in a vault under ground, which was made for the family *Cæſennia*, two large ſtatues; one, of a man dreſſed like a ſenator, the other of a woman, in a *Roman* habit, with two gold pendants in her ears; one with the figure of *Jupiter* on it, the other with that of *Juno*: and alſo the ſtatue of a little child, their ſon. *Aulus Cæſennius Hermea* cauſed theſe ſtatues to be made for himſelf and his wife; as the inſcription informs us, which was found near them."

EASTER, *Acts* xii. 4. It is little to the honour of our tranſlation that this word occurs in it; it ſhould have been *Paſſover*; which feaſt of the *Jews* we well know. *Eaſter* is a word of *Saxon* origin; and imports a goddeſs of the *Saxons*, in honour of whom ſacrifices being annually offered about the paſſover time of the year, [ſpring] the name became attached to the *Chriſtian* feſtival of the reſurrection, which happened at the time of the paſſover; from hence we ſay Eaſter-day, Eaſter-Sunday, but very improperly, as we do by no means refer the feſtival then kept to the goddeſs *Eaſter*, of the ancient *Saxons*.

ED, *Witneſs*. The name given to the altar erected by the two tribes and half who were ſettled beyond *Jordan*: it was probably a copy of that among the *Hebrews* their brethren, and it was built to *witneſs* to poſterity the intereſt of theſe tribes in the altar common to all the deſcendants of *Iſrael*.

EDEN: "*Aden*, in the eaſtern dialects, is preciſely the ſame word as *Eden*, which we apply to the garden of paradiſe: it has two ſenſes according to a ſlight difference in its pronunciation; its firſt meaning is *a ſettled abode*, its ſecond *delight*, *ſoftneſs*, or *tranquillity*: the word Eden had, probably, one of theſe ſenſes in the ſacred text, though we uſe it as a proper name." Sir Wm. JONES's *Works*, p. 528, Vol. IV.

This import of the name juſtifies the tranſlation of the *Vulgate*: ſo that probably, it had this double acceptation in weſtern *Aſia* alſo: but the idea of "ſettled abode" *i. e.* for *Adam*, ought by no means to be excluded.

EL-BETH-EL, *the God of Bethel*. The name given by *Jacob* to an altar which he built, *Gen.* xxxv. 7. It ſtood, probably, in the very ſpot where he had formerly ſeen the prophetic dream of the ladder, chap. xxviii. 22.

EL-ELOHE-ISRAEL, *God the God of Iſrael*. The name of an altar built by *Jacob*, in a piece of ground which he bought of *Hamor*, *Shechem*'s father, *Gen.* xxxiii. 20. From the article SALEM in the *Dictionary* we learn, that there was a *Salem*, or *Shalem*, near *Jeruſalem*; was this on the mount *Moriah* of *Abraham?* the *Salem* of *Melchizedec?*

CONJECTURES ON
THE HISTORY OF ELIJAH, FED BY RAVENS.

Mr. PENNANT, in his Britiſh Zoology, p. 163, has the following remark in his account of the eagle. "Smith, in his Hiſtory of Kerry [in Ireland] relates, that a *poor man* in that county got a *comfortable ſubſiſtence for his family, during a ſummer of famine, out of an eagle's neſt*, by robbing the eaglets of the food the old ones brought them, whoſe attendance he protracted beyond the natural time, by clipping the wings, and retarding the flight of the young."

Many have been the conjectures (ſome of them ſufficiently wild) of writers on the ſubject of *Elijah* fed by ravens; or, as it is in the original, by OREBIM. "*I have commanded the orebim to feed thee* by the brook *Cherith*, ſays God. 1. Theſe *orebim* were angels, metamorphoſed into ravens, ſay ſome: 2. They were merchants, ſay others, who think they diſcover a ſimilar term taken in this ſenſe, *Ezek.* xxvii. 27. But *Bochart* ſufficiently refutes this conjecture; as God would not then have ſaid I have commanded the *orebim*, but the merchants of ſuch a place, to feed thee. 3. They were *Arabs*, ſay ſome. 4. They were inhabitants of *Araba*, or *Arabo*, a a town; or of *Oreb*, Judges vii. 25. Iſaiah x. 26. but *Oreb* was a rock only. And whence did the *orebim* get their fleſh and bread? 1. from the table of king *Ahab*, ſay ſome; 2. from ſome of the 7000 who had not bowed to *Baal;* 3. from off the altar; 4. and Mr. *Baſnage* thinks, the ſafeſt way is, to ſay that God created it on purpoſe: ſurely, if ſo, he might as well have placed it within reach of the prophet, and ſaved the ravens the trouble of porterage.

We ought to conſider 1. that *Ahab* ſought *Elijah* with avidity, and took an oath of EVERY people, no doubt, alſo in his dominions, that he was not concealed among its inhabitants; his ſituation therefore required the utmoſt privacy, even to ſolitude. 2. That when the brook *Cherith* was dried up the prophet was obliged to quit his aſylum, which he needed not to have done, had a people been his ſuppliers, for they could have brought him water as well as food.

Let us now ſuppoſe for a moment, that *Elijah* was concealed in ſome (rocky or) mountainous ſpot, where paſſengers never ſtrayed; and that here a number of voracious birds had built their neſts on the trees which grew around it, or on projections of rocks, &c. Theſe flying every day to procure food for their young, the prophet availed himſelf of a part of what they brought, and while they, obeying the dictates of nature, deſigned only to provide for their offſpring, divine providence directed them to provide at the ſame time for the wants of *Elijah;* ſo that what he gathered, whether from their neſts, what they dropped, or brought to him, or occaſionally from both means, was enough for his daily ſupport. *And the orebim furniſhed him bread,* OR *fleſh in the morning, and bread,* OR *fleſh, in the evening.* But, I rather think, there being a good many of them, ſome might furniſh bread, and others fleſh; and *vice verſa*, at different times: ſo that a little from each made up his ſolitary, but ſatisfactory meal. To ſuch ſtraits was the exiled prophet driven! and ſuch was the *dependance* of this zealous man of God!

Obſerve, theſe birds were not eagles: eagles do not eat bread, though they eat raw fleſh; eagles would have torn his eyes out, or would have killed him, naturally ſpeaking; neither were they vultures; but they were birds who fed their young with bread, or with fleſh, or with both; whence aroſe the neceſſity for their bringing it home to their neſt, and the certainty of the prophet's finding it thereabouts; they might ſupply their own hunger abroad, but their neſtlings demanded their care at home: moreover, if *a poor man—in a ſummer of famine*—the very caſe of *Elijah*—could get a comfortable ſubſiſtence for his family *from a ſingle neſt of eaglets*, the prophet, being alone, might pick up an ample ſupply from a numerous colony of *orebim;* and yet leave enough for his caterers and their brood.

I think, if I recollect rightly, the poor man who robbed the eaglets, uſed to hide himſelf among the trees, till he ſaw the old eagles had depoſited their prey, and were departed in ſearch of more; then he advanced to the neſt, and made free with what he found there; whether *Elijah* acted in the ſame manner, I do not know, but, we ſee that he is not the only one who has been nouriſhed by birds, and that too according to their nature; for which purpoſe birds of prey, not domeſtic fowl, were the moſt proper.

As to God's *commanding* the ravens—it is a mode of ſpeech uſed where vocal commands were not employed.

How long did *Elijah* continue at the brook *Cherith?* the original ſignifies only "to the end of days:" ſix months, ſay the moſt conſiderate interpreters; which, perhaps, though too long for a breeding ſeaſon, yet is not inconſiſtent with our ſtatement.

After all, perhaps theſe *orebim* were not ſtrictly *ravens*, but rooks, which are birds of the ſame kind, and at firſt ſight of the ſame form, nature, and manners, but on cloſer examination ſhew conſiderable differences. 1. The rook is the *corvus* (vulgarly underſtood to be the crow) of *Virgil*, ſays Mr. PENNANT,

E paſtu decedens agmine magno
Corvorum increpuit denſis exercitus alis.

A very natural deſcription of the return of theſe birds to their neſts in the evening. 2. The rook only, of this kind of birds, is gregarious; the true raven flies only in pairs; and one pair has been known to keep a whole iſland as a territory to themſelves; but rookeries, we know, among ourſelves,

ourſelves, contain ſometimes a great number of birds. 3. The rook is a harmleſs bird, lives upon inſects, not upon carrion, as does the raven, and the crow: but in a time of ſcarcity would naturally prey where it could, and be not only more active, but much more bold than uſual: however, this renders it leſs of an unclean bird than the others are. N. B. The *Talmud* diſtinguiſhes three ſorts of ravens, but I do not know that either is the rook.

Among us rooks begin to build in *March*. Query, 1. Was the time of their young being ready for flight delayed by the famine, &c. in the days of *Elijah?* 2. What birds in the Eaſt are beſt known as moſt likely to have been employed on this occaſion? that are 1. gregarious; 2. not carrion eaters; but, 3. feed on bread, or on fleſh; or on other clean food.

In *Abyſſinia*, Mr. BRUCE mentions certain birds of the eagle kind as extremely bold: and one, which he ſhot, while taking a piece of meat out of a boiling pot.

I rather think, that *corvus*, and *oreb* alſo, expreſſes the whole claſs of theſe birds, ravens, rooks, crows, &c. for ſo we have in *Horace*,

Non paſces in cruce corvos,

thou ſhalt not hang on a croſs and feed ravens, or crows, which are carrion eaters: ſo we have a vulgar expreſſion among ourſelves, ſpeaking of a perſon likely to die, "he will give the crow a pudding." That *oreb* denotes a claſs of birds appears from *Levit.* xi. 15. *Deut.* xiv. 14. where they are declared unclean, "EVERY *oreb* [raven, Eng. Tr.] *after its kind.*"

ELISHA. It is uſually ſaid, that the children from *Bethel* who mocked *Eliſha*, were *deſtroyed* by two bears; and CALMET with others, tells us the "two bears DEVOURED two and forty children." Is this credible? Surely one child had been meat enough for one bear; or forty-two children for a ſcore of thoſe animals. Happily our own tranſlation keeps clear of this error, and renders "two ſhe-bears TARE theſe children," *i. e.* not limb from limb; not, "to death, with blood, and groans and tears," but ſcratched, clawed, wounded, tare them, as the *Hebrew* root (בקע) ſignifies, to cleave, to ſeparate adjoining parts, to divide, in ſhort, to *tear* more or leſs, for all might not be equally guilty.

I notice this inſtance, in proof of how far popular repreſentation may miſlead men of learning, when they are not very attentive; and of the neceſſity for conſtant watchfulneſs againſt failings, and conſtant candour towards them, even in the beſt intentioned writers.

ENOCH. Mr. BRUCE was the firſt who brought into *Europe* authentic copies of the books of *Enoch*; parts of them have been tranſlated, but a general ſummary of them may ſatisfy the reader, and this we ſhall give in that traveller's own words:

"Here we may obſerve by the way, that *Jude*'s appealing to the apocryphal books did by no means import, that either he believed or warranted the truth of them. But it was an argument *a fortiori*, which our Saviour himſelf often makes uſe of, and amounts to no more than this, "You," ſays he to the *Jews*, "deny certain facts, which muſt be from prejudice, becauſe you have them allowed in your own books, and believe them there." And a very ſtrong and fair way of arguing it is, but this is by no means any allowance that they are true. In the ſame manner, "You," ſays *Jude*, "do not believe the coming of *Chriſt* and a latter judgment; yet your ancient *Enoch*, whom you ſuppoſe was the ſeventh from *Adam*, tells you this plainly, and in ſo many words long ago." And indeed the quotation is, word for word the ſame, in the ſecond chapter of the book.

"All that is material to know further concerning the book of *Enoch* is, that it is a gnoſtic book, containing the age of the *Emims*, *Anakims*, and *Egregores*, ſuppoſed deſcendants of the ſons of God, when they fell in love with the daughters of men, and had ſons who were giants. Theſe giants do not ſeem to have been ſo charitable to the ſons and daughters of men, as their fathers had been. For, firſt, they began to eat all the beaſts of the earth, they then fell on the birds and fiſhes, and ate them alſo; their hunger being not yet ſatisfied, they ate all the corn, all men's labour, all the trees and buſhes; and not content yet, they fell to eating the men themſelves." BRUCE'S TRAVELS, *Vol. I. p.* 449.

Is it utterly impoſſible that *Enoch* really did leave ſome prophecies behind him, which were unmercifully interpolated in later ages? May theſe books contain ſome truths, but loaded with paraphraſes, comments, and exceſſive imaginations of ſubſequent *elucidators*, and *targumiſts?*

ENSIGN, a military token, or mark to be followed, a ſtandard. *Vide* ARMOUR, Plate I. No. CCXVIII. p. 88. It is probable this may come before us again, elſewhere. The ancient *Jewiſh* enſigns were long poles, at the end of which were a kind of chafing-diſhes made of iron bars, which held a fire, whoſe light, ſhape, &c. denoted the party they belonged to. *Vide* AI, *ad fin.* God ſays he would lift up an enſign,

Iſaiah v. 26. *Chriſt* was "an enſign to the *Gentiles*; to him the *Gentiles* ſhall repair," *Iſaiah* xi. 10. The brazen ſerpent was lifted up on an enſign pole, and to this *Chriſt* compares his own "lifting up," *John* iii. 14. when, ſays he, "I will draw all men to me," John xii. 32.

ENVY, a malignant diſpoſition, or ſtate of mind, which grudges at the welfare of others, and would willingly deprive them of their advantages. *Rachel* envied the fertility of *Leah*, Gen. xxx. 1. *Joſeph* was envied by his brethren, *Gen.* xxxvii. 11. Envy ſlayeth the ſilly, *Job* v. 2. is rottenneſs to the bones, Prov. xiv. 30. in ſhort, it defiles, deſtroys, pines away, conſumes both ſoul and body; and is the very characteriſtic of *Satan*, through whoſe envy of human happineſs death entered the world.

EPISTLE, a letter written from one party to another. This term is eminently applied to thoſe letters in the New Teſtament, which were written by the apoſtles, on various occaſions, to direct the conduct of *Chriſtian* churches.

It is not to be ſuppoſed that every *note*, or *memorandum*, written by the hands of the apoſtles, or by their direction, was inſpired, or was deſerving of preſervation to diſtant ages: but, thoſe only were preſerved by Providence, from which uſeful directions had been drawn, and might hereafter be drawn, by believers, as from a perpetual directory for faith and practice.

In reading an epiſtle, we ought to conſider the occaſion of it, the circumſtances of the parties to whom it was addreſſed, the time when written, the general ſcope and deſign of it, as well as the intention of particular arguments and paſſages. We ought alſo to note the ſtyle and manner of the writer, his mode of expreſſion, &c.

The epiſtles afford many and moſt powerful evidences for the truth of *Chriſtianity*; they appeal to a great number of extraordinary facts; and allude to principles, and opinions, as admitted, or as prevailing, or as oppoſed, among thoſe to whom they are addreſſed. They mention a conderable number of perſons, deſcribe their ſituations in life, hint at their connections with the churches, and by ſometimes addreſſing them, ſometimes recommending them by name, they connect their teſtimony with that of the writer of the epiſtle; and often, no doubt, they gave a proportionate ſhare of influence to thoſe individuals.

Beſide this, it is every way likely, that the individuals mentioned in the epiſtles, would carefully procure copies of theſe writings, would give them all the authority, and all the notoriety in their power, would communicate them to other churches, and in ſhort, would become vouchers for their authenticity, &c. &c.

We in the preſent day, who poſſeſs theſe inſtructive documents, may learn from them many things for our advantage and for our conduct; how to avoid thoſe evils which had formerly injured the profeſſors of true religion; and how to rectify thoſe errors and abuſes to which time and incident often give riſe, or to whoſe ſpread and prevalence, particular occurrences or conjunctures are favourable. *Vide* BIBLE, CANON, &c.

ESEK, *contention*. The name of a well dug by the patriarch *Iſaac*, Gen. xxvi. 20.

ESPOUSE, ESPOUSALS. This was a ceremony of betrothing, or coming under obligation for the purpoſe of marriage; and was a mutual agreement between the two parties, which uſually preceded the marriage ſome conſiderable time. For the form of it, *vide* MARRIAGE, and I. MARY.

The reader will do well carefully to attend to the diſtinction between eſpouſals and marriage, as eſpouſals in the eaſt are ſometimes contracted years before the parties cohabit: and ſometimes in very early youth. This cuſtom is alluded to figuratively, as between God and his people, *Jer.* ii. 2. to whom he was a huſband, *Jer* xxi. 32. and the apoſtle ſays he acted as a kind of aſſiſtant (*pronuba*) on this occaſion. "I have eſpouſed you to *Chriſt*," 2 Cor. xi. 2. have drawn up the writings, ſettled the agreements, given pledges, &c. of that union. See *Iſaiah* liv. 5. *Matth.* xxv. 6. *Rev.* xix.

ESSENES. I have often wondered that *Chriſtian* divines make no uſe in their diſcourſes of the character, manners, and principles of the *Jewiſh* ſect of the *Eſſenes*; becauſe they are not explicitly mentioned in the goſpels, they are uſually diſregarded.

But I would query, whether *John the Baptiſt* was not educated in this community? Obſerve 1. that his father and mother being of great age at the time of his birth, it is probable they did not live till their ſon arrived at maturity. 2. The community of the *Eſſenes* was a probable place for *John* to retire to; and his firſt appearance as a preacher being in the deſert, ſeems to hint at his beginning near to thoſe parts where he was beſt known. 3. It does not appear that *John* went regularly up to *Jeruſalem*, (and we find the *Eſſenes* did not go thither) ſo that he might, ſtrictly ſpeaking, have no perſonal knowledge of *Jeſus*; as he has been uſually underſtood to declare. 4. His manners, as neither eating nor drinking,

i. e. freely, but being of a reſerved courſe of conduct, are perfectly agreeable to thoſe of the *Eſſenes*; and 5. his continual abode in the country, not entering the principal cities, agrees with their cuſtoms; 6. they baptized; 7. they lived near the *Jordan*; 8. they fed on dates, and other fruit; and in many other reſpects they ſeem to have agreed with the character of *John*, as we find it deſcribed or implied in the goſpels.

Alſo, the *Eſſenes* are deſcribed as "having all things in common," no one of them claiming perſonal property in goods, but referring them to the whole community; this then, takes away the ſingularity of the primitive church, of which we are told, "no one ſaid that aught which he poſſeſſed was his own, but they had all things in common." That is to ſay, theſe firſt converts imitated the *Eſſenes*, a ſect well known among them; they were in the city, what the *Eſſenes* were in the deſert.

I ſuppoſe too, that the officers called deacons, reſembled ſuch as were appointed among this ſect; "the ſteward, who diſtributes to every one what he wants." This alſo ſets the behaviour of *Ananias* and *Sapphira* in a ſtrong light; ſince certainly they knew perfectly well the cuſtom of this ſect, and had like them made a profeſſion of renouncing riches. Obſerve, "the *Eſſenes* took no proviſions on their journies;" ſo the diſciples, *Mark* vi. 8. *Luke* ix. 3. "they were hoſpitable;" *vide* Rom. xii. 13. 1 Tim. iii. 2. Titus i. 8. 1 Peter iv. 9. "they did not marry;" perhaps the fear that this principle ſhould be extended too far, ought to be taken into our conſideration, when we examine the grounds of ſome of the apoſtle's advice, 1 *Cor.* vii. Heb. xiii. 14. 1 *Tim.* iv. 3.

In ſhort, I adviſe the reader to peruſe with attention the article ESSENES and THERAPEUTÆ, with theſe ideas in his mind; and I think he will agree with me, that this ſect deſerves much more conſideration than it uſually receives.

ETHIOPIA. The following are the ſentiments of Mr. BRUCE, *Travels*, Vol. I. p. 407, &c. We give them to the reader, as thoſe of a traveller well acquainted with the manners of the nations he deſcribes:

"The tranſlator, 2 *Chron.* xiv. 9, calls *Zerah* an *Ethiopian*, which ſhould either mean, he dwelt in *Arabia*, as he really did, and this gave him no advantage, or elſe, that he was a ſtranger, who originally came from the country above *Egypt*; either way, it would have been impoſſible during his whole life-time, to have collected a million of men, one of the greateſt armies that ever ſtood on the face of the earth; nor could he have fed them, though they had ate the whole trees that grew in his country, nor could he have given every hundredth man one drink of water in a day, from all the wells he had in his country.

"Here, then, is an obvious triumph for infidelity, becauſe, as I have ſaid, no ſupernatural means are pretended. But had it been tranſlated, that *Zerah* was a *black-moor*, a *Cuſhite-negro*, and prince of the *Cuſhites*, who were carriers in the *Iſthmus*, an *Ethiopian* ſhepherd, then the wonder ceaſes. Twenty camels, employed to carry couriers upon them, might have procured that number of men to meet in a ſhort ſpace of time; and, as *Zerah* was the aggreſſor, he had time to chooſe when he ſhould attack his enemy; every one of theſe ſhepherds carrying with them their proviſion of flour and water, as is their invariable cuſtom, might have fought with *Aſa* at *Gerar*; without eating a loaf of *Zerah's* bread, or drinking a pint of his water.

"The next paſſage I ſhall mention is *Iſaiah*, chap. xlv. ver. 14. "The labour of *Egypt*, and merchandize of *Ethiopia*, and of the *Sabeans*, men of ſtature, ſhall come over to thee, and they ſhall be thine." Here the ſeveral nations are diſtinctly and ſeverally mentioned in their places, but the whole meaning of the paſſage would have been loſt, had not the ſituations of theſe nations been perfectly known; or, had not the *Sabeans* been mentioned ſeparately, for both the *Sabeans* and the *Cuſhites* were certainly *Ethiopians*. Now the meaning of the verſe is, that the fruit of the agriculture of *Egypt*, which is wheat; the commodities of the negro, gold, ſilver, ivory, and perfumes; would be brought by the *Sabean* ſhepherds, their carriers, and a nation of great power, who ſhall join themſelves with you.

"Again *Ezekiel* ſays, chap. xxx. 8, 9, "And they ſhall know that I am the Lord, when I have ſet a fire in *Egypt*, and all her helpers ſhall be deſtroyed." "In that day ſhall meſſengers go forth from me in ſhips, to make the careleſs *Ethiopians* afraid." Now, *Nebuchadnezzar* was to deſtroy *Egypt*, Ezek. chap. xxix. ver. 10. from the frontiers of *Paleſtine* to the mountains above *Atbara*, where the *Cuſhite* dwelt. Between this and *Egypt* is a great deſert; the country beyond it and on both ſides was poſſeſſed by half a million of men. The *Cuſhite*, or negro merchant, was ſecure under theſe circumſtances from any inſult by land: as they were open to the ſea, and had no defender, meſſengers, therefore, in ſhips, or a fleet, had eaſy acceſs to them, to alarm and keep them at home, that they did not fall into danger by marching into *Egypt* againſt *Nebuchadnezzar*, or interrupting the ſervice upon which God had ſent him. But this does not appear from

from tranſlating *Cuſh*, *Ethiopian*; the neareſt *Ethiopian* to *Nebuchadnezzar*, the moſt powerful and capable of oppoſing him, were the *Ethiopian* ſhepherds of the *Thebaid*, and theſe were not acceſſible to ſhips; and the ſhepherds, ſo poſted near to the ſcene of deſtruction to be committed by *Nebuchadnezzar* were enemies to the *Cuſhites* living in towns, and they had repeatedly themſelves deſtroyed them, and therefore had no temptation to be other than ſpectators." So far Mr. BRUCE. For ſome further ideas reſpecting theſe people, ſee the FRAGMENTS on the xviiith chapter of *Iſaiah*. No. 322, 460, and GAMMADIM.

ETHNARCHS. It ſeems that the *Jews* after the deſtruction of *Jeruſalem* preſerved a ſort of monarchy till the beginning of the fifth century. They had in *Paleſtine* an *ethnarch*, or chief of their nation, who, by the toleration of the *Romans*, was inveſted with great power. He ſtyled himſelf alſo patriarch. His place was hereditary, and deſcended from father to ſon. All the ſynagogues of the eaſt and weſt paid him tribute, under the pretence of contributing to the ſupport of the *Rabbins*, who applied themſelves in *Judea* to the ſtudy of the law. Thoſe whom he commiſſioned to levy this tax were *apoſtles* or *envoys*. Theſe patriarchs, who had made themſelves very odious by their extortions and rapines, did not exiſt in 429. See M. *Tillemont*'s *Hiſtoire du temps*, tom. i. *La Bleterie*.

EUROCLYDON, a dangerous wind in the *Levant*, or eaſtern part of the *Mediterranean* ſea, *Acts* xxvii. 14. It is uſually ſaid that this wind blows from the north eaſt; but perhaps it is what our ſeamen call a *Levanter*, which is confined to no point of the compaſs, but by veering to all points is attended with great danger.

EZEKIEL. In anſwer to the rabbinical remark that this prophet ſeems to contradict *Moſes*—which diſpoſed the *Sanhedrim* to reject the prophecies of *Ezekiel* from the canon, obſerve, that *Moſes* himſelf ſays the very ſame thing, *Deut.* xxiv. 16. "The fathers ſhall not be put to death for the children, neither ſhall the children be put to death for the fathers: every man ſhall be put to death for his own ſin." For the viſitation of divine juſtice on the third and fourth generation, *vide* FRAGMENT, 2 *R.* 340.

The following are the ſentiments of a correſpondent on

EZEKIEL'S VISION.

"I wiſh the writer upon *Ezekiel*'s viſion of the wheels, (No. CLII. p. 119) had inſerted his opinion upon the deſign of it as underſtood by the prophet, To me it appears to be intended to deſcribe the formidableneſs of the *Babylonian* army, and the dreadful effects that would take place in conſequence thereof; both to the people that remained in the land, and to the city and temple. This opinion I ground on what was one principal deſign of the prophet's peculiar buſineſs to that people, which was to remonſtrate with them on account of their great national wickedneſs, and to aſſure them that if they did not repent and obey the law of God, he would moſt certainly puniſh them; as repreſented by him, and alſo by *Jeremiah*, his contemporary. This viſion appeared to him firſt in the fifth year of the reign of *Jehoiakim*, and again not long after, as chap. iii. 12, 13, 14, 22, 23, at which times he received further inſtructions what he was to ſay to them.

"About one year and an half after, as chap. viii. 1—4, xi. 22, 23, it appeared to him again; when farther communications were made to him reſpecting the people and city of *Jeruſalem*, and is continued to the end of the tenth chapter; in which is repreſented the ſins of the people, and the deſtruction of the inhabitants. Fifteen years from its firſt appearance to the prophet, he ſaw it again, as though at *Jeruſalem*, xliii. 1—5.

"The terribleneſs of the *Babylonian* army, and the deſolation that it would make among the people and city, are in ſtrong language deſcribed in theſe paſſages: *Jer.* iv. 6—9. vi. 22—26. xv. 13, 14. xxiii. 19, 20. *Ezek.* xxiii. 22—34. *Habakkuk* i. 5—11.

W. A."

F.

FEET, *vide* FOOT.
FELIX, *vide* CLAUDIUS II.
FIELD, *vide* FURROWS.
FIGURES, *vide* TYPES.
FLAX, *vide* LINEN.

FOLLY. The character of fool, and the attribute folly, ſeems to be uſed in the *Proverbs* in more than one ſenſe: ſometimes it ſeems to mean lack of underſtanding, and ſometimes perverſeneſs of will; I find in the *Gentoo* laws a ſpecies of folly, which, thinking it may illuſtrate ſome of the applications of this term in Scripture, I ſhall ſubmit to the reader's conſideration.

"Among the qualities required for the proper execution of public buſineſs, mention is made, "That a man muſt be able to keep in ſubjection his luſt, his anger, his avarice, his *folly*, and his pride." Theſe vices are ſometimes denominated in the *Shanſcrit* under the general term *Opadhee*, a word which occurs in the quoted ſpecimen of the comment upon the *King Beid*. The *folly* there ſpecified is not to be underſtood in the uſual ſenſe of the word in the *European* idiom, as a negative quality, or the mere want of ſenſe, but as a kind of obſtinately ſtupid lethargy, or perverſe abſence of mind, in which the will is not altogether paſſive: it ſeems to be a weakneſs peculiar to *Aſia*; for we cannot find a term by which to expreſs the preciſe idea in the *European* languages; it operates ſomewhat like the violent impulſe of fear, under which men will utter falſehoods totally incompatible with each other, and utterly contrary to their own opinion, knowledge, and conviction; and it may be added alſo, their inclination and intention. A very remarkable inſtance of this temporary frenzy happened lately in the ſupreme court of judicature at *Calcutta*, where a man (not an idiot) ſwore upon a trial, that he was no kind of relation to his own brother, who was then in court, and who had conſtantly ſupported him from his infancy; and that he lived in a houſe by himſelf, for which he paid the rent from his own pocket; when it was proved that he was not worth a rupee, and when the perſon in whoſe houſe he had always reſided ſtood at the bar cloſe to him.

Whenever the word *folly* included among the vices above-mentioned, occurs in the caſe, it muſt always be underſtood to carry the meaning here deſcribed. Another conjecture, and that exceedingly acute and ingenious, has been ſtarted upon this *folly*, that it may mean the deception which a man permits to be impoſed on his judgment by his paſſions, as acts of rapacity and avarice are often committed by men who aſcribe them to prudence, and a juſt aſſertion of their own right; malice and rancour paſs for juſtice, and brutality for ſpirit. This opinion, when thoroughly examined, will very nearly tally with the former; for all the paſſions as well as fear, have an equal efficacy to diſturb and diſtort the mind: but to account for the *folly* here ſpoken of, as being the offſpring of the paſſions, inſtead of drawing a parallel between it and the impulſes of thoſe paſſions, we muſt ſuppoſe the impulſe to act with infinitely more violence upon an *Aſiatic* mind, than we can ever have ſeen exemplified in *Europe*. It is, however, ſomething like the madneſs ſo inimitably delineated in the hero of *Cervantes*, ſenſible enough upon ſome occaſions, and at the ſame time completely wild, and unconſcious of itſelf upon others; and that too originally produced by an effect of the will, though in the end overpowering and ſuperſeding its functions." HALHED's *Gentoo Laws*, *Preface*.

FOLLY AND WISDOM COMPANIONISED.

Proverbs, chapter ix.

It is many years ſince my mind ſuggeſted, that a companioniſed picture of wiſdom and folly was included in the deſcriptions given us in this chapter. I mean, that the former verſes of the chapter contain a deſcription of Wiſdom, *perſonified*; of her actions, conduct, and behaviour; and that from verſe 13 to 18 contains a deſcription of Folly, in like manner *perſonified*; who imitates the actions, conduct, and behaviour of Wiſdom, and ſo cloſely does ſhe mimic them, that a perſon void of underſtanding would as readily

readily and as ſtrongly be perſuaded to follow the falſe, and impoſitious goddeſs, Folly, as to obey the true, and genuine power of Wiſdom, divine Wiſdom herſelf. That ſuch perſonification is common in the *Proverbs*, and in *Eccleſiaſtes*, is evident to every reader.

I am not without hopes, that this idea may open the way alſo to a true conſtruction, and correction of a paſſage, which, as it ſtands at preſent, is obſcure; and ſome think is damaged: the LXX. read verſe 13, *A fooliſh and brazen faced woman*, ενδεης ψωμ8 γινεται, *ſhe becomes to want a piece of bread: ſhe has no ſhame*; the *Chaldee* reads, *ſhe has no goodneſs*. Some have ſuppoſed that the word פתיות *petajut*, *ſimplicity*, is redundant; but if any word is redundant, I ſhould as willingly ſuppoſe it was the firſt word, "a woman," in which caſe, as the nouns are of the feminine gender, and imply a woman, without that diſtinctive deſcription, the import of the paſſage would ſtand thus:———

"Simplicity is fooliſh and clamorous, or,—Folly is clamorous — ſimplicity itſelf, *i. e.* extremely ſimple, and drives away knowledge, of any valuable kind, from her. Yet ſhe ſits at the door of her houſe, and imitates the actions of Wiſdom, as appears by comparing theſe two perſonages together.

WISDOM.

Wiſdom hath builded her houſe,
She hath hewn out her numerous ornamental pillars,
She hath killed her beaſts,
She hath mingled her wine;
She hath furniſhed her table;
She hath ſent forth her maidens;
She crieth on the higheſt places of the city,
"Whoſo is ſimple, let him turn in hither:"
To him who wanteth underſtanding, ſhe ſaith,
"Come eat of my bread,
"And drink of the wine I have mingled,
"Forſake the fooliſh and live,
"And go in the way of underſtanding;
"For by me thy days ſhall be multiplied,
"And the years of thy life ſhall be many."

FOLLY.

Fooliſh and clamorous is Simplicity;
And ſhe repels all knowledge from her.
She ſitteth at the door of her houſe,
On a throne in the high places of the city,
To call paſſengers who go right on their ways:
Saying,

"Whoſo is ſimple, let him turn in hither:"
To him who wanteth underſtanding ſhe ſaith,
"Stolen waters are ſweet;
"And bread eaten in ſecret is pleaſant."
She invites him to her houſe,
But he is not aware that the dead are there,
That her gueſts are in the depths of the grave.

Thus we ſee Folly aſſumes the addreſs of Wiſdom, and invites the ſame perſons; but, the counſel ſhe gives detects her, being very different from that of real Wiſdom. The conſequences of following the counſels of theſe contraſted perſonages, are very ſtrongly marked, and are altogether oppoſite; one tending to prolonged life, the other to premature diſſolution.

FOWL, *vide* BIRD.

FRANKINCENSE, *vide* INCENSE.

FROST, for the alternation of froſt by night notwithſtanding great heats by day, *vide* FRAGMENT, No. III.

FURY is attributed to divinity, only metaphorically, or ſpeaking after the manner of men: *i. e.* God's providential, &c. actions, are ſuch as would be performed by a man when he is in a ſtate of fury. So that when God is ſaid to pour out his fury on a perſon, or a people, it is a figurative expreſſion for diſpenſing afflictive providences: but we muſt be careful not to attribute human infirmities, paſſions, to the Deity.

FURNACE, for ſome thoughts on this ſubject, as relating to the miraculous preſervation of the *Hebrew* youths, *vide* FRAGMENT, No. CXLIX, p. 112.

G.

GENEALOGY OF JESUS CHRIST.

A TABLE, *ſhewing the Harmony of* MATTHEW *and* LUKE, *in their Account of* CHRIST's *Genealogy.*

THOUGH we have in our FRAGMENTS, Nos. 2 *F.* 329, to No. 2 *O*, 337, given a very different notion of the fourteen generations of *Matthew*, yet being deſirous of doing juſtice to other modes of determining thoſe generations, we ſhall offer the following comparative Genealogy:

Theſe names, *Luke* iii. 34, 38, reckoneth alone; ſtepping up twenty degrees higher in the genealogy of *Jeſus* than *Matthew*, *i. e.* from *Abraham* to *Adam*.

GOD.

1 ADAM,
2 SETH,
3 ENOS,
4 CAINAN,
5 MAHALALEEL,
6 JARED,
7 ENOCH,
8 MATHUSELAH,
9 LAMECH,
10 NOAH,
11 SHEM,
12 ARPHAXAD,
13 SELAH,
14 HEBER,
15 PELEG,
16 REU,
17 SERUG,
18 NAHOR,
19 TERAH,
1 20 ABRAHAM,
2 21 ISAAC,
3 22 JACOB,
4 23 JUDAH,
5 24 PHAREZ,
6 25 HESRON,
7 26 ARAM,
8 27 AMINADAB,
9 28 NAHSHON,
10 29 SALMON,
11 30 BOAZ,
12 31 OBED,
13 32 JESSE,
14 33 DAVID.

First 14 Generations mentioned by *Matthew*.

. . . . . .

* Where *Luke*, iii. 27, calls *Salathiel* the ſon of *Neri*, underſtand the natural ſon,

* Where *Matthew*, i, 13, calls *Salathiel* the ſon of *Jechoniah*, underſtand his legal ſon, ſucceeding as neareſt of kin,

† Where *Luke*, iii. 23, calls *Joſeph* the ſon of *Heli*, underſtand his ſon-in-law by marriage of his daughter *Mary*.

SUPPLEMENT.

Matthew, i. 1, 16, and *Luke* iii. 31, 34, reckon together the natural line of *Jeſus*, from *Abraham* to *David*.

Matthew, i. 13, 16, reckoneth in this line the forefathers of *Joſeph*.		*Luke* iii. 23, 27, reckoneth in this line the forefathers of *Mary*.
1 SOLOMON,		34 NATHAN,
2 REHOBOAM,		35 MATTATHAS,
3 ABIJAH,		36 MENAN,
4 ASA,		37 MELEAH,
5 JEHOSHAPHAT,		38 ELIAKIM,
6 JEHORAM,		39 JONAN,
ACHAZIAH,	omitted	40 JOSEPH,
JOASH,	by	41 JUDAH,
AMAZIAH,	*Matthew.*	42 SIMEON,
7 UZZIAH,		43 LEVI,
8 JOTHAM,		44 MATTHAI,
9 AHAZ,		45 JORIM,
10 HEZEKIAH,		46 ELIEZER,
11 MANASSEH,		47 JOSES,
12 AMON,		48 ER,
13 JOSIAH,		49 ELMODAM,
14 JEHOIAKIM,		50 COSAM,

Second 14 generations of *Matthew*.

1 JECHONIAH, dying childleſs, his ſon, or neareſt of kin according to Num. xxviii. 8---11. *is to be ſought in*	2 3	51 ADDI, 52 MELCHI, 53 NERI, 54 SALATHIEL,* 55 ZERUBBABEL,

The regal line of *Solomon* ends.

4 ABIUD	56 RHESA,
	57 JOANNA,
5 ELIAKIM,	58 JUDAH,
	59 JOSEPH,
6 AZAR,	60 SHEMEI,
	61 MATTATHIAH
7 ZADOC,	62 MAATH,
	63 NAGGAI,
8 ACHIM,	64 ESTI,
	65 NAHUM,
9 ELIUD,	66 AMOS,
	67 MATTATHIAH
10 ELEAZAR,	68 JOSEPH,
	69 JANNAH,
11 MATTHAN,	70 MELCHI,
	71 LEVI,
12 JACOB,	72 MATTHAT,
	73 HELI,
13 JOSEPH,† A juſt man of the houſe and lineage of *David*, *Matt.* i. 20. *Luke* ii. 4.	74 MARY, A virgin of the houſe of *David*, *Luke* i, 27,
14 JESUS CHRIST,	75 from ADAM.

Third 14 Generations mentioned by *Matthew*.

GERAH,

GERAH, the leaſt piece or ſegment of money among the *Hebrews*, 20 of which made a ſhekel, *Exod.* xxx. 13.

GERIZIM. I ſuſpect that both the *Jewiſh* and *Samaritan* copies of the *Pentateuch*, after all the debates on account of them, are correct, in their ſeemingly oppoſite readings of *Gerizim* and *Ebal*:—for we have only to reflect, that the *Hebrew* particle uſed, is taken with a latitude, and that the perſon ſpeaking did not ſtand ON theſe mountains, ſtrictly, but AT them, *i. e.* in the valley between them: now, I ſubmit, whether a perſon pronouncing a bleſſing from any part where he ſtands, does not bleſs that part *oppoſite to him*, rather than that whereon he ſtands: if ſo, then a number might ſtand AT, adjacent to, againſt *Ebal*, to bleſs, as the *Jewiſh* copies ſay, but their bleſſing would be directed to *Gerizim*, ſo that *Gerizim* would be the mount of bleſſings, as the *Samaritan* copies ſay. In fact, I preſume the altar, &c. ſtood in the valley between both mountains, and not on the upper parts of either. *Vide* Deut. xi. 29.

GIANTS. It depends on the length at which the *Hebrew* cubit is taken, whether the height of *Goliath* ſhould be eſtimated at *ten feet ſeven inches*, as CALMET has done; or at *nine feet ſix inches*, for which Mr. PARKHURST contends, who founds his calculation on the eſtimated meaſure of a cubit, as deduced from *Joſephus*. The latter height is, no doubt, ſufficiently tall.

There have been ſo few well proportioned, able bodied men of this immenſe magnitude, that the wonder at the weight of *Goliath*'s armour is greatly increaſed, on conſideration. Such perſons as have had the misfortune, ſhall I call it?—to be exceſſively tall above others have uſually been of weakly body, often of diſproportioned, or diſeaſed limbs, or of ſtill more weakly minds: but that *Goliath* ſhould be able to wear his armour, and to carry it on his perſon, implies a ſtrength of body no leſs wonderful than his extraordinary dimenſions.

In proof, however, that the dimenſions of *Goliath*, though extraordinary, are not incredible, we ſhall offer an inſtance, or two, ſelected from the beſt authorities:

" The talleſt man that hath been ſeen in our age was one named *Gabara*, who in the days of *Claudius* the late emperor, was brought out of *Arabia*: he was *nine feet nine inches high*. *Plin.* lib. vii. cap. 16. p. 165. *Solin.* cap. 5. p. 188.

" *Maximinus* the emperor was eight feet and a half in height: he was a *Thracian*, barbarous, cruel, and hated of all men; he uſed the bracelet or armlet of his wife as a ring for his thumb, and his ſhoe was longer by a foot than that of another man. *Zuing*, *vol.* ii. lib. ii. p. 276. *Capitolin*,

" There were in the time of *Auguſtus Cæſar* two perſons, called *Iduſio* and *Secundilla*, each of them was ten feet high, and ſomewhat more: their bodies after their death were kept and preſerved for a wonder in a ſepulchre within the *Saluſtian* gardens. *Vide Kornman. de Mirac. Vivor.* 25 *Plin.* lib. vii. xvi. p. 165. *Solin.* cap. 5. p. 187.

" *Vitellius* ſent *Darius*, the ſon of *Artabanus*, an hoſtage to *Rome*, with divers preſents, among which there was a man *ſeven cubits*, or *ten feet two inches high*, a *Jew* born; he was named *Eleazar*, and was called a giant by reaſon of his greatneſs." *Joſeph. Antiq.* lib. xviii. cap. 6. cap. 5. § 5. Edit. *Hudſon.*

Merula, who ſucceeded *Juſtus Lipſius* as profeſſor of hiſtory in the univerſity of *Leyden*, aſſerts, that A. D. 1583, he himſelf ſaw in *France*, a *Fleming*, who exceeded *nine feet* in height. *Coſmograph.* Part. i. lib. iii. cap. 14. *Leigh.* Analecta Cæſar. Rom. p. 265.

Becanus ſaw a man near *ten feet* high, and a woman full *ten feet* high. Wond. Nat. & Art. Vol. ii. p. 268. *Vide* Phil. Tranſ. No. 260.

We remember to have ſeen in *London*, *Bamford*, a hatter by trade, who lived near *Temple Bar*, who meaſured eight feet, and ſix or eight inches, yet wilfully loſt four inches of his ſtature, by a habit of ſtooping, which he had contracted: and we know that *O'Brien*, lately exhibited under the name of " the Iriſh Giant," meaſured eight feet ſix or eight inches, while living, and, I think, two or three inches more when dead.

GOLD, a yellow metal, the heavieſt, pureſt, moſt ductile, and ſhining, and on theſe accounts the moſt valuable, of metals. Of all the metals, gold is moſt frequently found native; and is indeed very rarely found in a ſtate of ore; *i. e.* diveſted of its metallic forms by its particles being penetrated by, and intimately mixed with, ſulphur, and in the few inſtances in which it is found thus, it never conſtitutes a peculiar ore, but is found intermixed among ores of other metals; and moſt frequently among thoſe of ſilver, or thoſe ores in which, though of ſome other metal, yet there is a large quantity of ſilver, in which the gold lies in its ſtate of ore. Native gold, though free from the penetrating ſulphurs which reduce metals to ores, is yet very ſeldom found pure; but has almoſt conſtantly an admixture of ſilver with it, and very frequently of copper.

per. Native gold is ſometimes found in pure maſſes of conſiderable ſize; many having been found of more than a pound weight: theſe maſſes are met with in gold mines, and are called *aurum Obryzum*, *Obrizium*, but they are very rare; ſuch, however, have been ſometimes found in the *German* mines. Its common appearance, in its more looſe ſtate, is in form of what is called gold duſt: this is native gold in ſmaller maſſes, uſually indeed very ſmall, mixed among the ſand of rivers. This is found in many parts of the world, but the greateſt quantity of it is from *Guinea*. By all the trials that have been made, gold ſeems the moſt ſimple of all ſubſtances. It is wholly incapable of ruſt, and is not ſonorous when ſtruck. It requires a ſtrong fire to melt it, remaining unaltered in the degree of heat that fuſes tin or lead, but running with a leſs vehement one than is neceſſary to the fuſing of iron, or copper. Gold occurs throughout the Scripture; and the uſe of that metal among the ancient *Hebrews*, in its native and mixed ſtate, and for the ſeveral purpoſes wherein it is in uſe at preſent, was common. The ark of the covenant was overlaid with pure gold; the mercy ſeat, the veſſels and utenſils belonging to the tabernacle were of gold, as were thoſe alſo of the houſe of the Lord; and the drinking veſſels of king *Solomon*; they made chains, bracelets, and other ornaments of gold, coins and medals, crowns of gold, &c. The mines whence *Solomon* had the greateſt part of his gold were thoſe of *Ophir*. See OPHIR.

GOSPEL, the word goſpel is *Saxon*, q. *God's ſpell*, good news, glad tidings [news from God?]: the ſame is the import of *Euangelia* in the *Greek*.

There have been a variety of opinions reſpecting the time, and the order, of the four goſpels; but, I think, the plan on which each of thoſe books is written, has hitherto not been ſufficiently aſcertained.

I ſhall venture a few thoughts on the goſpel of *Matthew*, which may have their effect in ſolving ſome difficulties of chronology, &c.

I ſuppoſe that *Matthew* wrote his goſpel the earlieſt of any—but I think it is not one continued, or orderly, narrative, but is divided into twelve books, analogous, perhaps, to the twelve tribes of *Iſrael*, or to the twelve apoſtles, &c. I divide theſe books in the following manner:

1. *Introduction*, containing tranſactions previous to the public appearance of *John the Baptiſt*, and ſeparated from it by an interval of thirty years, chap. i. ii.
2. The appearance and miniſtry of *John the Baptiſt*, and the inauguration of *Jeſus* into his office, chap. iii. iv. 22.
3. A ſpecimen of *Jeſus Chriſt's* manner of teaching, and of the doctrines he taught, &c. in *Galilee*, chap. iv. 23. v. vi. vii.
4. Miracles performed by *Jeſus*; in *Capernaum*, principally, chap. viii. 35.—ix. 34.
5. Progreſs of *Jeſus*; he commiſſions his diſciples to perform miracles, chap. ix. 35—x. xi. 12.
6. A collection of the parables of *Jeſus*, chap. xiii. xiv. xv.
7. *Jeſus* in *Judea* beyond *Jordan*, chap. xix. xx.
8. *Jeſus* at *Jeruſalem*; his conduct there, chap. xxi. xxii. xxiii.
9. *Jeſus* foretels the deſtruction of the temple, &c. chap. xxiv. 1—xxv. 46.
10. Conſpiracy againſt *Jeſus*: his actions previous to being arreſted, chap. xxvi. 1—56.
11. Arreſt and crucifixion of *Jeſus*, chap. xxvi. 57—xxvii. 66.
12. Hiſtory of the reſurrection of *Jeſus*, chap. xxviii.

Now, if this diviſion of *Matthew* be admiſſible, it removes at once all the chronological difficulties which embarraſs commentators, to reconcile *Matthew* with *Luke*; ſince *Matthew aſſociates* ſimilar facts into one book, while *Luke* propoſes "an orderly hiſtory" according to the courſe of events: the different plans of theſe writers then, led them to different arrangements: this alſo gives the reaſon why *Luke* might compoſe for himſelf, and for others, an *orderly* hiſtory; which *Matthew*'s, however correct, was not. It relieves *Mark* from the charge of having copied *Matthew*; and in ſhort, it diſturbs nothing in this evangeliſt, it merely propoſes proper diviſions of his work, which the preſent *chapterings* have confuſed.

St. MARK'S GOSPEL I conſider as a collection of facts, gathered by this evangeliſt from the lips of St. *Peter*, as well from his private diſcourſe, as from his public preachings: for this we have the teſtimony of antiquity. Now, it is not very likely that theſe facts ſhould be arranged by this evangeliſt preciſely in chronological order; it would anſwer his purpoſe ſufficiently, if they were accurately related, though but looſely connected in reſpect to the times when they occurred.

It remains that we conſider St. LUKE'S GOSPEL as the moſt regular in arrangement, according to the order of facts; and we ought to reflect with gratitude on the pains taken by St. *Luke* to acquire

acquire ſuch a knowledge of the ſeries of goſpel events, as that which his hiſtory preſents to us. In fact, this hiſtorian in his goſpel, no leſs than in his *Acts of the Apoſtles*, gives manifeſt proof of a liberal and cultivated mind, of ardent reſearches after truth, no doubt for his own ſatisfaction, and I am ſure for the ſatisfaction of after ages.

St. JOHN'S GOSPEL is univerſally allowed to be ſupplementary to the others, it abounds more in diſcourſes than in hiſtories.

We may juſt hint at the opportunities enjoyed by the writers of the goſpels, as witneſſes of what they record. St. *Matthew* was one of the twelve who attended on *Jeſus:* but, were the whole twelve *always* with *Jeſus?* I think not; for 1. they are called "the twelve" when not only *Judas* was away from them, but alſo *Thomas*, ſo that they were at moſt but *ten* perſons. 2. It being occaſionally remarked, that the twelve were with *Jeſus*, it ſhould ſeem that at other times ſome of them might be abſent. Now this gives a reaſon, why different apoſtles relate different facts,—that is to ſay, each relates what each perſonally beheld. The raiſing of *Lazarus*, for inſtance, is recorded by *John*, who ſaw that fact; but *Matthew*, who omits that hiſtory, might poſſibly be abſent; on the other hand, *Matthew* relates ſeveral hiſtories which he ſaw, but from which *John* might be abſent. I mean to infer, that the evangeliſts relate what they ſaw with their own eyes, and what they had the evidences of their ſenſes for; "that their hands had handled," and that they had the moſt convincing proofs of what they aſſert.

GRANDFATHER, GRANDMOTHER, the progenitors of the immediate parents of the perſons ſpoken of. In the *Hebrew* theſe are very often taken as immediate parents, and are called father or mother. It is evident that this relation divides into *paternal* and *maternal* progenitors.

GRAVE. *Vide* DEAD, SEPULCHRES, BURIAL, &c.

GRAVEN IMAGE, *vide* IDOL, IMAGE.

GROVE. *Vide* FRAGMENT, No. CCLXXI.

H.

HABERGEON, *Exod.* xxviii. 32. xxxix. 23. This is underſtood to be a part of armour of defence; whether a ſuit of armour, or a coat of mail: it is therefore unhappily ranked in our tranſlation with ſword, and dart, which are weapons of attack, *Job* xli. 26.

HACHILAH, *my hope is in her, or my hook is in her.*

HACHILAH, was a mountain about ten miles ſouth of *Jericho*, where *David* concealed himſelf from *Saul*, 1 *Sam.* xxiii. 19. In after ages *Jonathan Maccabæus* built here the caſtle of *Maſſada*, *vide* MASSADA.

HAIL! as a ſalutation, imports a wiſh for the welfare of the perſon addreſſed. It is now ſeldom, or never, uſed among us; but was frequent among our *Saxon* anceſtors, and imported, as much as, "joy to you;" &c. as a compliment of congratulation.

HAIL, *ſtones of.* Hail, no doubt, is congealed—frozen—drops of rain; rain formed into ice by the power of cold in the upper regions of the atmoſphere. It probably falls from clouds which float pretty high in the air, and the drops coaleſcing in their fall, are formed into maſſes ſmaller, or larger, as circumſtances may combine them. Hail, among us, is moſt frequent in ſummer; probably, becauſe the upper regions of the air are then coldeſt, and the vapours drawn from the earth, being then warmeſt, when they are cooling, or are chilled, they proceed to the ſtate of being frozen with greater rapidity than other vapours which have not been ſo warm; moreover, their warmth tends to mount them higher in the atmoſphere, as they are thereby raiſed with proportionately greater force, and this elevation places them in regions where cold is in greater activity than it is in lower regions.

Hail, was among the plagues of *Egypt*, Exod. ix. 24. and that hail, though uncommon, is not abſolutely unknown in *Egypt*, we have the teſtimony of VOLNEY, who mentions a hail ſtorm, as croſſing over from Mount *Sinai* into that country.

Hail was the mean made uſe of by God, for defeating the army of the kings of *Canaan*, Joſh. x. 11. God's judgments are likened to a hail-ſtorm, *Iſaiah* xxviii. 2; but the moſt tremendous hail mentioned in Scripture, or in any writer, is that alluded to *Rev.* xvi. 21. "every ſtone about the weight of a talent"—how prodigious is this deſcription! in compariſon with which all accounts of hail-ſtones, and hail-ſtorms, are diminutive. We have, in the Philoſophical Tranſactions, mention of hail as large as pullets' eggs: but what is this to the weight of a talent!

HALLOW *to*, *vide* SAINT, SANCTIFICATION.

HALT, to go lame on the feet, or legs. Many perſons who were halt were cured by our Lord. *To halt between two opinions*, 1 Kings xviii. 21, ſhould perhaps be—to ſtagger from one to the other, repeatedly; but ſome ſay, it is an alluſion to birds who hop from ſpray to ſpray, forwards and backwards.

HAMON GOG, *the valley of the multitude of Gog;* but if *gog* ſignifies *covering*, is it not *the covering of Ham-aun? vide* AMMON-NO.

HANOCK, *dedicated;* ſon of *Midian*, Gen. xxv. 4. 1 Chron. i. 33.

II. HANOCK, ſon of *Reuben*, Gen. xlvi. 9. Numb. xxvi. 5.

HARP, *vide* the Plates of Muſical Inſtruments, FRAGMENTS, No. CCXXXII. page 130.

HART. See DEER.

HAWK, a bird of prey, of which there are many kinds: is very quick-ſighted, ravenous, and bold. It was declared unclean by the law, *Lev.* xi. 16. Deut. xiv. 15. *Vide* KITE.

HEAR, HEARING. This word is taken in ſeveral ſenſes in Scripture. In its obvious and literal acceptation, it denotes the exerciſe of that bodily ſenſe of hearing of which the ear is the organ: to receive information by the ear, 2 *Sam.* xv. 10. and, as hearing is a ſenſe by which inſtruction is conveyed to the mind, and the mind is excited to attention, and to obedience, ſo the ideas of attention, and obedience, alſo, are grafted on the expreſſion, or ſenſe, of hearing. God is ſaid, ſpeaking after the manner of men, to hear prayer, *i. e.* to attend to it, and to comply with requeſts made in it. So *Pſalm* cxvi. 1.

"I love the Lord becauſe he hath heard—hath attended to—hath complied with—the voice of my ſupplication;" and on the contrary, God is ſaid—not to hear, *i. e.* not to comply with—the requeſts, of ſinners, *John* ix. 31.

Men are ſaid to hear, when they attend to, or comply with, the requeſts of each other, or when they obey the commands of God. "He who is of God, heareth — obeyeth — practiſeth God's word," John viii. 47. "My ſheep hear my voice,"—and ſhew their attention to it, by following me, *John* x. 27. and *Matth.* xvii. 5. "This is my beloved ſon, hear him;" where there ſeems to be an alluſion to *Deut.* xviii. 15, 18, 19. "The Lord ſhall raiſe up unto you a prophet, him ſhall ye hear"; which paſſage is alſo expreſsly applied, *Acts* iii. 22. What other ſenſes may be attached to the word *hear* ſeem to riſe out of the foregoing, and may be referred to the ſame ideas. To hear, ſignifies to judge, to ſettle a matter, 2 *Sam.* xv. 3. "Thy matters—words—pleadings are good and right, but there is no man deputed by the king to hear thee;"—the king by office ſhould hear and do juſtice between man and man in his own perſon, but *David* holds every thing under his own cognizance, though he is able to do juſtice to only a ſmall part of thoſe who want it, and he will not delegate his power to any one who might in his ſtead diſtribute equity. The caution to take heed how we hear, or what we hear, as it includes in it, application, acceptation, and practice, was never more neceſſary than in the preſent day among ourſelves: never was the neceſſity greater for appealing "to the law and to the teſtimony."

HEATH, a well known ſhrub, that grows on barren moors, it knows not when good cometh, doth not flouriſh in the ſpring, but towards the end of ſummer. Men are likened to it, *Jer.* xvii. 6. It likewiſe repreſents men in a deſtitute and concealed condition, *Jer.* xlviii. 6.

HEATHEN, or the people of the earth at large: thoſe who are not of the family of *Iſrael* to whom pertained the law, and the ſacred oracles, and the covenants of promiſe, and the deſcent of the *Meſſiah*, &c. As it was cuſtomary with poliſhed nations to call all others barbarians, ſo it was cuſtomary with the *Jews* to call all other nations heathen; and to conſider them as totally void of any knowledge of God, whereas, we ought in fact, to remember that in early ages mankind had generally much the ſame knowledge of God, that it was not till after ſome time that the promiſe of the *Meſſiah* was reſtricted to a particular family, and that a particular nation was favoured with peculiar privileges: we ought alſo, to remember that many perſons among thoſe called heathen nations, had the true knowledge of God, and were perhaps no leſs acceptable as worſhippers, to him, than the *Jews* were, who to much information, and knowledge of their duty, made oftentimes but a very ungracious and ungrateful return.

It muſt be owned, nevertheleſs, that generally ſpeaking the heathen were ſunk into groſs idolatry, had adopted many impure modes of worſhip, were utterly averſe from obedience to the holineſs of God, and in ſhort, exhibited the depravity of the human race in its moſt ſhocking form. Nevertheleſs, from men thus depraved God appointed a people to ſhew forth his praiſe, to be his memorials of mercy, and to glorify his grace, through the *Meſſiah*, who, though he was by deſcent, of the *Jewiſh* nation, yet was the *Meſſiah*, the anointed, the choſen, the conſecrated on the behalf of all mankind, the heathen, as well as the *Jews*; for God will juſtify the heathen through faith, while the *Jews* ſhall be puniſhed for their unbelief. *Vide* GENTILES.

How long the heathen retained the true worſhip of God, to what degree, how their attention and obedience to him was depraved, and whether they have now any expectation of a *Meſſiah* who ſhould be their deliverer from ſin, and their victim to mediate peace for them before God, may perhaps engage our enquiries elſewhere.

HEIFER, *Hebr.* ix. 13. When the red heifer was burned without the camp, its aſhes were gathered and preſerved in a clean place without the camp. Part of them were occaſionally put into water, with which every one who had contracted any legal defilement was to be ſprinkled; or he was to be cut off from the congregation. It was a water of *ſeparation*: it is no where ſaid in the Scriptures, that that water was uſed on the grand day of expiation, if we except this of the apoſtle. But ſince it is called the water of *purification*, (*Numb.* xix. 9) and was always uſed when any particular perſon ſtood in need of cleanſing, we have great reaſon to think it was uſed alſo on that ſolemn day when the main body of the people were cleanſed. By A. H.

HEIR, a perſon who ſucceeds by right of inheritance to an eſtate, property, &c. but the principles of heirſhip in the Eaſt differ from what are common among us; ſo that children do not wait (always) till their parents are dead, before they receive their portions: hence when *Chriſt* is called, heir of all things, it does not imply the death of any former poſſeſſor of all things; and when

when ſaints are called heirs of the promiſe of righteouſneſs, of the kingdom, of the world, of God, joint heirs with *Chriſt*, it implies merely participants in ſuch or ſuch advantages, but no deceaſe of any party in poſſeſſion would be underſtood by thoſe to whom theſe paſſages were addreſſed, though among ourſelves there is no actual heirſhip till the parent, or &c. be departed. *Vide* INHERITANCE.

HELBON, *Ezek.* xxvii. 18. a place ſuppoſed to be near *Damaſcus*; ſome ſay, probably, the ſame with *Aleppo*, now under the dominion of the *Turks*. It ſhould ſeem to have been famous for its wines.

HELI, *vide* ELI.

HELKATH HAZURIM, 2 *Sam.* ii. 16. the place of the valiant, or ſtout, or heroes, or ſtrong men; the burial place I ſuppoſe, of thoſe ſoldiers who here fell in combat, like gladiators, with each other.

HELMET, a defenſive armour for the head; for the form of it, &c. *vide* ARMOUR, Plate I. FRAGMENTS, No. CCXVIII.

HOMER, a dry meaſure of capacity among the ancient *Hebrews*, containing the tenth part of an ephah, nearly ſix pints. *Vide* Exod. xvi. 36.

HORHAGIDGAD, the hill of *Gadgad*, or of troop, or of good fortune, &c. *vide* GAD. An encampment of *Iſrael* when coming out of *Egypt*, perhaps, ſo called becauſe here they might be reviewed, by troops, &c. *Numb.* xxxiii. 32, 33.

HORNET, a kind of large waſp, which has a powerful ſting. We learn from *Deut.* vii. 20. and *Joſh.* xxiv. 12. that the Lord drove out the *Canaanites* before *Iſrael* by means of this inſect. A friend has ſuggeſted, that poſſibly this *hornet* was the *zimb* of *Ethiopia*, before which neither man nor beaſt can ſubſiſt; without affirming this, I think it likely that the account of the *zimb* in FRAGMENTS, Nos. LVI. CCLXXXVI, may illuſtrate the manner in which the *Canaanites* were expelled the country; and if this was one of the plagues of *Egypt*, as I have ſuppoſed, I ſee no reaſon why it ſhould not be in the hand of Providence, a very effectual plague on *Canaan*. N. B. The *Iſraelites* in the wilderneſs, would eſcape the violence of this creature.

HOSANNA, PROCESSION. Mr. HARMER, vol. iii. p. 37, has a thought, that in our Lord's triumphal entry into *Jeruſalem*, "the people ſcattered *roſe* leaves in the way as he went." However, to ſay no more, though *roſe* leaves might be attainable at that early ſeaſon, yet roſe trees hardly grew in the public way, and beſides, this does not give any reaſon of the exclamations *hoſanna*, nor does it appear to be connected with them. But, I find in Mr. DAVID LEVI's "*Lingua Sacra*" under the atticle (ערב) *oreb*, the following information, extracted from the *Talmud*. "The willow (uſed in the Feaſt of Tabernacles) is of the foundation of the prophets: *i. e.* the prophets inſtructed the people in the proper form and manner thereof, as it was delivered by tradition; and which, having been forgot, was reſtored by the prophets. Hence we meet in *Rabbinical Hebrew*, with the phraſe "the precept of the willow, on HOSANNA THE GREAT." This is the ſeventh day of the Feaſt of Tabernacles, when each perſon has (carries) a branch of willow, and in the prayer of the day, frequently makes uſe of the word HOSHANA! i. e. *ſave we beſeech thee*, from whence the willows uſed at that time are called the *Hoſhanuth*"—hoſannas. If this be correct, we ſee that the people applied to our Lord, a cuſtom with which they were well acquainted, and which indeed formed an annual ceremony. Obſerve, that the evangeliſts *Matthew* xxi. 8. *Mark* xi. 8. do not ſay what kind of trees were cut down by the people, but, "they cut down branches from the trees (ſupply *willow* trees, if you pleaſe, if in ſeaſon, or) ſuch as were neareſt at hand, to anſwer the purpoſe of them, and ſtrewed theſe branches in the way [or were they palm-leaves, or branches? *Matthew* uſes the word κλαδας, a branch of any kind, but *Mark* στιβαδας, *frondes*, perhaps directly meaning palm branches. *John* ſays, xii. 13. that "much people hearing that *Jeſus* was coming to *Jeruſalem*, went out of *Jeruſalem*—doubtleſs *to meet him*, carrying τα βαια, branches of palm trees.]

The people, therefore, as they were uſed to do on *Hoſanna the great*, formed a proceſſion; and thoſe before cried, *Hoſanna! bleſſed is the king of Iſrael who cometh in the name of the Lord. Peace in heaven! Glory in the higheſt!* to which the followers behind anſwered, *Bleſſed be the kingdom of our father David*, that cometh in the name of the Lord! *Hoſanna in the higheſt!* [i. e. the great Hoſanna] as we have been uſed to ſhout at our Feaſt of Tabernacles.

Does not this hiſtory appear now to be a clearer reference of the Feaſt of Tabernacles to the *Meſſiah* than heretofore? a reference that was in ſome degree *wanted*. And are not the ſhouts of the multitude ſtrong indications of what they ſo earneſtly looked for—a king to deliver them from their preſent bondage? Did the prophets hint at ſuch a king, to be expected, when they appointed the willows of the great Hoſanna? Is this the covert meaning of the rulers of the ſynagogue, "heareſt thou what theſe children ſay?

in alluſion to a king we expect; which they refer to thee." And is this the import of our Lord's anſwer, "yea; did you never hear the remark, that children will tell the truth when men will not; that when men are afraid, or incredulous, the mouths of babes and ſucklings may *ſtrongly* proclaim due and proper praiſe"? Was our Lord's action of driving the intruding dealers from the temple an act of royalty? which on this occaſion he thought proper to exert, and to which thoſe concerned thought proper at this time to ſubmit.

HUSBAND, a married man; the head of a family, who is the HOUSE-BAND, or band which connects the whole family, and keeps it together.

A man who is betrothed, but not actually married, was eſteemed a huſband, *Matth.* i. 16, 20. *Luke* ii. 5. A man lately married was privileged from going out to war, *Deut.* xx. 7. xxiv. 5. yet we have in *Homer*, &c. inſtances of young men ſlain, whoſe brides waited for them at home; or who had plighted their troths to their ſpouſes, but, were never more to ſee them! whoſe fate the poet laments.

A huſband is deſcribed as the head of the wife, and as having controul over her conduct, ſo as to ſuperſede her vows, &c. *Numb.* xxx. 6, 7, 8. As the guide of his wife's youth, *Prov.* ii. 17. *Sarah* called her huſband *Abraham* lord, and this title was continued long after, *Hoſea* ii. 16, [*Baali*, my lord.] The apoſtle *Peter* ſeems to recommend this title as implying great reſpect, as well as affection, 1 *Peter* ii. 6. Perhaps it was rather uſed in public than in private.

HUSBANDMAN, one whoſe profeſſion and labour it is to cultivate the earth. This is the moſt noble and moſt ancient of all profeſſions: it was begun by *Adam*, reſumed by *Noah*, and has been always the moſt comfortable ſtate of human life.

God is compared to a huſbandman, *John* xv. 1. Ye are God's huſbandry, ſays the apoſtle, 1 *Cor.* iii. 9. and the ſimile of land carefully cultivated, or of a vineyard carefully dreſſed, is often uſed in the ſacred writings. The art of huſbandry is from God, ſays the prophet *Iſaiah*, xxviii. 24—28. and the various operations of it are each in their ſeaſon. The ſowing of ſeed, the waiting for harveſt, the ingathering when ready, the ſtoring up in granaries, and the uſe of the products of the earth, afford many points of compariſon, of apt figures, and ſimilitudes in Scripture. The courſe of huſbandry in the Eaſt differs from that among us, and requires much allowance for the difference. *Vide* THRESHING, No. XLVIII, and the CALENDAR of PALESTINE, FRAGMENTS, No. 7 ℣. 454. p. 137.

HUZZAB, *molten*, a queen of the *Aſſyrians:* perhaps rather the image of a deity, in the character of a dove (*vide* DOVE) whoſe followers ſhould *coo* like doves, as they went in proceſſion. *Nahum* ii. 7. *Vide* Nos. CCLXVIII. CCLXIX. p. 180.

I & J.

JAE

JAKEH, father of *Agur*, Prov. xxx. 1. but ſome think that *Jakeh* is put for *obedience*, and that *Agur* was "ſon of obedience," in the *Hebrew* phraſeology, *i. e.* was diſpoſed to obey. *Vide* AGUR.

JAREB, *revenger.*

JAREB, king of *Aſſyria*, by whom the ten tribes were carried captive, *Hoſea* v. 13. x. 6. But, is this the name of a *king*, or of an *idol?* 1. We know that the kings who carried away *Iſrael* were named *Tiglath-pileſer*, and *Salmaneſer*; was *Jareb* a ſecond name to either of theſe? 2. It was very cuſtomary among the heathen to call their idols *kings: vide* FRAGMENT, No. CCLXXXII, in which caſe the name would ſignify the *avenging king*, or *king of puniſhment*, the *Jupiter horkios* of the *Greeks*, *vide* FRAGMENT, No. CCLXXVII. *ad fin.*

JABBOK, *vide* JABOK.

JABESH, or JABESH GILEAD, a city in the half tribe of *Manaſſeh* beyond *Jordan*, 1 Sam. x. 1, 2, &c. *Vide* GILEAD.

II. JABESH, father of *Shallum*, 2 Kings xv. 10.

JAEL, *a kid, or one who aſcends.*

JAEL, the wife of *Heber* the *Kenite*, who received and ſlew *Siſera* when he fled before the *Iſraelites* under *Barak*, Judges iv. For what cauſe this woman violated the ſacred rights of hoſpitality, by murdering her ſleeping gueſt, does not appear. Scripture hints at the relation of this family to *Moſes* by *Hobab*, and no doubt but *Hobab*, and this family, had received many advantages by means of *Iſrael*, for ſo *Moſes* promiſed, "we will ſurely do thee good." Nevertheleſs, we muſt conſider the ſacred nature of the women's tent in the Eaſt, (*vide* FRAGMENT, No. XXV, page 48.) and that the victorious army would not have intruded there; we muſt alſo conſider the implied pledge of ſecurity in the food ſhe had given to *Siſera*, which in the Eaſt is a pledge of ſome ſolemnity, (*vide* FRAGMENTS, No. CXXX, p. 52.) The action of this woman ſeems to need, at leaſt, an apology. The *Rabbins*, by way of ſuch apology tell us, that the words "at her feet he bowed, he fell," &c. chap. v. 27. imply that

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he attempted rudeneſs to her, and that to reſiſt ſuch violation, ſhe had recourſe to "the workman's hammer." But it ſhould be remembered that a fugitive as *Siſera* was, would have had little inclination for ſuch an adventure at ſuch a time; and it appears clearly that fatigue and ſleep overpowered him. It is probable, 1. that *Jael* had felt the ſeverity of the late oppreſſion of *Iſrael* by *Siſera*; 2. that ſhe was actuated by motives of patriotiſm, and gratitude toward *Iſrael*; 3. the general character of *Siſera* might be ſo atrocious, that at any rate his death was deſirable. We ſee an inſtance of a conduct much the ſame in its principles, in the caſe of *Judith*, whoſe concern for the deliverance of her people led her to the employment of artifice to accompliſh her purpoſes.

JASHER, *Book of*, *vide* BIBLE.

JAVELIN, a kind of long dart, or thin ſpear, thrown as a miſſile weapon at the enemy.

IDLE, IDLENESS. This word is capable of at leaſt two ſenſes; 1. of an inevitable vacation from employment, or want of being ſet to work; ſo we read *Matth.* xx. 3, 6, "Why ſtand ye here all the day idle?"—The anſwer is very ſufficient; we are willing to work, but "no man hath hired us." 2. Of a criminal inattention to work, labour, duty, &c. when it ought to be diſcharged, *Exod.* v. 8, 17. *Prov.* xix. 15. and this idleneſs is a great evil, ſo we read 1 *Tim.* v. 13. "they learn to be idle, and not only idle but tatlers, and buſy bodies," &c. N. B. The remedy for ſuch idleneſs is, "let them not eat," 2 *Theſſ.* iii. 10.

This leads us to the true import of our Lord's words, *Matth.* xii. 36 "men ſhall give account for every *idle* word:" meaning that emptineſs which tends to injury, that pernicious diſcourſe which is not only void of advantage, but which is diſadvantageous, hurtful, and pernicious. The *Rabbins* have a proverb, that "the Spirit of God never reſides in a light head, nor with idle words;" *i. e.* unſeemly diſcourſe baniſhes the Holy Spirit. They ſay alſo, "Againſt idle diſcourſe a man muſt ſtop his ears," as they

do at hearing of blaſphemy. In ſhort, vain words, lies, follies, are what is meant by idle words. The LXX uſe this *Greek* word to tranſlate the *Hebrew* word which ſignifies *lying*, Exod. v. 9. Hoſea xii. 1. Micah i. 14. Hab. ii. 3. Zeph. iii. 13: and the *Latins* employ the word *uſeleſs* to the ſame purport. *Velleius Paterculus*, lib. ii. ſays, the aſſaſſination of *Clodius* was a uſeleſs example, *exemplo inutili, facto ſalutari. Cicero* and *Livy* call a pernicious citizen, *Civem inutilem;* to which we may add *Horace:*

Vel nos in mare proximum
Gemmas et lapides aurum et inutile,
Summi materiam mali,
Mittamus.

CARM. lib. iii. Ode 24.

In the ſenſe of idle as a relaxation from labour, the beſt of men have their idle words; in the ſenſe of idle, as vain, pernicious, offenſive, the worſt of men only, indulge and practiſe idle diſcourſe.

IDOLS, we have reaſon to think, that many more idols are mentioned in Scripture than have been ſuppoſed. The true nature of thoſe which are mentioned, may employ a more conſiderable inveſtigation than is convenient in this place. A complete liſt of them is a *deſideratum.*

JEGAR SAHADUTHA, *the heap of witneſs.*

This name was given by *Laban* to a heap, or circle of ſtones, (*vide* FRAGMENT, No. CXLVI, p. 167,) which was erected by him and *Jacob*, in witneſs of an agreement made between them, *Gen.* xxxi. 47, &c. This term is *Chaldee*, and it is uſually ſaid, that it proves that the *Chaldee* language was already different from the *Hebrew*, or why ſhould *Laban* vary the appellation? it might be ſo; but, we ſhould remember that *Jacob* gave two names to this place "Galeed, and Mizpah;" might not *Laban* do the ſame? varying the term, as *Mizpah* differs from *Galeed:* for it does not appear that when ſpeaking afterwards *Laban* uſes the *Chaldee* words, *Jegar ſahadutha*; but "this *(gal)* heap be witneſs, and this *(mizpah)* pillar be witneſs."

JEHOASH, *vide* JOASH IV.

JEHONADAB, *vide* JONADAB.

JEHOVAH JIREH, JEHOVAH *will ſee, or will ſee to it, or will provide for it.* But it ſhould be obſerved, that moſt modern interpreters have taken this word paſſively "*ſhall be ſeen,*" and the LXX alſo, have taken this word paſſively in verſe 15. I incline to think, that *Abraham* uſed this expreſſion, and gave this name to this place, in ſuch a manner that *at this day, i. e.* in after ages, as at the time when this hiſtory was compoſed, it became uſual to ſay, *In this very identical mountain Jehovah ſhall appear—be ſeen:* this is the ſpot where we expect his appearance. Conſider the building of the temple of *Solomon* cloſe adjacent, which "the Lord had choſen to put his name there," *Deut.* xii. 5. 1 *Kings* xiv. 21. 2 *Chron.* xii. 13. And the crucifixion of *Jeſus*, perhaps on this very ſpot. I apprehend that many ſuch titles looked not only toward paſt facts, but toward future expectations.

JEHOVAH NISSI, Jehovah *my banner.*

The principles of this expreſſion have been examined in FRAGMENTS, No. CCXVIII. p. 90. does this appellation alſo look backward, *Jehovah has been* my banner; and forward, *Jehovah ſhall be* my banner, or ſtandard? Exod. xvii. 15.

JEHOVAH SHALOM, *Jehovah of peace*, Judg. vi. 24. *Gideon* gave this name to an altar which he built in a place where an angel of *Jehovah* had appeared to him, and had ſaluted him by ſaying, "Peace be to thee." Now I think this name ſhould be taken 1. *to Jehovah of peace, i. e.* taking peace for general welfare, *to the divine protector.* 2. As the words are uſually rendered, *Jehovah ſhall ſend peace, i. e.* we may hope for proſperity under the auſpices, &c. of *Jehovah*; and I ſuppoſe the phraſe became a kind of proverbial ſaying uſed in after ages, as probably was the caſe with all theſe remarkable titles, which are come down to us; for what has been the cauſe of their preſervation when ſo many thouſand other titles have periſhed?

JEHOVAH SHAMMAH, JEHOVAH *is there:* or rather, *the ſettlement, ſtation, reſidence of Jehovah, i. e.* God's town; Jehovah's town. This name the prophet *Ezekiel* gives to a future holy city, which he deſcribes in the cloſe of his prophecy, chap. xlviii. 35.

JEHOVAH TZIDEKENU. JEHOVAH *our righteouſneſs*, Jer. xxiii. 6. xxxiii. 16. In the firſt of theſe paſſages we read of a branch, a king, called *the Lord our Righteouſneſs;* in the ſecond paſſage we read, "This is the name wherewith ſhe [*i. e. Jeruſalem*] ſhall be called *the Lord our Righteouſneſs.*" Now, the impropriety of calling a female, *ſhe*, by the name of the Lord, maſculine, is apparent; and the words *is the name* are ſupplied in this place, in our tranſlation; but the word *name* is in the original in the former paſſage: where the words are, *and this his name is which they ſhall call him, Jehovah our righteouſneſs:* but in the latter paſſage, *and this he ſhall call to her, Jehovah our righteouſneſs:* which perhaps ought to be ſupplied, *and this* [proſperity] *becauſe he ſhall proclaim to her* (לה) or for, about, over, before her, *Jehovah our righteouſneſs.*

JESHURUN, *upright*, or *righteous.* See what we have ſaid on the book of JASHER, article BIBLE.

The verſions differ in their ideas of this word, ſome rendering it, the juſt, or upright; others the

the beloved, others exchange it for *Iſrael*, and others taking it as a diminutive, render it "*little Iſrael*." I am not ſatisfied with either. The *upright*, or *righteous*, ſeems contradictory to the charge of "waxing fat, and kicking."—This ingratitude belongs not to the upright. Neither is it likely that *little Iſrael* ſhould be uſed as a word of endearment to the perſon, &c. guilty of this miſbehaviour; nor that *Iſrael* in its *little ſtate* would thus behave, ſince this is the effect of being pampered. I think, indeed, it rather expreſſes *fullneſs*, *completeneſs*, a ſtate of ſleekneſs: ſo we read, chap. xxxiii. 5. *Moſes was king in Jeſhurun*—ſay, the full congregation, the whole body, *when the heads of the people, and the tribes of Iſrael were aſſembled together*; he was ſuperior over them all: coincidently, the ſleek, the full-fed,—the plump, he whoſe ſides were *made* even, ſmooth—*ſtraight*, (as the word denotes) by fatneſs—he kicked, &c. the idea of *made ſtraight*, by fatneſs, in contrariety from a lean, ſunk in, ſtarved carcaſe, &c. appears to me plauſible; and the idea of the *full body* of *Iſrael* ſeems to be applicable where this word occurs, *Deut.* xxxiii. 26. *Iſaiah* xliv. 2.

JEWELS. Valuables, whether for ſtore, or for apparel. This word does not mean jewellery works, gems, &c. but whatever is ſtored up as being of ſuperior eſtimation. God calls his people jewels, *Mal.* iii. 17. the lips of knowledge are a jewel, *Prov.* xx. 15.

IGNORANCE is taken in Scripture in ſeveral ſenſes, as, 1. for want of knowledge or information, when the ſubject in queſtion was truly unknown, *Lev.* iv. 13. ſo *Jonathan* was ignorant of his father *Saul*'s oath, 1 Sam. xiv. 27. *Vide* 2 *Sam.* xv. 12. 2. For want of knowing better, or not rightly diſcerning, when the ſubject was known, *Lev.* iv. 2, 3, 22. *Numb.* xv. 25. *Heb.* v. 12, 13. *i. e.* for miſtake after having conſidered the ſubject: erring by incorrect judgment.

Ignorance is ſometimes ſimple, ſometimes wilful: ignorance of the power of God, while ſurrounded by the works of God; ignorance of the will of God, while favoured by the word of God, are inexcuſeable.

IMMORTALITY. God is abſolutely immortal; he cannot die: angels are immortal, but God who made them, can terminate their being: man is immortal in part, *i. e.* in his ſoul, but his body dies: creatures are not immortal, they die wholly: thus the principle of immortality is differently communicated, according to the will of the communicator, who can cauſe any creature to become immortal, by prolonging its life; can confer immortality on the body of man, together with his ſoul; and who maintains angels in immortality by maintaining them in holineſs. Holineſs is the root of immortality, but only God is abſolutely holy, as only God is abſolutely immortal.

INHERITANCE, a portion which appertains to another, after ſome particular event. As the principles of inheritance differ in the Eaſt from what are eſtabliſhed among ourſelves, we ſhall inſert ſome of them. The reader will obſerve, that there is no need of the death of the parent, before the children poſſeſs their inheritance. *Vide* HEIR.

"The rights of inheritance, in the ſecond chapter, are laid down with the utmoſt preciſion, and with the ſtricteſt attention to the natural claim of the inheritor in the ſeveral degrees of affinity. A man is herein conſidered but as tenant for life in his own property; and, as all opportunity of diſtributing his effects by will, after his death, is precluded, hardly any mention is made of ſuch kind of bequeſt. By theſe ordinances alſo, he is hindered from diſpoſſeſſing his children of his property in favour of aliens, and from making a blind and partial allotment in behalf of a favourite child, to the prejudice of the reſt; by which the weakneſs of parental affection, or of a miſguided mind in its dotage, is admirably remedied. Theſe laws alſo ſtrongly elucidate the ſtory of the Prodigal Son in the Scriptures, ſince it appears from hence to have been an immemorial cuſtom in the Eaſt for ſons to demand their portion of inheritance during their father's life-time, and that the parent, however aware of the diſſipated inclinations of his child, could not legally refuſe to comply with the application.

"If all the ſons go at once in a body to their father, jointly requeſting their reſpective ſhares of his fortune; in that caſe, the father ſhall give equal ſhares of the property earned by himſelf, to the ſon incapable of getting his own living; to the ſon who hath been particularly dutiful to him, and to the ſon who hath a very large family, and alſo to the other ſons who do not lie under any of theſe three circumſtances; in this caſe, he ſhall not have power to give to any one of them more or leſs than to the others.

"If a father has occupied any glebe belonging to his father, that was not before occupied, he ſhall not have power to divide it among his ſons in unequal ſhares, as in the caſe of property earned by himſelf." *Halhed*'s GENTOO LAWS, page 53.

INTERCESSION, an intreaty uſed by a perſon toward another: whether this perſon ſolicits on his own account, or on the account of another. Man intercedes with man ſometimes to procure an advantage to himſelf; ſometimes he is mediator to benefit another, ſometimes he may be ſaid to intercede for another, when he puts words into the ſuppliant's mouth, and directs and prompts him

him to ſay, what otherwiſe he would be unable to ſay. The interceſſion of *Chriſt* on behalf of ſinners, *Rom.* viii. 34. 1 *John* ii. 1. and the interceſſion of the Holy Spirit, *Rom.* viii. 26. are eaſily illuſtrated by this adaptation of the term.

INTERPRETATION, a converſion of a difficult ſubject, expreſſion, &c. into one more eaſy. As of a dream from its ſymbols to plain matter of fact, as *Pharaoh*'s dream, &c. of an obſcure ſaying, apothegm, or precept, into familiar, and cuſtomary expreſſions; of a foreign language, into a national, and popular idiom. The neceſſity of reading the Scriptures in our own tongue may be clearly inferred from the conduct of the writers of the goſpels, who often interpret words of peculiar import, titles, phraſes, and idioms, for the benefit of their readers — obſerving, "which being interpreted is, ſo or ſo."

JONAH's TOMB, *at Nineveh:* "a little more upon land on the ſame ſide, is the tomb of *Jonas* in the moſque of a village, but I went not thither becauſe of the exceſſive heat: for two hours after ſun-riſing there is no poſſibility of ſtirring abroad, till at leaſt two hours after it is ſet; the walls beſides are ſo hot, that half a foot from them one feels the heat, as if it were of a hot iron; and therefore during the ſummer all ſleep in the night time upon terraſſes in the open air, both men and women; and the laſt of July I obſerved in my thermometer expoſed to the ſun, ſeven and thirty degrees of heat [of *Reaumur*, I ſuppoſe.] In ſhort, the heat in *Meſopotamia* is certainly exceſſive; and though (when I travelled there) I wore upon my head a great black handkerchief, like a woman's hood, that I might ſee through (becauſe the *Turks* commonly uſe the handkerchief upon the road) nevertheleſs, I had many times my forehead ſcorched: that is to ſay, it became all over red, after which it ſwelled exceedingly, and then the ſkin came off: my hands were alſo continually ſcorched. Some alſo in the caravan had their eyes daily ſcorched; and the remedy for it is a powder made of ſugar and long pepper beat ſmall; which being well mixed, is put into a purſe, or rather a long narrow bag, and when there is occaſion for it, they take a ſkewer like a bodkin of wood, ſo long as to reach to the bottom of the bag, and having taken it out full of that powder, draw it betwixt the eye and eye-lid, where it leaves all the powder that ſtuck to it; and this muſt be done to each eye ſeverally." THEVENOT's TRAVELS, p. 53. [Query, was this the origin of the uſe of *Stibium* for the eyes, ſo that what was at firſt a remedy, afterwards became a faſhion?]

The reader will obſerve the exceſſive heat at *Nineveh*, and its application to the hiſtory of *Jonah*.

JOSHUA, ADD. *Procopius* mentions, that two pillars were ſtanding in his time on the coaſt of *Mauritania*, oppoſite *Gibraltar*, upon which were inſcriptions in the *Phœnician* tongue: "We are *Canaanites*, flying from the face of *Joſhua*, the ſon of *Nun*, the *robber*." *Procop. de bello. Vand.* lib. ii. cap. 10. A *Mooriſh* author, *Ibn el Raquique* ſays, this inſcription was on a ſtone on a mountain at *Carthage*. *Marmol.* lib. i. cap. 25.

JUSTIFICATION, implies that the party has been, or is, charged with ſome matter of complaint againſt him, from which he vindicates himſelf, or is vindicated, by another, either by producing proofs of his innocence, or of his having ſuffered the penalty of that tranſgreſſion formerly, (*autrefois acquit*, of our lawyers) or referring to ſome other perſon who has allegations on his behalf, which will be effectual to his juſtification.

Juſtification then, is a law term, uſed in ancient times, and greatly analogous to our term *acquitted*. When ſinners are charged with their ſins before God, they cannot in any degree prove their innocence, ſince they are accuſed of only *bona fide* crimes: they cannot ſay they have been formerly acquitted, in any other ſenſe than by reference to an expected pardon through God's grace, and his propoſals of mercy; though ſome ſins are evidently puniſhed in this life, all are not, as is equally evident; but the allegations which may be offered by a mediator-party, remain in full force. When an *Iſraelite* had tranſgreſſed againſt any divine law, he acknowledged his tranſgreſſion, brought his ſacrifice to the altar, confeſſed over it his fault, and the ſacrifice being offered, he had complied with the appointments of the law; ſo that ſhould he be afterwards charged with that crime, he might plead *autrefois acquit:* but ſacrifices were not in their nature capable of making abſolute reconciliation between God and man; they could only refer to a nobler blood, which ſhould accompliſh that perfectly which they did imperfectly, ſhould effectually vindicate the guilty from the conſequences of their guilt, and ſhould juſtify, when appealed to, from accuſations of conſcience, of the world, of human laws, or of the divine law, through the gracious acceptance of the Divine law-giver.

L.

LAD, *vide* CHILD, YOUTH.

LANGUAGE. Among ſubjects of enquiry on this article, it may be worth while to hint at the preſent ſtate of thoſe Eaſtern languages to which our attention is directed, on account of their connection with the ſacred writings. Whether a perſon reſident among thoſe remains of the ancient languages, which are now ſpoken in their native regions, might obtain any more accurate knowledge of Scripture expreſſions, than we can otherwiſe procure, is not eaſy to determine.

The following extracts from NIEBUHR, will ſhew the fate of a language, when thoſe who ſpeak it are captives under foreigners of another tongue; yet that ſome remains of it may ſurvive the general wreck, is not incredible, and ſuch an account, together with the manner in which it is ſtill preſerved by thoſe who ſpeak it, we have ſubjoined from the ſame author.

"Many people living under the dominion of the *Arabians* and *Turks*, have loſt the uſe of their mother tongue. The *Greeks* and *Armenians* ſettled in *Egypt* and *Syria* ſpeak *Arabic*; and the ſervices of their public worſhip are performed in two languages at once. In *Natolia*, theſe nations ſpeak their own languages in ſeveral different dialects. The *Turkiſh* officers ſometimes extend their deſpotiſm to the language of their ſubjects. A Pacha of *Kayſar*, who could not endure to hear the *Greek* language ſpoken, forbad the *Greeks* in his *Pachalic*, under pain of death, to uſe any language but the *Turkiſh*. Since that prohibition was iſſued, the *Chriſtians* of *Kayſar* and *Angora* have continued to ſpeak the *Turkiſh*, and at preſent do not even underſtand their original language." NIEBUHR, *Vol. II. p.* 259.

"In *Syria* and *Paleſtine*, indeed, no language is to be heard but the *Arabic*; and yet the *Syriac* is not abſolutely a dead language, but is ſtill ſpoken in ſeveral villages in the pachalic of *Damaſcus*. In many places, in the neighbourhood of *Merden* and *Moſul*, the *Chriſtians* ſtill ſpeak the *Chaldæan* language; and the inhabitants of the villages who do not frequent towns, never hear any other than their mother tongue. The *Chriſtians* born in the cities of *Merden* and *Moſul*, although they ſpeak *Arabic*, write in the *Chaldæan* characters, juſt as the *Maronites* write their *Arabic* in *Syriac* letters, and the *Greeks* the *Turkiſh* in *Greek* letters."

It may not be amiſs to obſerve, that many dialects even now ſpoken, may be traced to one common language, which, as the primitive ſtock, was the original of all. Sir W. JONES has demonſtrated, that THREE great branches of language are ſufficient to account for all the varieties now extant: and it forms a very ſtrong, as well as a new, argument in favour of the *Moſaic* hiſtory of the early poſt-diluvian ages. But, if we allow a fourth branch, we ſhould do no violence to the narration of *Moſes*. It is now, we may ſuppoſe, though I heſitate ſomewhat in the ſuppoſition, impoſſible to combine, or to aſcertain, what words remaining in either, or in all, of the three branches, ſhould be conſidered as belonging to the firſt language; but, by way of ſhewing how words may *ſometimes* be traced into different dialects, to which at firſt they may appear to have little relation, I ſhall add the following note from a popular work.

Numberleſs inſtances of this might be given, but our limits will permit us to produce only a very few. In the *Shanſcrit*, or ancient language of the *Gentoos*, OUR ſignifies a *day*: (See *Halhed*'s *preface to the code of Gentoo laws*). In other eaſtern languages, the ſame word was uſed to denote both *light* and *fire*. Thus in the *Chaldee*, UR is *fire*; in the *Egyptian*, OR is the *ſun* or *light*, (*Plut. de Oſir. et Iſid.*): in the *Hebrew*, AUR is *light*: in *Greek*, αυρ (*aer*) is the *air*, often *light*: in *Latin* AURA is the *air*, from the *Æolic Greek*; and in *Iriſh* it is AEAR. From the very ſame original we have the *Greek* πυρ (*pur*), and the *Engliſh fire*. In *Hebrew*, OR ſignifies to *raiſe*, *lift up one's ſelf*, or *be raiſed*: hence plainly are derived the *Greek* ορω (*oro*), to *raiſe*, *excite*, and the *Latin* ORIOR *to ariſe*; whence ORIENS *the eaſt*, and *Eng. orient*, *oriental*; alſo *Lat. origo*, and

Eng. origin, originate, &c. The word KHUNT in *Shanſcrit*, ſignifies *a ſmall territory*, which is retained in Κυνθος (*Kunthos*), *Kent, Canton, Cantabria.* The word KHAN, KIN, CEAN, GAN, GEN, GIN, is of the ſame kind, and pervades *Aſia* and *Europe* from the *Ganges* to the *Garrone.* The word LIGHT *Engliſh*, LUCHT *Flemiſh*, LUX *Roman*, and λυχος (*Lycos,*) *Greek* has been traced to *Egypt.* ARETZ, AREK, ERECH, HERTHA, EARTH, and ERDE, are all one word from *Paleſtine* and *Chaldee* to *Britain* and *Germany.* The *Chaldeans* turned the *Hebrew* word SHUR or SHOR, which ſignifies an *ox*, into THOR, as likewiſe did the *Phenicians.* (See *Plut. Vit. Syll.*) hence the *Greek* ταυρος, the *Latin taurus*, the *French taureau*, and the *Italian* and *Spaniſh toro.* The *Hebrew* word BIT or BEITH, which ſignifies *cavity, capacity*, the *concave* or *inſide* of any place, has ſpread itſelf far and wide, ſtill retaining nearly the original ſignification; in the *Perſian* language it is BAD, BED, BHAD, and ſignifies a *houſe* or *abode.* In all the dialects of the *Gothic* tongue, BODE ſignifies the ſame thing; hence the *Engliſh*, *abide, abode, booth, boat*, [*bed*]; the *French batteau.* In all theſe inſtances there is a ſtriking reſemblance in ſound as well as in ſenſe between the derived and the primitive words; but this is not always the caſe, even when of the legitimacy of the derivation no doubt can be entertained."

The variety of tongues, the copiouſneſs of ſome, and the narrowneſs of others, furniſhes no good objection to the divine origin of language in general; for whether language was at firſt revealed from heaven, or in a courſe of ages invented by men, a multitude of dialects would inevitably ariſe as ſoon as the human race was ſeparated into a number of diſtinct and independent nations, diſtant from each other.

To apply this to our object, in illuſtrating Scripture, we may juſtly ſuppoſe, 1. That the ancient *Hebrew* language retained a conſiderable proportion of original words, and expreſſions, or modes of expreſſion. 2. That ſome of theſe may occur in *Heb.* Scripture. 3. That the ſiſter dialects to the *Hebrew*, as the *Chaldee*, the *Arabic*, &c. may have alſo retained many original words; and when theſe words are the ſame as thoſe retained by the *Hebrew*, an adequate knowledge of theſe languages muſt contribute eſſentially to the underſtanding of paſſages where ſuch words occur in the *Hebrew* writings. And this is the more remarkable, and even fortunate, where ſuch words happen to occur but *once* in Holy Scripture; when they have, as we may ſay, neither friend nor brother in the Holy language, the advantage we may receive from their relations, in foreign, but kindred dialects, becomes invaluable.

LATTICE, *vide* EASTERN HOUSE, FRAGMENT, No. CCIV, p. 17—23.

LEAD, is a very heavy metal ſufficiently well known. The mode of purifying this metal from the droſs which is mixed with it, by ſubjecting it to a fierce flame, and melting off its *ſcoria*, furniſhes ſeveral modes of alluſion in Scripture to God's purifying or puniſhing his people.

The prophet *Ezekiel*, xxii. 18, 20. compares the *Jews* to lead becauſe of their guilt, and droſs, from which they muſt be purged as by fire. Mention is made of a talent of lead, *Zech.* v. 7, 8, which I ſuppoſe was of a figure and ſize, as well known as any of our weights in ordinary uſe: ſo that though weights are uſually called in *Hebrew ſtones*, yet, perhaps, they had ſome of metal alſo, as this talent of lead for inſtance.

LEAGUE, *vide* COVENANT.

LEBANON, *vide* LIBANUS.

LEGS. Legs are properly thoſe limbs of an animal, which are the inſtruments of motion from place to place; yet to ſhew the omnipotence of God, and that he is not confined to one mode of action, many creatures have no legs, yet they move, (and ſome ſwiftly too) witneſs ſerpents, worms, ſnails, &c. and various kinds of fiſhes, who paſs from one place to another, yet have not even the rudiments of legs. N. B. LINNÆUS claſſes ſome kinds of fiſhes by the ſituation of their fins, which he conſiders as anſwering the purpoſes of legs, or feet, to land animals.

But, beſide being the inſtruments of motion, the legs of the human frame are the ſupporters of the body, and great means of ſtrength they are, when in health, firm, ſtable, ſecure: as ſuch Scripture often alludes to them, *Pſalm* cxlvii. 10. Leg is ſometimes uſed in modeſty, in the ſame manner as foot, *vide* FOOT, and FRAGMENT, No CLII, p. 124.

LEPROSY. I think it is *Peters*, who writing on *Job*, ſuppoſed he diſcovered an alluſion to the riotous juſtice of a mob, in chap. xxxi. 22.

> If I have lifted up my arm againſt the fatherleſs
> When I ſaw my help in the gate,
> Then let mine arm fall from my ſhoulder blade,
> And mine arm be broken from the bone.

i. e. "May I be pulled in pieces by the multitude." Whether the following diſeaſe may rather be hinted at, as a viſitation from heaven, I do not determine; but, if a leproſy can corrode the joints

joints of the wriſts, why not alſo the joints of the elbow, and of the ſhoulder? and as a ſpecies of leproſy ſo terrible as this, could hardly eſcape being attributed to divine infliction, as other ſpecies were, it ſeems to be poſſible, at leaſt, that *Job* may mean to ſay, "though human power cannot puniſh me, yet may divine omnipotence diſmember me by the moſt inveterate of diſeaſes."

To add no further remarks: we can hardly fail of obſerving the character, and terror in conſequence of this diſeaſe: how dreadful is the leproſy in Scripture! how juſtly dreadful, when ſo fatal, and ſo hopeleſs of cure!

"The negroes are ſubject to a leproſy of the very worſt kind; it appears at the beginning, in ſcurfy ſpots upon different parts of the body; which finally ſettle upon the hands or feet, where the ſkin becomes withered, and cracks in many places. At length, the ends of the fingers ſwell and ulcerate; the diſcharge is acrid and fetid; the nails drop off, and the bones of the fingers become carious, and ſeparate at the joints. In this manner the diſeaſe continues to ſpread, frequently until the patient loſes all his fingers and toes. Even the hands and feet are ſometimes deſtroyed by this inveterate malady, to which the negroes give the name of *batta-jou*, incurable." MUNGO PARK's *Travels in Africa*, p. 276.

LOAVES, *vide* BREAD, alſo FRAGMENT, No. CIX, p. 17.

LO-AMMI, not-my-people, *vide* AMMI, *Suppl.*

LODGE, *vide* FRAGMENT, No. CCXXV, p. 112.

LO-RUHAMAH, or *rachamah*, not-beloved. *Vide* AMMI, *Suppl.*

LOVE, is a natural paſſion of the human mind, given to man for the moſt important purpoſes. It is denominated from its object, as

1. Divine love, love to God, love to divine things, to whatever relates to God, is appointed, or approved by him. Love generally is excited in the mind by a ſenſe of ſome good, in the object beloved; wherefore, as all good is ſupremely excellent in God, God is entitled to our ſupreme affection.
2. Brotherly love, is an affection ariſing from a ſenſe of participation in certain enjoyments, or &c. of which both parties are conſcious. In a family brothers love each other, becauſe they are conſcious of their mutual relation, of enjoying the ſame family advantages, privileges, &c. the kind regards of the ſame parents, &c. to which may be added the effect of thoſe innumerable ſervices, beneficent offices, &c. which are continually rendered by them one to another.
3. Chriſtian brotherly love, is aſſimilated to the ſentiments and feelings of the former: it is a ſympathy prompted by a ſenſe of communion in the ſame hopes, the ſame fears, the benevolence of the ſame parent, and the general and particular ſympathies connected with the principles of piety, the union of the *Chriſtian* ſyſtem, and the reciprocal kindneſſes of truly renewed minds, toward each other.

Love is alſo parental, filial, conjugal, ſpiritual, human, &c.

It is the excellence of the *Chriſtian* ſyſtem, that it ennobles this paſſion of the mind, regulates it, directs it to proper objects, moderates it within due bounds, and finding this principle in the human mind, it does not baniſh but encourage it, does not depreſs but exalt it, does not abate but promote it: love is conducted by piety to proper objects, is animated by the nobleſt expectations, and is trained up for perpetual exerciſe in a world where it ſhall be perfectly purified, perfectly extended, and perfectly rewarded.

LOVE-FEAST, *vide* AGAPÆ.

The hiſtory of the *agapæ* among the primitive *Chriſtians* is ſo cloſely connected with the manners, cuſtoms, and opinions of times and places, that to treat it ſatisfactorily would lead us too far: but there ſeems reaſon to conclude, that the ſocial intercourſe of early believers might lead them to diſcover many excellencies in each other, which might contribute to juſtify and to promote the obſervations of heathen ſtrangers, "See how theſe *Chriſtians* love!" Whether the revival of this rite be a duty, we do not affirm: but that it might be, under proper management, and conduct, a great advantage to piety, even in the preſent day, we need not doubt.

LOW, is taken for ſtation in life, for diſpoſition of mind, for national depreſſion, &c.

As poverty of ſtation is not poverty of ſpirit, ſo lowlineſs of ſituation is not lowlineſs of mind, neither is it always connected with it. We ſee daily many whoſe manners, and whoſe ſituations are low, yet the natural haughtineſs of the human mind reigns in them with abſolute uncontroul. Nevertheleſs, it is a great bleſſing which ſometimes attends the diſpenſations of Providence, when they abaſe a perſon in this world, that they bring him into a more ſuitable diſpoſition of mind, a more lowly habit of thought and conduct, than when his proſperity was at its height. So that if he have occaſion to regret the loſs of temporal good things, he may have much greater reaſon to rejoice in the acquiſition of mental and ſpiritual advantages. *Vide* HUMILITY, and the *addition.*

LOWER PARTS of the earth. Theſe are, 1. the valleys which diverſify the face of the globe, and which are evidently lower than the hills, which alſo contribute to that diverſity of appearance, *Iſaiah* xliv. 23.

2. The grave, which being dug deep into the earth, or into rocks, &c. is the lower part of the earth which is uſually opened to the ſons of men; this is ſometimes called the deep, or abyſs, and indeed it is ſecluded from our cognizance, till we are called to viſit "that bourne from whence no traveller returns." *Pſalm* lxiii. 9. *Eph.* iv. 9.

3. As to the phraſe "lower parts of the earth," in reference to the mother's womb, I confeſs I do not underſtand it: perhaps there is a mark of aſſimilation ב dropped, perhaps the word includes the idea of a compreſſed, condenſed, particle, an atom of earth. "When I was made in ſecret, when I was compacted, connected, compoſed, *put together*, as it were, in a minute particle of clay, an atom of earth," as the fœtus is in the embrio, the chick in the egg; *quaſi animalcula in ſemine*, &c. But will the words bear this ſenſe? *Pſalm* cxxxix. 15. or is there here any reference to the firſt formation of man from the duſt of the earth? *Gen.* ii. 7. It does not appear neceſſary to take the *Hebrew* word rendered "lower parts" as expreſſing any extremely *deep*, or centrical parts, in reference to the general globe of the earth: as the grave is not very deep, in fact, yet is called the lower parts of the earth, *Pſalm* lxiii. 9. *Eph.* iv. 9. and even the ſuperficies of the earth is thus called in reference to valleys, *Iſaiah* xliv. 23. ſo the ſuperficial duſt of the earth, whereof man was made, being taken from the moiſt valley not from high hills, from a loamy ſoil not from granite rocks, may be underſtood by the phraſe "lower parts of the earth." If this may be accepted, then the *Pſalmiſt* may ſay, "The formation of my body, and its various members was not without thy knowledge, when I was made in the ſecret womb, and variouſly *compacted* together, as wonderfully now, by natural generation, as man was at firſt *compacted* from the duſt of the earth:" or, otherwiſe, "as *a wonderful microcoſm*, a world—a human world, with all its various ſecret combinations, and *interior* conſtructions, as wonderful as the compoſition of the globe itſelf!"

M.

M A G

MAATH, *Luke* iii. 26. one of our Saviour's anceſtors.

MAD, MADNESS. Inſanity, or deprivation of reaſon: delirium without fever. Our Lord cured by his word, ſeveral who were deprived of the exerciſe of their rational powers: and the circumſtances of their hiſtories prove, that there could neither be miſtake nor colluſion reſpecting them. How far madneſs may be allied to, or connected with, demoniacal poſſeſſion, is a very intricate inquiry, and whether in the preſent day evil ſpirits may not take advantage from the diſtemperature of the bodily frame, to augment the evils endured by the patient, is more than I wiſh to affirm. What *may be* is probably very different on moſt inquiries from what we can prove really *is*.

MADNESS, *David*'s, 1 Sam. xxi. 13. Some perſons have ſuppoſed that this was not a *feigned* madneſs in *David*, but a real *epilepſy*, or falling ſickneſs, with which he was afflicted; and it muſt be owned the LXX. uſe words which look ſtrongly to this ſenſe. It is urged in ſupport of this opinion, that the troubles which *David* underwent, might very naturally weaken his conſtitutional ſtrength; and that the force he ſuffered in being obliged to ſeek ſhelter in a foreign court, would diſturb his imagination in the higheſt degree. We do not determine this queſtion; we only ſtate it.

The epithet *mad*, is applied to ſeveral deſcriptions of perſons in Scripture; as 1. to one deprived of reaſon, *Acts* xxvi. 24. 1 *Cor.* xiv. 23. 2. To one whoſe reaſon is depraved, and over-ruled by the fury of his angry paſſions, *Acts* xxvi. 11. 3. To one whoſe mind is perplexed and bewildered, ſo diſturbed that he acts in an uncertain, extravagant, irregular manner, *Deut.* xxviii. 34. *Eccl.* vii. 7. 4. To one who is infatuated by the vehemence of his deſires after idols, and vanities, *Jer.* l. 38.—or 5. after folly, deceit, and falſehood, *Hoſea* ix. 7.

MAGOR-MISSABIB, *fear round about*. A name of the allegorical kind, given to *Paſhur*, Jer. xx. 3.

M A R

MAHER-SHALAL-HASH-BAZ, *making ſpeed to the ſpoil, he haſteneth to the prey.*

MAHER-SHALAL-HASH-BAZ, the name of one of the ſons of the prophet *Iſaiah*. This is an inſtance of an allegorical name, or a name of alluſion, given to a perſon by way of prediction. The prophet obſerves, that his children were for ſigns and wonders, and this name is one proof of the truth of that obſervation. Whether this was the *only* name of this child, or whether in future life he might not be called by another appellation, Scripture does not inform us. See the hiſtory, *Iſaiah* viii. 1—3.

MAIMED, implies the loſs of a limb or member: I ſuppoſe the abſolute loſs of it, not a loſs of its uſe, by a contraction, or diminution, or ſhriveling, only. And this total loſs is clearly the import of the original word, "If thine hand or foot offend thee *cut them off, and caſt them from thee*—enter into life *maimed*—rather than having two hands, &c. *Matth.* xviii. 8. I wiſh the rather to obſerve this, as I would aſk, what we ſhould think of a perſon who could reſtore a loſt limb, could cauſe to grow, as it were, from the ſhoulder or from the elbow a loſt arm, or from the knee a loſt leg? Perhaps it is not always that we are ſenſible of the full import of this word, when we read the hiſtory of the miraculous cures performed by our Lord.

MANEH, *vide* MINA.

MARBLE, a ſtone of a fine grain, and beautiful appearance, which takes a very brilliant poliſh. Marble could not be unknown to the ancients, who ſtudied the art of architecture: but the variety of marbles is ſo great, that it is not very eaſy to aſcertain any one kind by its denomination. *David* prepared marble, *i. e.* a brilliant ſtone, in abundance, for building the temple, 1 *Chron.* xxix. 2. *Vide* Eſth. i. 6. Cant. v. 15. and the FRAGMENTS on "Solomon's Song," 7 *O*, 452. The paſſage in *Eſther* greatly wants elucidation.

MARK, for the mark ſet on *Cain*, vide FRAGMENT, No. 2 *S.* 341. p. 81. 1. For the *marks* borne in his body by St. *Paul*, vide No. CVII.

p. 12. 2. For the *mark* ſet on the forehead, *Ezek.* ix. 4.

The MARK, or goal, where the prizes were diſplayed, and diſtributed to competitors in the public games, (Olympic, &c.) *Phil.* iii. 14. may eaſily be underſtood by the prizes at our own races, &c.

MARK, St. To the hiſtory of St. *Mark* the evangeliſt, and of the copy of his goſpel ſaid to be preſerved at *Venice*, we may add the account given by the *Venetians* of the theft of his body from *Alexandria* in *Egypt*, A. D. 829, by *Buono* and *Ruſtico*, who brought it away in a trading veſſel. The Doge *Giuſtiniano* placed it in the chapel of his palace; the ſaint was declared protector of *Venice*; and churches were built to his honour. But after a while his body was loſt, till after 265 years it was diſcovered again by a miracle, concealed in a pillar. After ſo long an interval, it wanted indeed a miracle to aſcertain the identity of this body, together with ſome little explanation of its reaſons for chuſing ſuch a place of repoſe, and by what means it accompliſhed its purpoſe.

MARKET. The market or *forum*, in the cities of antiquity, was different from the market in our *Engliſh* towns, where fleſh meat, &c. is uſually ſold. When we read, *Acts* xvii. 17. of the apoſtle *Paul* diſputing with philoſophers in the "market" at *Athens*, we are tempted to wonder what kind of philoſophers theſe market-folks could be, or why theſe diſputants could not engage in a place fitter for inveſtigation, and diſcuſſion, of abſtruſe and difficult ſubjects. So when *Paul* and *Silas* having expelled the pythonic ſpirit, *Acts* xvi. 19. were haled to the market-place, and accuſed to the juſtices of the peace, we are not aware of the fitneſs of the market for ſuch a tribunal. But, thoſe converſant with the manners of antiquity know, that the forum uſually was a public market, on one ſide only, or during one part of the day only; and that temples, theatres, courts of juſtice, and other public buildings, occupied the other ſides of the area. In ſhort, the forums were ſumptuous ſquares, ſurrounded by decorations, &c. of many various kinds. Here the philoſophers met, here they taught, here laws were promulgated, and here devotions, as well as amuſements, occupied the populace.

The neareſt approach to an ancient forum, that I recollect in *England*, is *Covent-garden* market; where we have the market in the middle, a church at one end, a theatre at one corner, and a fitting magiſtrate cloſe adjacent; if we add a ſchool for philoſophical inſtruction, or divinity lectures, we have pretty nearly the compoſition of an ancient forum or market-place. This removes intirely the ſeeming incongruity between diſcourſes and diſputations on the principles of Theology and *Chriſtianity*, and thoſe avocations which we uſually aſſign to a market place.

On the ſame principle, when the *Phariſees* deſired ſalutations in the market-places, *Mark* xii. 38, it was not (merely) from the country people who brought their productions for ſale, but, as they loved to be admired by religious people at the ſynagogues, temple, &c. ſo they did to be ſaluted by perſons of conſequence, judges, magiſtrates, dignitaries of various kinds, in the forum, in order to keep up their importance in the eyes of the people, and to maintain their influence over them, &c. &c.

MARS'HILL. Our tranſlators have intirely ſpoiled the narration of the hiſtorian, *Acts* xvii. 19, 22. by rendering "they took *Paul*, and brought him unto *Areopagus* . . . then *Paul* ſtood in the midſt of *Mars' hill*." Now as *Mars' hill* is the name *Areopagus* tranſlated, and as both *Areopagus* and *Mars' hill* ſignify the ſame place, no doubt but the ſame name ought to have been preſerved in both verſes, in which caſe, the information would have ſtood thus: "They took *Paul*, and brought him before the court of *Areopagites*, or the court which ſat on *Areopagus* . . . and *Paul* ſtood in the midſt before the court of the *Areopagites*, and ſaid, "Ye *chief* men of *Athens*," &c. *Vide* AREOPAGUS. The propriety of the apoſtle's diſcourſe is greatly illuſtrated by conſidering the important character of his auditors.

MARTYR, properly denotes a witneſs, in eccleſiaſtical hiſtory,—a witneſs, by the ſhedding of his blood, in confeſſing or teſtifying the truth; and thus is diſtinguiſhed from confeſſors, properly ſo called, who underwent great afflictions for their confeſſion of the truth, yet without ſuffering death; which confeſſion every *Chriſtian* is bound to make, out of regard to the truth, *Matt.* x. 32, 33. The term martyr occurs only thrice in the New Teſtament, *Acts* xxii. 20. *Rev.* ii. 13. xvii. 6.

MAZZAROTH, מזרות, *Job* xxxviii. 32. Our margin ſuppoſes this word to denote the twelve ſigns of the *Zodiac*; which appears to have been the ſentiment of *Chryſoſtom* long ago. Some think the root is אזר, *to gird*, whence ſays *Caſtellus* the girdle, or belt, of the conſtellations, אזור המזרות. Whether this was known ſo early as the days of *Job*, under the notion of a girdle, may be queſtioned. The zodiac, or animal-pictured girdle,

girdle, is a broad circle in the heavens, comprehending all ſuch ſtars as lie in the path of the ſun and moon. As theſe luminaries appear to proceed throughout this circle, annually, ſo different parts of it progreſſively receive them every month, and this progreſſion ſeems to be what is meant by "bringing forth *mazzaroth* in his ſeaſon." *q. d.* "Canſt thou by thy power cauſe the revolutions of the heavenly bodies in the zodiac, and the ſeaſons of ſummer and winter, which enſue on their progreſs into their regular annual, or monthly, ſituations?"

MEEKNESS, a calm ſerene temper of mind, not eaſily ruffled or provoked; that ſuffers injuries without deſire of revenge, and quietly acquieſces in the diſpenſations and will of God, *Col.* iii. 12. This temper of mind is admirably fitted to diſcover, to conſider, and to entertain truth, *Jam.* i. 21.

MEMBER, properly denotes any part of the natural body, 1 *Cor.* xii. 12—26. Figuratively, ſenſual affections, like a body conſiſting of many members, *Rom.* vii. 23. alſo, true believers, members of *Chriſt*'s myſtical body, as forming one ſociety or body, of which *Chriſt* is the head, *Eph.* iv. 25.

MENI. "As the worſhip of *Diana Luna*, or the moon, was very famous among the *Greeks* and *Romans*, ſo was that of the god *Lunus* in the Eaſt. There are a great many monuments of him; he was named MEN (Μην) in *Greek*, and honoured by this name in *Phrygia*, where there was a place, according to *Athenæus*, (lib. iii. p. 47) called Μηνὸς κώμη, "The Street of MEN;" *i. e.* the god *Lunus: Men* alſo ſignifies a month in *Greek*; and there was a temple of *Men*, or *Lunus*, in this place. We ſee alſo the god *Men*, or *Lunus*, on ſeveral medals of the towns of *Lydia*, *Piſidia*, and *Phrygia*. On a medal of *Antiochus*, ſtruck in *Piſidia*, the god *Lunus* hath a ſpear in one hand, and holds a victory in the other, and hath a cock, the ſymbol of the riſing ſun, at his feet. *Spartian*, in the Life of *Caracalla*, ſays, that prince came to *Carhæ* [*Charran* in S. S.] on his birth-day, in honour to the god *Lunus*. He adds further, that the people of *Carhæ* did ſtill ſay, what hath been formerly written by learned authors, that, "they who call the moon by a feminine word, and conſider her as a woman, will be always addicted to women, and ſubject to their command; but thoſe who think the moon to be a male god, will have the dominion over women, and ſuffer nothing by their intrigues;" hence he concludes, that it comes to paſs, that the *Greeks* and *Egyptians*, though they name the moon by a word of the feminine gender, in common diſcourſe, yet in their myſteries they call *him* a *male* god. If nothing more were requiſite to keep peace in families, and make wives ſubject to their huſbands, but calling the moon *Lunus*, inſtead of *Luna*, a great many huſbands would make this their conſtant practice, and be very thankful for the poſſeſſion of this *Taliſman*. MONTFAUCON, *Supp. Vol. I.*

MILCOM, *vide* FRAGMENTS, Nos. CVIII. CCLXXXII.

MIND, the underſtanding, or judgment; that principle which diſtinguiſhes the differences of things: lawful or unlawful, good or evil, 2 *Cor.* iii. 14. *Tit.* i. 15. This principle is ſometimes ſuppoſed to be ſeated, or rather, perhaps, to exerciſe itſelf in the heart, *Gen.* xxvi. 35. *Deut.* xviii. 6. or, in the memory, *Pſalm* xxxi. 12. *Iſa.* xlvi. 8. or, in the imagination, or will. Theſe ramifications are all referable to the exerciſe of the underſtanding in theſe *departments* of the intellectual faculties.

MINGLED PEOPLE, *vide* FRAGMENTS, No. 2 *B.* 325.

MINISTER, one who attends, or waits on, another; ſo we find *Eliſha* was the miniſter of *Elijah*, and did him ſervices of various kinds, 2 *Kings* iii. 11. *Vide* FRAGMENTS, No. CXII. p. 19. So *Joſhua* was the ſervant of *Moſes*, Exod. xxiv. 13. xxxiii. 11. And theſe perſons did not by any means feel themſelves degraded by their ſtations, but they ſucceeded to the offices of their maſters. In like manner, *John Mark* was miniſter to *Paul* and *Barnabas*, Acts xiii. 5. *Chriſt* is called a miniſter of the true *i. e.* the heavenly ſanctuary.

The *miniſter of the ſynagogue*, Luke iv. 20. his office was, to keep the book of the law, to obſerve that thoſe who read in it read correctly, &c. The *Rabbins* ſay, he was the ſame as the angel of the church, or overſeer. LIGHTFOOT ſays, *Baal Aruch* expounds the *chazan*, or miniſter of the congregation, by *Sheliach hatzibbor*, or angel of the congregation; and from this common platform and conſtitution of the ſynagogue, we may obſerve the apoſtle's expreſſion of ſome elders ruling, and labouring in word and doctrine; others in the general affairs of the ſynagogue. Alluſions to the officers of the *Jewiſh* ſynagogue are often introduced by the writers of the New Teſtament, and perhaps are hardly intelligible to us. *Vide Vitringa, De Synog. Jud.*

Miniſters were ſervants, yet ſervants not menial, but honourable; thoſe who diſpenſe the word, and

and conduct the ſervice of God, thoſe who diſpenſe the laws, and promote the welfare of the community, the holy angels who in obedience to the divine commands protect, preſerve, ſuccour, and benefit the godly, are all miniſters, beneficial miniſters to thoſe who are under their charge. *Vide* Heb. viii. 2. Exod. xxx. 10. Lev. xvi. 15. 1 Cor. iv. 1. Rom. xiii. 6. Pſalm civ. 4.

MIZAR, *little*, Pſalm xlii. 6.

MOLECH, *vide* MOLOCH.

MOTE. *Vide* EYE.

MOTH, an inſect which flies by night; there are many kinds of moths, and as ſome of them are particularly attached to woollen cloth, which they eat, &c. they are alluded to in S. S. under that deſcription. *Job* iv. 19. xiii. 28. *James* v. 2. *Iſaiah* l. 9.

MOUNTAINS, were ſometimes retired to as places of ſecurity. I think the following hiſtory from Mr. BRUCE, is pretty ſimilar to that of *Samſon*, Judges xv. 8—13.

Emana Chriſtos had retired to a high mountain in *Gojam*, called *Melca Amba*, where he continued. Soon after *Af Chriſtos* by forced marches ſurrounded *Melca Amba*, where *Emana Chriſtos* was, and had aſſembled a number of troops. The mountain had neither water in it nor food for ſuch a number of men, nor had *Emana Chriſtos* forces enough to riſk a battle with an officer of the known experience of *Af Chriſtos*, who had choſen the ground at his full leiſure, and with complete knowledge of it.

Three days the army within the mountain held out without complaining; but, in the evening of the third day, ſome monks and hermits came to *Af Chriſtos* to remonſtrate, that there were ſeveral convents and villages in the mountain, alſo ſmall ſprings, and barley enough to anſwer the neceſſities of the ordinary inhabitants, but not enough for ſuch an additional number which had taken forcible poſſeſſion of the wells, and drank up all the water, to the immediate danger of the whole inhabitants periſhing with thirſt.

To this *Af Chriſtos* anſwered, that the reducing the mountain, and the taking *Emana Chriſtos*, was what was given him in commiſſion by the king, to attain which end he would carefully improve all the means in his power. He was ſorry, indeed, for the diſtreſs of the convents in the mountain, but could not help it; nor would he ſuffer one of them to remove or come down into the plain, nor would he diſcontinue blockading the mountain while *Emana Chriſtos* was there and alive. No other alternative, therefore, remained but the delivering up *Emana Chriſtos*. His army would have fought for him againſt a common enemy, but againſt thirſt their ſhields and ſwords were uſeleſs."

Is it abſolutely certain that *Samſon* dwelt *alone* on the rock *Etam?* had he no ſervants, or &c.?

N.

NAAMAN. In FRAGMENTS, No. CIII. we hinted at the uſe which poſſibly *Naaman* intended to make of the earth which he carried away from the land of *Iſrael:* CALMET thinks he meant to form, as it were, a place whereon to erect an altar to the true God, and Mr. HARMER, from *Chardin*'s MS. hints at the ſame motive, *Vol. II. p.* 491. A friend has communicated another idea. *Vide* 2 *Kings* v. 17.

" It is plain that his intention was to build an altar with this earth, to the God of *Iſrael*. By this requeſt he expreſſed a deſire to build an altar in *Syria* formed of that holy ground, as he conceived it, to which God had aſſigned the bleſſing of his peculiar preſence, that he might daily teſtify his gratitude for the great mercy which he had received, that he might declare openly his renunciation of idolatry, and that he might keep a ſort of communication, by ſimilitude of worſhip, with the people who inhabited the land where *Eliſha* dwelt who had ſo miraculouſly cured him." A. H.

NAIL. Few things are more perplexing to diſtant ſtrangers than thoſe which are of daily occurrence in their own country: their very familiarity renders them apparently beneath the notice of obſervers, where they are practiſed, who therefore ſeldom report them; but where they are not practiced, ſimple as they are in themſelves, they contribute an ample ſhare of perplexity, to thoſe who wiſh to underſtand what they read.

Our tranſlation renders by one word *nail*, what the original employs two words to denote; and by this difference of name ſhould moſt probably mean two diſtinct kinds of things.

1. The nail of *Jael*'s tent with which ſhe killed *Siſera* is called, יתד ITaD; this we may ſuppoſe was formed for penetrating the ground, or other hard ſubſtances, when driven by ſufficient force; as with a hammer, &c. this idea is that of ſtrength. I ſuppoſe too, the idea is that of ſtrength in *Iſaiah*, xxii. 23. " I will faſten him as a nail, *(itad)* in a ſure place," *i. e.* he ſhall be ſtrong enough to ſupport whatever ſhall be ſuſpended upon him.

This leads us to underſtand the alluſion of the prophet *Zechariah*, x. 4. " The Lord hath made his flock *(Judah)* who are naturally timid, as martial as a horſe trained to battle; yea, out of *Judah* ſhall come the chief for the corner, (*vide* FRAGMENTS, No. XII. p. 25.) who ſhall be a hero; out of *Judah* ſhall come the ſtrong nail *(itad)* who ſhall ſupport whatever is requiſite in point of ſtrength; out of him ſhall come the battle-bow, whoſe powers are augmented by additional vigour (*vide* Nos. CCXXI. p. 105, and 8 *M.* 473.) out of him ſhall come the general regulator (the commander in chief, perhaps) at once:" meaning, I ſuppoſe, different ranks of men, (the lower claſs, the *nail*, humble but ſtrong; a ſuperior claſs, the battle-bow) who in their various ſtations ſhould compoſe a formidable army.

I add *Chardin*'s account of the manner of faſtening nails in the Eaſt: " They do not drive with an hammer the nails that are put into the eaſtern walls; the walls are too hard, being of brick; or if they are of clay, they are too mouldering; but they fix them in the brick-work as they are building. They are large nails, with ſquare heads like dice, well made, the ends bent ſo as to make them cramp irons. They commonly place them at the windows and doors, in order to hang upon them, when they like, veils and curtains." HARMER, *Vol. I. p.* 191.

2. But we have another word for nails, which, I preſume to think, implies ornament rather than ſtrength, or, at leaſt, a kind of dignified ſtability. So we read 2 *Chron.* iii. 9. " the weight of the nails, מסמרות MeseMeRUTH, was fifty ſhekels of gold." Theſe nails then, being of gold, were uſed to adorn the holy place, no leſs than to faſten any part of it. We have the ſame word though varied, 1 *Chron.* xxii. 3. *David* prepared iron in abundance for the nails (מסמרים MeseMeRIM) deſigned to ornament, no doubt, the leaves of the doors of the ſanctuary entrances—for had it been only to faſten theſe doors, what need of ſo great a quantity?

Obſerve, how *Ezra* employs his ſimile, chap. ix. 8.

" the Lord leaves us a *remnant* to eſcape, *to give us a nail*, not an ornamental nail, not a golden nail, but, an *itad*, a nail of ſupport, in his holy place" — can any thing be leſs *arrogant*, &c. than ſuch a nail?

But the idea of *Eccl.* xii. 11. ſeems to be the reverſe of this: " the words (ſayings) of the wiſe are as goads—ſharp, piercing, penetrating, ſtimulating, when taken each one by itſelf, but when combined they are like ornamental nails *(meſemeruth)* planted [this word is very expreſſive here] in a regular order, and diſpoſed in ſymmetrical rows, as thoſe were in the holy place, &c. or thoſe in the doors of the ſanctuary, &c.

This gives us alſo the true import of the expreſſion, *Iſaiah* xli. 7. " the image is ready for joining together (literally, *to joining good is this*) *i. e.* the junctures fit accurately to each other, now *fix* them to each other; and he ſtrengthens it, by driving in ornamental nails, nails of the beſt kind, *(meſemerim)* that it ſhould not *ſtart*, be ſeparated, fall to pieces." Which is very different, I believe, from the uſual notion of the paſſage. But this ſenſe is ſupported by a ſimilar paſſage, *Jer.* x. 4. " They deck the image with ſilver, and with gold; with ornamental nails *(meſemeruth)*"—[I ſuppoſe the following is the meaning of the latter words of this verſe, by adopting the marginal reading of them]—and with piercings; they bind it tightly together, compact it, brace it up, and add to the whole *(phuk)* a delicate coat of paint, for complete decoration:" as we know was cuſtomary in early antiquity.

NATION, all the inhabitants of a particular country, *Deut.* iv. 34. a country or kingdom, *Exod.* xxxiv. 10. *Rev.* vii. 9. countrymen, natives of the ſame ſtock, *Acts* xxvi. 4. the father, head, and original of a nation or people, *Gen.* xxv. 23. the *Heathen* or *Gentiles*, Iſa. lv. 5. *Vide* HEATHEN.

NATURAL HISTORY, and NATURAL PHILOSOPHY of the ſacred Scriptures, are ſeldom thought of ſo much conſequence by us, as they may juſtly claim. If " an undevout aſtronomer is mad," as Dr. *Young* ſays, ſo is an undevout naturaliſt, nay perhaps the moſt devout of pious perſons have been the greateſt adepts in the ſtudy of nature: witneſs the *Pſalmiſt*, " When I conſider the heavens, the works of thy fingers, the ſtars, the ſun, moon, &c. Lord, what is man, that thou viſiteſt him!" &c. We may ſee the ſame diſpoſition in the ſagacious Solomon, and many alluſions of our Lord are utterly unintelligible without acquaintance with nature, and nature's works. Let the truly honourable ROBERT BOYLE, RAY, DERHAM, &c. in modern ages ſtand as examples of the connection between piety, and true philoſophy.

But there is another view in which natural philoſophy, for inſtance, illuſtrates Scripture:—Conſider the hiſtory of the creation in *Geneſis*; it is beſt underſtood by thoſe who are beſt acquainted with the diſcoveries of ſcience; the order of the creation, the dependances, and conſequences, the attachments and connections of the various ſucceſſions of parts, the *mutualities* of the whole, are not only perfectly agreeable to modern diſcoveries, but modern diſcoveries furniſh many reaſons, which were formerly unknown, for that very order, which is preſented to us in holy writ: ſo that thoſe objections which heretofore were thought embarraſſing are now converted into coincidences.

Moſes appears alſo in the character of a natural hiſtorian, in his diſtinctions of food, and his ſeparations of animals. There can be no reaſonable doubt that one of the cauſes of ſuch diſtinctions was, the nature, and properties of animals. I think it alſo very likely, that a tranſgreſſion of this principle was the loſs of innocence, even in *Adam*; I mean, that the forbidden fruit was in itſelf of deleterious properties, ſo that when, as in Paradiſe, man fed on vegetable productions, (as fruits,) yet there was one, which was *unclean* to him, by reaſon not only of divine appointment, but of its own malignant nature; and ſo, when mankind fed on animals, ſome were unclean as food, by reaſon not only of divine appointment, but of their own ferocious nature. If this be juſt, an acquaintance with the principles of natural hiſtory muſt have been of conſiderable importance; and we find ſome of a very general nature in *Moſes*, whoſe claſſification of certain kinds of creatures, and whoſe rules for determining the *fitneſſes* of others, appear to be the reſult of, or at leaſt, to coincide remarkably with, the principles of natural ſcience. But we ought to remark, that *Moſes* wrote for a certain part of the earth, for a certain people, a people fixed in a determinate ſituation; he therefore did not want thoſe extenſive ſyſtems which embrace the whole world; the *Linnæan* ſyſtem, as at preſent received, would have been uſeleſs, or inapplicable to his purpoſes: nevertheleſs the leading diſtinctions of it as found in nature are found alſo in *Moſes*, and he claſſes his beaſts, his birds, his fiſhes, and his inſects, by parts which at that time, and in that country, were more correct, and certainly better known, than we can now, and in theſe climates, readily ſuppoſe.

It is remarkable that our naturaliſts exclaim, and

with reaſon, againſt the natural hiſtory, philoſophy, botany, &c. of the Bible, as it appears in our public verſion of the Scriptures; and yet few or none of them have attempted to improve it: what effect our future labours on theſe articles may have, we muſt leave to time to diſcover, and to the bleſſing of providence to promote.

NAVIGATION, as an art, was probably firſt taught by God to *Noah*, when he directed the building of the ark; and from this firſt *great* conſtruction of a marine veſſel, mankind were emboldened to conſtruct others, ſome of which may not only vie with, but exceed in dimenſions, even that comprehenſive ſtructure which ſaved mankind.

Navigation was little attended to among the *Hebrews* till the days of their kings; *Solomon* had a fleet; but he had not ſailors equal to the management of it; we may ſuppoſe from their want of habit. *Moſes* mentions nothing of navigation, and *David* it ſhould ſeem rather acquired his great wealth by land-commerce, than by ſea-voyages. It might be a fit enquiry, what aſſiſtances the wiſdom of *Solomon* contributed to his fleet and officers, on the great ocean. We know that *Judæa* had ports on the *Mediterranean*, as *Joppa*, &c. but probably the coaſt during the days of the judges was in the hands of the *Philiſtines* to the excluſion of *Hebrew* mariners; (as *Tyre* and *Sidon*, we know, were not under the authority of the *Jewiſh* princes,) and this accounts by what means the *Philiſtines*, on ſo narrow a ſlip of land, could become powerful, and could occaſionally furniſh immenſe armies, becauſe they could receive reinforcements by ſea, from wherever their connections extended. In later ages the *Greeks* and *Romans* invaded *Syria* by ſea, and the intercourſe between *Judea* and *Rome* was direct: as we learn from the voyage of St. *Paul*, &c.

There were alſo many boats, and leſſer veſſels employed in navigating the lakes, or ſmall ſeas, as the *Hebrews* called them, which are in the holy land; and there muſt have been ſome embarkations on the *Jordan*, as at it's paſſes, but the whole of theſe were trifling, and it appears that though Providence taught navigation to mankind, yet it was not the deſign of Providence that the choſen people, and the depoſitaries of the *Meſſiah*, ſhould have been other than a ſettled, a local nation, attached to one country, to which country, and even to certain of its towns, peculiar privileges were attributed in prophecy, and divine appointment. Though *Jews* were ſettled in many nations, yet they do not appear to have practiſed maritime occupations; but traffic and commerce, and brokerage.

NAUM, the ſame as *Nahum*, an anceſtor of *Jeſus Chriſt*, Luke iii. 25.

NETHANEEL, *vide* NATHANIEL. Several perſons of this name are mentioned in the Old Teſtament.

NILE, in addition to what information the reader will find under this article in the *Dictionary*, we ſhall offer an extract or two from later travellers into *Egypt*.

"There are three remarkable appearances attending the inundation of the *Nile*; every morning in *Abyſſinia* is clear, and the ſun ſhines; about nine, a ſmall cloud, not above four feet broad, appears in the eaſt, whirling violently round, as if upon an axis, but, arrived near the zenith, it firſt abates its motion, then loſes its form, and extends itſelf greatly, and ſeems to call up vapours from all oppoſite quarters. Theſe clouds having attained nearly the ſame height, ruſh againſt each other with great violence, and put me always in mind of *Eliſha* foretelling rain on *Mount Carmel*. The air, impelled before the heavieſt maſs, or ſwifteſt mover, makes an impreſſion of its own form in the collection of clouds oppoſite, and the moment it has taken poſſeſſion of the ſpace made to receive it, the moſt violent thunder poſſible to be conceived inſtantly follows, with rain; after ſome hours the ſky again clears with a wind at north, and is always diſagreeably cold when the thermometer is below 63°. BRUCE'S TRAVELS, *Vol. III. p.* 666.

"Some deſcriptions of *Egypt* would lead us to think, that the *Nile*, when it ſwells, lays the whole province under water. The lands adjoining immediately to the banks of the river are indeed laid under water, but the natural inequality of the ground hinders it from overflowing the interior country. A great part of the lands would therefore remain barren, were not canals and reſervoirs formed to receive water from the river, when at its greateſt height, which is thus conveyed every where through the fields, and reſerved for watering them, when occaſion requires." NIEBUHR'S TRAVELS, *Vol. I. p.* 87, *Eng.* edit.

"It is to be remarked, that though this water becomes thick, by waſhing the clayey ſoil over which it paſſes, it appears, when drank, as light and limpid as the cleareſt; the *Egyptians* themſelves believe it nouriſhing, and ſay, whoever drinks of their river will never remove to any great diſtance from its banks.

"The divine honours which the ancient *Egyptians* paid to the *Nile*, and for which the plenty it occaſions may be ſome juſtification, are, in a manner, ſtill preſerved under the *Mahometans*; they give

give this river the title of *Moſt Holy*, they likewiſe honour its increaſe with all the ceremonies practiſed by *Pagan* antiquity." BARON DU TOTT, *Vol. II. p.* 24, *part* 4.

" This mud, likewiſe, is only waſhed off by the *Nile* from its two banks, with the clayey part of which it becomes loaded. Its lightneſs, together with the motion of the waters, keep the particles ſuſpended, till, at length, the ſandy part ſinks down, and appears in heaps, after a decreaſe of the inundation, Theſe the induſtry of the huſbandman turns to his advantage, tempering the dryneſs of the ſands with pigeon's dung, and the ſeeds of water melons, which he ſows in it, and gathers an abundant harveſt, before the returning floods again deſtroy theſe fields, and form others in their ſtead." BARON DU TOTT, *Vol. II. p.* 31.

" The *Egyptians* ſtill retain a religious veneration for the *Nile:* they called it *holy*, *bleſſed*, *ſacred*; and, on the appearance of the new waters, that is, on the opening of the canals, mothers are ſeen plunging their children into the ſtream, from a belief that theſe waters have a purifying and divine virtue, ſuch as the ancients attributed to every river.

" For ſix months of the year the water of this river is ſo thick, that it muſt have time to ſettle before it can be drank: and during the three months which precede the inundation, reduced to an inconſiderable depth, it grows heated, becomes green, fœtid, and full of worms, and it is neceſſary to have recourſe to that which has been before drawn and preſerved in ciſterns. At all times, people of delicacy take care to perfume it, and cool it by evaporation.

" Bitter almonds are made uſe of to purify the water, with which the veſſel is rubbed, and the water then becomes really light and good.

" Earthen veſſels unglazed, are kept carefully in every apartment, from whence the water continually tranſpires. This tranſpiration produces the more coolneſs, in proportion as it is more conſiderable; for which reaſon, thoſe veſſels are often ſuſpended in paſſages where there are currents of air, and under the ſhade of trees. In ſeveral parts of *Syria* they drink the water which has tranſpired; in *Egypt* they drink that which remains; beſide, in no country is ſo much water uſed. The firſt thing an *Egyptian* does on entering a houſe, is to lay hold of the *kolla* (the pitcher of water) and take a hearty draught of it, and, thanks to their perpetual perſpiration, they feel no inconvenience from the practice." VOLNEY'S TRAVELS, *Vol. I. p.* 19.

NOBLE, a perſon diſtinguiſhed by dignity. Nobility is not hereditary in the eaſt; nevertheleſs, the pride of deſcent from noble parentage is not unknown there. The *Jews* conſidered themſelves as noble, being deſcended from *Abraham*, &c.

Nobles ſignifies the chiefs, heads of tribes, or of families, &c. ſo we read of the nobles of *Judah*, Neh. vi. 17. the nobles of *Iſrael*, Exod. xxiv. 11. Numb. xxi. 18.

Noble is given as a title of office, like " your excellency" among us, to *Felix*, Acts xxiv. 3.

Noble is uſed to ſignify a liberal, candid, generous diſpoſition of mind, the *Bereans* were more noble, than thoſe of *Theſſalonica*, and therefore ſearched the Scriptures daily, &c. but ſome think this alſo refers to their birth, they were of ſuperior rank, had greater advantages, and were more given to liberal ſtudies.

NOBLEMAN, *John* iv. 46. This was probably an officer of king *Herod*'s court, and of conſiderable diſtinction; not an hereditary nobleman. The word βασιλικος ſignifies *a ſervant of the king*, as the *Syriac* and *Arabic* verſions render it. Many have conjectured that this nobleman, or royal ſervant, was *Chuza*, *Herod*'s ſteward, whoſe wife is thought to have been converted on this occaſion, and afterwards to have become an attendant on *Jeſus*, Luke viii. 3.

NOON. The middle time of the day, when the ſun is higheſt in his daily courſe: in modern language when he is direct ſouth, on the meridian of any place, 1 *Kings* xviii. 27. *Pſalm* lv. 17. This time of the day being the brighteſt, is made a ſubject of compariſon in ſeveral places of ſacred Scripture. *Vide* Job v. 14. Pſalm xxxvii. 6. The apoſtle *Paul* ſays, the brightneſs in which he beheld the Lord *Jeſus*, was ſuperior to that of the ſun at noon, *Acts* xxvi. 13.

NORTH. As it was cuſtomary for the *Hebrews* to conſider the cardinal points of the heavens in reference to a man whoſe face was turned toward the eaſt, the north was conſequently to his left hand.

The north wind diſſipates rain, *Prov.* xxv. 23. this muſt depend on the ſituation of a place; as in different places the ſame wind has different effects.

O.

OAK

OAK. The religious veneration paid to this tree, by the original natives of this iſland in the time of the *Druids*, is well known to every reader of Britiſh hiſtory. We have reaſon to think that this veneration was brought from the eaſt; and that the *Druids* did little more than transfer the ſentiments they had received in Oriental countries. It ſhould appear that the patriarch *Abraham* reſided under an oak, or a grove of oaks, which our tranſlators render the *plain* of *Mamre;* and that he planted a grove of this tree. In fact, ſince in hot countries nothing is more deſirable than ſhade, nothing more refreſhing than the ſhade of a tree, we may eaſily ſuppoſe the inhabitants would reſort to

> Where'er the oak's thick branches ſpread,
> A deeper darker ſhade.

Oaks, and groves of oaks, were eſteemed proper places for religious ſervices, altars were ſet up under them, *Joſh.* xxiv. 26. and probably in the eaſt as well as in the weſt, many affairs were tranſacted, or treated of, under their ſhade.

It was common among the *Hebrews* to ſit under oaks, *Judg.* vii. 11. 1 *Kings* xiii. 14. *Jacob* buried idolatrous images under an oak, *Gen.* xxxv. 4. *Deborah*, *Rebekah*'s nurſe, was buried under an oak, xxxv. 8. *Vide* 1 *Chr.* x. 12. *Abimelech* was made king under an oak, *Judges* ix. 6. idolatry was practiſed under oaks, *Iſaiah* x. 29. lvii. 5. *Hoſea* iv. 13. idols were made of oaks, *Iſaiah* xliv. 14.

There are ſeveral kinds of oaks in the eaſt; as *Tournefort* obſerves: one of which he calls "the faireſt ſpecies of oak in the world:" he deſcribes it as growing in the iſle of *Zia*, vol. ii. p. 16. he ſays alſo, *vol.* iii. p. 268. in *Anatolia* "Beſide the common oaks, and that which bears the *Velanede*, we ſaw ſeveral other kinds in the valleys." And it is very reaſonable to ſuppoſe, that more than one kind is mentioned in Scripture.

Aleh אלה is a ſpecies of oak, which occurs frequently; *alun* אלון is another ſpecies: the *Chaldee ailun* איל, ſeems alſo to be a ſpecies of oak, *Dan.* iv. 7, &c. *Aſhal* אשל alſo appears to be an oak, 1 *Sam.* xxxi. 13. compare 1 *Chron.* x. 12. This is the tree which *Abraham* planted, *Gen.* xxi. 33. This word is rendered grove in our verſion, but probably it was a kind of oak, of which a number was planted together.

The famous oracle of *Dodona* ſtood among oaks, the oak was ſacred to *Jupiter*, who often on medals, &c. wears an oaken garland: *ſacra Jovi Quercus:* the aſylum of *Romulus* at *Rome* ſtood between two ſacred groves of oaks, *Dion. Halic.* lib. ii. cap. 15.

OAT

OATH. We ought to remember that anciently an oath was adminiſtered by the judge, who ſtood up, and adjured the party who was to be ſworn: to this mode of adminiſtering an oath *Moſes* alludes, when he ſays, *Lev.* v. 1. "if a perſon ſin, *hearing the voice of ſwearing*, i. e of adjuration, being called on to witneſs, whether he hath ſeen or known of the tranſaction then in judgment, &c. And this I take to be the true import of *Prov.* xxix. 24. "Whoſo is partner, accomplice, even after the fact—with a thief, hateth his own ſoul: he heareth the voice of curſing, *i. e. adjuration* by the judge, when inquiry is making after the truth of a fact, but does not diſcover his knowledge of the matter: conſequently he is guilty of *perjury*. *Vide* THIEF. *Vide* 1 Kings viii. 31. 2 Chron. vi. 22.

In this manner our Lord was adjured by *Caiaphas*, Matth. xxvi. 63. *Jeſus* had remained ſilent under his examination, when *Caiaphas* riſing up, ſaid, "I adjure thee by the living God, that thou tell us whether thou be the *Chriſt*, &c." To this oath thus ſolemnly adminiſtered, *Jeſus* confeſſed a good confeſſion. That the high prieſts had this power, *vide* Exod. xxii. 11. Lev. v. 1. Prov. xxix. 24 xxx. 9. Probably they might thus interfere only on occaſions of ſome moment; and when the moſt ſolemn kind of oath was neceſſary.

An oath is a ſolemn appeal to God, as an all-ſeeing witneſs, and an almighty avenger, if what we ſay is falſe, *Heb.* vi 16. it is an act of religious worſhip; whence God requires it to be done in his name, *Deut.* x. 2. and points out the manner in

which it ought to be done, and the duty of the perſon who ſwears, *Pſal.* xv. 4. and xxiv. 4. *Jer.* iv. 2. An oath in itſelf is not unlawful, either as it is a religious act, or as God is called upon to witneſs.

God himſelf is repreſented as confirming his promiſes by oath, *Heb.* vi. 13. and thus conforming himſelf to what is uſually lawful to be done among men, ver. 16, 17. The oaths forbidden, *Matth.* v. 34, 35. *Jam.* v. 12. refer only to the vicious practices of the *Jews;* otherwiſe *Paul* would have acted againſt the command of *Chriſt*, Rom. i. 9. 2 Cor. i. 23. Neither atheiſts nor Epicureans, who deny, the former the being, the latter the providence of God, can take an oath adminiſtered, and be bound by it, from the very form of an oath, which declares the omniſcience and vindictive juſtice of God. That perſon is obliged to take an oath, whoſe duty requires him to profeſs the truth. As we are bound to manifeſt every poſſible degree of reverence towards God, the greateſt care is to be taken that we ſwear neither raſhly nor negligently in making promiſes: to neglect performance is perjury: unleſs the promiſe be contrary to the law of nature; in which caſe no oath is binding. A perſon is guilty of perjury, who takes an oath in a ſenſe different from that in which it is tendered: ſuch ſimulation and diſſimulation is called mental reſervation; which is contrary to the law of nature, becauſe a violation of duty. To ſwear by a creature is ſimply unlawful, from the nature of an oath, which implies omniſcience and omnipotence, perfections incompetent to any creature. Oaths are either aſſertory, in which we affirm ſomething as true, as in the caſe of bearing teſtimony; or promiſſory, in virtue of which we promiſe ſomething, *Gen.* xxix. 3. *Joſh.* ix. 15. The former regards the preſent, the latter the future time.

We find *Joſeph* uſing an extraordinary kind of oath, as it appears to us, *Gen.* xlii. 15. "*As Pharaoh liveth,*" or *by the life of Pharaoh.* This cuſtom of ſwearing by the king ſtill continues in the eaſt: Mr. *Hanway* ſays, the moſt ſacred oath among the *Perſians* is "by the king's head," *Trav. Vol. I.* p. 313. and among other inſtances of it, we read in the Travels of the Ambaſſadors, p. 204, "There were but ſixty horſes for ninety-four perſons. The *mehemander*, (or conductor) ſwore *by the head of the king* (which is the greateſt oath among the *Perſians*) that he could not poſſibly find any more." And *Thevenot* ſays, *Trav. p.* 97, part ii. "his ſubjects never look upon him but with fear and trembling, and they have ſuch reſpect for him, and pay ſo blind an obedience to all his orders, that how unjuſt ſoever his commands might be, they perform them, though againſt law both of God and nature. Nay, if they ſwear *by the king's head*, their oath is more authentic and of greater credit, than if they ſwore by all that is moſt ſacred in heaven and upon earth.

Theſe inſtances ſeem allied to that very common oath in Scripture, "as the Lord liveth:" and it ſhould ſeem, that as this oath could not be taken without naming the name of God, which the later *Jews* regarded as a profanation, that they gradually introduced the cuſtom of ſwearing (not judicially) by ſacred things, as the temple, the gold of the temple, the altar, &c. all which our Lord forbids, and refers oaths to the great object of ſwearing, God; or if the ſubject in debate was too trivial to call upon God about, then ſwear not at all—uſe no ſubterfuge, no leſſer oath, but either affirm or deny ſimply.

Our Lord further ſays, thou ſhalt not ſwear by thy head, as ſome we ſee are accuſtomed to do by the king's head. The apoſtle *Paul* obſerves, "men verily ſwear by a greater than themſelves;" as thoſe no doubt underſtood they did, who ſware by the king.

Grievous curſes are promulgated againſt falſe ſwearers, and falſe oaths are among the greateſt abominations before both God and man.

That a perſon ſwear lawfully, he muſt ſwear by the moſt high God, ſince only the moſt high God can judge of the ſincerity of his affirmation, which is the eſſence of his oath: to ſwear by any perſon or thing who is not omniſcient to know, and omnipotent to remunerate, is to trifle with an oath. 2. The veracity of the oath is its eſſence: to preſerve this veracity we ſhould ſwear only upon due deliberation, only on actual knowledge, only agreeably to juſtice and equity: openly, candidly, with due circumſpection, and if neceſſary, with due enquiry and explanation. 3. The end of an oath is to glorify God, by acknowledging his attributes of holineſs, juſtice, truth, knowledge, &c. and to appeaſe man, by determining controverſy, clearing the innocent, ſatisfying our brethren, and diſcharging our own conſciences: and an oath ſhould be "an end of all ſtrife!"

OFFENCE, *vide* SCANDAL.

Offence may be either active or paſſive; we may give offence by our conduct, or we may receive offence by the conduct of others. We ſhould be very careful to avoid giving juſt cauſe of offence, that we may not prove to be impediments to others

others in their reception of the truth, in their progreſs in ſanctification, in their peace of mind, or in their general courſe toward heaven. We ſhould rather deny ourſelves in ſome things, than by exerciſing our liberty to the utmoſt, give uneaſineſs to *Chriſtians* weaker in mind, or weaker in the faith, than ourſelves. *Vide* 1 Cor. x. 32. On the other hand, we ſhould not take offence without ample cauſe, but endeavour by our exerciſe of charity, and perhaps by our increaſe of knowledge, to think favourablyof what is dubious, as well as honourably of what is laudable.

It was foretold of the *Meſſiah*, that he ſhould be a ſtone of ſtumbling, and a rock of offence. Perhaps predictions of this kind are among the moſt valuable which Providence has preſerved to us: as we ſee by them, that we ought not to be diſcouraged becauſe the *Jews*, the natural people of the *Meſſiah*, rejected him, and ſtill reject him, ſince their very offence, the offence they take at his humiliation, death, &c. is in perfect conformity to, and fulfilment of, thoſe prophecies, which foretold that however they might profeſs to wiſh for him, yet when he came they would overlook him.

OINTMENT, *vide* PERFUMES.

As perfumes are ſeldom made up among us in the form of ointment, but rather in that of eſſences, while ointments are rather of a medicinal nature, we do not always ſee the whole beauty of thoſe compariſons wherein ointments are mentioned. "*Dead flies*, though but ſmall inſects, *cauſe the ointment of the apothecary*—it ſhould be—the fragrant unguent of the perfumer—to emit a fœtid vapour; ſo does a minute proportion of folly, or perverſeneſs, overcome—prevail above—overpower—wiſdom and glory. *Eccl.* x. 1.

There is another paſſage where ointment is mentioned, which I have always thought ſufficiently ſtrange: I am not ſure that the following is the true ſenſe of the paſſage, but it may lead to it, *Prov.* xxvii. 15. A continual dropping in a very rainy day, and a woman of fineries—delighting in fine clothes, are alike; (or as LXX. drive a man out of his houſe:) Whoſo hides—confines—conceals—her from ſight, confines the wind—ſpirit: *i. e.* it is a very troubleſome undertaking: (And, or) but, the fatneſs—abundance—accumulation—of his right hand—his labours—exertions, *ſhall be emphatically* glory: *i.e.* if he can ſtop her expences, he ſhall acquire ſubſtantial wealth and honour.

It is evident that our tranſlators, like others, were perplexed by the expreſſions in this paſſage; and perhaps to enquire what is *the ointment of the right hand* by which they have rendered it, would only increaſe their perplexity.

We read of ointments for the head, *Eccl.* ix. 8. our own pomatums, ſome of which are pretty ſtrongly eſſenced may, I ſuppoſe, inform us of the nature of theſe, as being their repreſentatives in this country.

Ointments, and oils, were always uſed in warm countries after bathing: and as oil was the firſt recipient of fragrance, probably, from herbs, &c. ſteeped in it, many kinds of unguents not made of oil (olive oil) nevertheleſs retained that appellation.

OLD, OLD AGE, is promiſed as a bleſſing by God, to thoſe who are obedient to his commands, and it is probable that Providence did, (and does) watch over and prolong the lives of eminently pious men. It was formerly thought a great bleſſing to come to the grave in a good old age, or as a ſhock of corn fully ripe; and though "they are not to be heard, which feign that the old fathers did look *only* for tranſitory promiſes," yet I think we may venture to ſay they did on various occaſions expect peculiar mercies from God even in this life, and their expectations were not diſappointed.

Old age was entitled to peculiar honour, and no doubt, when men lived to the age of ſeveral hundred years, the wiſdom they muſt needs have acquired, the influence they muſt needs poſſeſs over the younger part of the community, muſt have been greater than they are among ourſelves. Very venerable muſt have been the appearance, the perſonal appearance, of a patriarch of three or four hundred years, or even of half that age, in the eyes of his family, and of his deſcendants, whether immediate or remote.

There is ſome difficulty in St. *Paul*'s deſcription of himſelf, as *Paul the aged*, *Philemon* 9. if that epiſtle was written as is ſuppoſed, A. D. 63. for ſince he is called *young* at the death of *Stephen*, about A. D. 34, he was then under 30 years of age, how much we cannot tell; but we can hardly ſuppoſe he would call himſelf old till 60, unleſs indeed, the fatigues and ſufferings he had undergone had enfeebled him, and made him old, as it were, before his time: the apoſtle therefore ſeems to uſe the word *old* with a latitude, and certainly ſome perſons are older at 58 or 59, than others are at 64 or 65, which difference of years is the whole, however St. *Paul*'s age be calculated.

Old man, is applied figuratively to the ſtate of men by nature, and *Chriſtians* are reminded to put off the old man, the body of ſin, corrupt principles, &c.

&c. with his deeds; to renounce all further influence from the old, the primitive *Adam*, by whom they were brought into a degraded, depraved, fallen ſtate, and to put on the new man, to imitate, and exemplify the Lord from heaven; to be renewed in the ſpirit, and diſpoſition of their minds.

As we hope to receive at the reſurrection bodies free from thoſe diſeaſes, imperfections, and decays, which now incommode them, and to enjoy in the upper world a ſtate free from the evils of this, ſo ſhould we be preparing by holineſs, by rectitude, by renovation of our thoughts, words, and actions for the delights of that happy world, wherein entereth nothing that defileth, and where every perfection ſhall be perpetual, and never know old age.

Old is ſpoken of what is decaying, *Iſaiah* l. 9. *Heb.* viii. 13. of what has been deſtroyed, 2 *Pet.* ii. 5. of former times, *Lam.* i. 7.

OMEGA, Ω, the laſt letter of the *Greek* alphabet: *Alpha* A, and *Omega* Ω, therefore includes both the firſt and the laſt. *Vide* ALPHA.

OPPRESSION, is the ſpoiling or taking away of men's goods or eſtates by conſtraint, terror, or force, without having any right thereto; working upon the ignorance, weakneſs, or fearfulneſs of the oppreſſed. Men are guilty of oppreſſion, when they offer any violence to men's bodies, eſtates, or conſciences; when they cruſh or overburden others, as the *Egyptians* did the *Hebrews*, Exod. iii. 9.

OPPRESSOR, *vide* DOVE, and FRAGMENTS, No. CCLXIX.

ORATOR, *vide* TERTULLUS.

The office of this man was pretty near the ſame as that of counſel among ourſelves; *i. e.* a perſon hired to ſpeak on the behalf of thoſe who employed him, to ſet forth in the ſtrongeſt poſſible terms, the nature of what they might urge did not they ſubſtitute him. Whether this man was attorney-general for the province, does not appear, but by his name he probably was a *Roman*. The oration of *Tertullus* is worth conſidering; eſpecially the flattery of its opening.

ORDINANCE, an inſtitution eſtabliſhed by lawful authority. Religious ordinances muſt be inſtituted by the great inſtitutor of religion, or they are not binding: but minor regulations are not properly ordinances. Ordinances once eſtabliſhed are not to be varied by human caprice, or mutability. The original ordinance, ſeems to have been ſacrifice, of which praiſe and prayer, naturally made a part. Circumciſion was an ordinance appointed to *Abraham:* and ſo of other ordinances under the goſpel diſpenſation.

Human ordinances eſtabliſhed by national laws, may be varied by other laws, becauſe the inconveniences ariſing from them can only be determined by experience: yet *Chriſtians* are bound to ſubmit to theſe inſtitutions, when they do not infringe on thoſe eſtabliſhed by divine authority, not only from the conſideration, that if every individual was to oppoſe national inſtitutions, no ſociety could ſubſiſt; but by the tenor of Scripture itſelf. Nevertheleſs, *Chriſtianity* does not interfere with political rights, but leaves individuals, as well as nations, in full enjoyment of whatever advantages the conſtitution of a country is adapted to communicate.

The courſe of nature is the ordinance of God; and every planet obeys that impulſe which the divine Governor has impreſſed on it, *Jer.* xxxi. 36.

ORGAN, *vide* HUGGAB, Muſical Inſtruments, Plate I. No. 4. FRAGMENTS, No. CCXXXI, page 128—130.

The organs at preſent uſed in our churches, are comparatively a late invention: the earlieſt known being ſent to *Pepin*, king of *France*, but that was, no doubt, very different from their preſent ſtructure and combination. Their uſe in churches, as at preſent, has been probably about 800 years.

ORNAMENTS *of dreſs*, *vide* EAR-RINGS, PERISCELIDES, PEARLS, &c. and FRAGMENTS, Nos. LXI. LXII. p. 110. XLIX. p. 89. and the Notes on Solomon's Song, and Plates, No. 5 *X*. 413, &c.

ORPHAN, *vide* FRAGMENT, No. CLXXXI, p. 179.

OVEN, *vide* BREAD, alſo FRAGMENTS, No. CIX, p. 15. CLXXV, p. 176.

OX, OXEN, *vide* BULL.

P.

PADAN ARAM, *the plains of Aram*, vide MESOPOTAMIA.

PAINTING. Palaces were anciently painted, *Jer.* xxii. 14. Portraits were anciently painted, *Ezek.* xxiii. 14. Images were anciently painted, 1 *Macc.* iii. 48. 2 *Macc.* ii. 29. *Wiſdom* xv. 4. See alſo our remarks on *Jer.* x. 4. Article NAIL, *Supp.*

For painting of the face, as *Jezabel*, vide EYELIDS.

PALACES, reſidences of the great, the noble, the royal; conſtructed in a ſtyle, and ornamented in a manner becoming the dignity of the reſident.

A palace for God, 1 *Chron.* xxix. 1, 19. A palace for a king, *Iſaiah* xxxix. 7. The palace of the high prieſt, *Matt.* xxvi. 58. *Vide* FRAGMENTS, No. CXXXVII. p. 69. and for the nature and extent of palaces in the Eaſt, *vide* No. L. p. 93. alſo No. CCIV. p. 17.

PARDON, a remiſſion of the puniſhment due to guilt. God extends mercy as his darling attribute, and mercy delighteth in pardoning. God is ſaid to multiply pardons, to be ready to pardon, to pardon for his name's ſake, &c. Various ſimilies are uſed to denote the nature of pardon, as, to take away iniquity, to cover ſin, to blot out ſin, to caſt ſins behind the back, not to remember them, &c. Man is liable to recollect tranſgreſſions, after having pardoned them, but God pardons effectively, and completely. The Goſpel furniſhes the nobleſt motive to us to pardon others; "even as God for *Chriſt*'s ſake hath pardoned us."

PARLOUR, that room in a houſe where the maſter or his family cuſtomarily *ſpeak* with their gueſts: whether the word rendered parlour has always this import in the *Hebrew*, may be doubted.

PARBAR, a gate of the temple, 1 *Chron.* xxvi. 18. 2 *Kings* xxiii. 11. For the probable ſituation of it, *vide* FRAGMENT, No. CCXLII. p. 45, 147. In the Plate it is marked I.

PASTOR, the ſhepherd who watches, defends, feeds, heals, &c. a flock, whether his own, or that committed to his charge.

The office of ſhepherd is applied figuratively to God and to *Chriſt*, Gen. xlix. 21. Pſalm xxiii. 1. lxxx. 1. Iſaiah xl. 11. Zech. xiii. 7. John x. 14. *Chriſt* is the ſhepherd, and inſpector, overſeer, of ſouls, 1 *Pet.* ii. 25. Miniſters of God's holy word are ſhepherds, *Jer.* xvii. 6. *Eph.* iv. 11. 1 *Peter* v. 1—4. *Vide* Ezek. xxxiv. 1, &c. Kings are called in *Homer* "ſhepherds of men," &c. and governors are alluded to under that character, *Jer.* x. 21. xii. 10. See an inſtance, 2 *Sam.* vii. 8. "I took thee *(David)* from following ſheep, to be ruler over my people *Iſrael*, &c.

PATH, the general courſe of any moving body: ſo we ſay the path of the ſun in the heavens; and to this the Wiſe man compares the path of the juſt, which is, ſays he, like day-break, it encreaſes in light and ſplendor till perfect day; it may be obſcure, feeble, dim, at firſt, but afterward it ſhines in full brilliancy.

The courſe of a man's conduct and general behaviour is called the path in which he walks, by a very eaſy metaphor: and as when a man walks from place to place in the dark, he may be glad of a light to aſſiſt in directing his ſteps, ſo the word of God is a light to guide thoſe, who otherwiſe might wander, in their courſe of piety and duty.

Wicked men, and wicked women, are ſaid to have paths, and theſe are full of ſnares. To make ſtraight paths for the Lord, *vide* FRAGMENT, No. CLXXI. p. 171. The clouds are called the paths of God, *Pſalm.* lxv. 11. The diſpenſations of God are his paths, *Pſalm* xxv. 10. The precepts of God are paths, *Pſalm* xvii. 5. lxv. 4. The phænomena of nature, or general conduct of the world, are paths of God, *Pſalm* lxxvii. 19. *Iſaiah* xliii. 16. to theſe *depths*, which are beyond human inſpection, the courſe of God in his providence is likened; if his paths are obſcure in nature, ſo they may be in Providence, and in grace too: may he ſhew us, with increaſing clearneſs, "the path of life!"

PATRA, *vide* PATARA.

PAVILION. This word uſually gives us the idea of a kind of edifice, ſmall but handſome; it is therefore unhappily uſed in 1 *Kings* xx. 12, 16. "*Benhadad*, &c. were drinking in *pavilions*:" the ſuttling booths of the army—is much more likely to be a proper deſcription of theſe places of intemperance. This *Benhadad* muſt have been a man of an unworthy ſpirit: a braggadocio, as appears by his inconſiderate orders; a drunkard, as appears from his hiſtory; and a coward, as appears from his hiding place. *Vide* FRAGMENT, No. XXV. p. 48.

PEDIGREE, *vide* GENEALOGY.

PEN, *vide* CALAMUS SCRIPTORIUS, and FRAGMENTS, Nos. LXXIII, LXXIV, p. 127.

PENNY, a *Roman* coin, equal in value to ſevenpence three farthings ſterling. As this was a ſingle coin, perhaps we ſhould do well in tranſlating to hint at a coin of our own, as near to it in value as poſſible—ſay for inſtance, a ſix-pence, or ſhilling:—read now the paſſages—"When the Lord of the vineyard had agreed with the labourers for ſix-pence (or a *ſhilling*) a day"—"Shew me the tribute money—and they ſhewed him a ſix-pence (or *ſhilling*)" "two hundred ſhilling's worth of bread is not enough for this multitude"—the good *Samaritan* took out *two ſhillings* and gave them to the keeper of the *kane*. Something like this is abſolutely neceſſary in *Rev.* vi. 6. "a ſmall meaſure (or pint) of wheat for a *ſhilling*"—As the paſſage now ſtands it indicates great plenty to an *Engliſh* reader: whereas, it really is deſcriptive of a moſt diſtreſſing ſcarcity Let this article ſtand in proof of the propriety of being acquainted with the *minutia* in Scripture: for who ſees any hint at a famine in "a meaſure of wheat *for a penny?*"

PERDITION, *ſon of*, the character of *Judas*, John xvii. 12. *Vide* CHILDREN, FATHER, SON, *Supp.* It is alſo the denomination of *Antichriſt*, 2 Theſſ. ii. 3.

PETRA, the ancient metropolis of *Arabia*, is now called *Beder Hunein*; ſays Mr. BRUCE, Vol. V. p. 17.

PI. Mr. BRUCE tells us, "The *Arabs* call the narrow paſſes in the mountains *Fum*, as the *Hebrews* did *Pi*—the mouth. *Fum el Beder*, is the mouth of *Beder*; *Fum el Terfowey*, the paſſage, or mouth of *Terfowey*: *Pi*, or *Phi-Hhiroth*, the mouth of the valley cut through with ravines." *Vide* FRAGMENTS, No. XXXIX. p. 68.

PILGRIM, ſhould, I believe, denote one who is going forward to viſit a holy place, with a view to pay his moſt ſolemn devotions there. Whether pilgrimages are as ancient as the days of *Jacob*, we cannot now enquire (*vide* FRAGMENT, No. XXXIX, p. 66, for a conjecture that they might be as old as *Moſes*) but, if they were, it gives a very expreſſive ſenſe to the words of that good old man, who calls the years of his life "the days of his *pilgrimage*," and is perfectly conſiſtent with the apoſtle's obſervation, that the ancient patriarchs "confeſſed they were ſtrangers and *pilgrims* on earth," *Heb.* xi. 13.

PLEDGE, a ſecurity or aſſurance given for the performance of a contract entered into. When a man of veracity pledges his word, his poſitive affirmation is an aſſurance that he will fulfil what he has promiſed. But as the word of every man is not always to be truſted to, in matters of importance, it becomes neceſſary that a valuable article of ſome kind ſhould be depoſited, as a bond on his part. So *Judah* gave pledges to *Tamar*, Gen. xxxviii. 17. Under the law the taking of pledges was regulated: the milſtone was not to be taken in pledge, *Deut.* xxiv. 6. nor was the perſon taking a pledge to go into the houſe to fetch it, *verſe* 10. nor to detain neceſſary raiment after ſun-ſet, *verſe* 12, nor was the widow's raiment to be taken in pledge, *verſe* 17. How mild, how benevolent, are theſe directions! and we find ſome reproached that they take their brother's pledge, *Job* xxii. 6, that they take the widow's ox in pledge, xxiv. 3, 9. that they do not reſtore the pledge, (as the law directed, *Deut.* xxiv. 18.) *Ezek.* xviii. 7, 12. xxxiii. 15. To underſtand *Amos* ii. 8. "They lay themſelves down on clothes laid to pledge, by every altar." Obſerve how galling this muſt be to the owners, to ſee carpets, &c. uſed in ſuch idolatry, carried abroad, laid under idolatrouſly ſacred trees, &c. What inſolence in the lender, who held theſe pledges! what mortification to the borrower, who had delivered them! to ſee them 1. *publiſhed*, and 2. *profaned*. *Vide* HARMER, *Vol.* iv. *p.* 377.

PIPE, *vide* MUSICAL INSTRUMENTS, Plate I, FRAGMENTS, No. CCXXXI.

PITCHER, *vide* FRAGMENTS, No. LVIII.

PLOUGH, *vide* Plate of Agriculture, Nos. 1. 3. FRAGMENTS, No. CCXXV.

POLLUTE. It would be neceſſary to rehearſe a conſiderable part of the *Hindoo* inſtitutions, to do juſtice to an enquiry into many particulars of pollution noticed in the *Moſaic* ritual. Theſe ſyſtems illuſtrate each other.

The altar of God was polluted by being wrought into any other form, than the natural figure of the ſtones. This rule ſeems to have been obſerved among our *Druids*, though not without exception. *Joſiah* polluted the altar at *Bethel*, by

burning the bones of dead men upon it, 2 *Kings* xxiii. 16. Blood was a pollution to a place, where it was ſhed; idolatry polluted thoſe who practiſed it, the exerciſe of callings lawful on other days, polluted the Sabbath, every ſin polluted the ſinner, but ſome more groſsly than others.

POTTER. The ſimilitude of the potter's power over the clay which he faſhions, is uſed more than once in Scripture; and is uſed alſo in other authors, To underſtand this alluſion fully we muſt ſee a potter at work.

POTTER'S WHEELS, ſo renders our tranſlation; the original is "upon the ſtones." Dr. BLAYNEY, ſays the appellation "the ſtones," will appear very proper, if we conſider this machine as conſiſting of a pair of circular ſtones placed one upon another like millſtones, of which the lower was immoveable, but the upper one turned upon the foot of a ſpindle, or axis, and had motion communicated to it by the feet of the potter ſitting at his work, as may be learned from *Eccluſ.* xxxviii. 29. Upon the top of this upper ſtone, which was flat, the clay was placed, which the potter, having given the ſtone the due velocity, formed into ſhape with his hands." Note on *Jer.* xviii. 3. I will endeavour to procure a plate of this ſubject; which will determine the conſtruction of this inſtrument, better than any verbal deſcription.

POTSHERD, a broken fragment, or piece, of an earthen veſſel, not a *brittle* pot, only, but a piece of a pot, a pot already broken, *Iſaiah* xlv. 9.

POWER, the ability of performing a thing. It is in a ſovereign degree, an attribute of deity, God is all-powerful. It means ſometimes a right, privilege, or dignity, *John* i. 12. ſometimes abſolute authority, *Matth.* ix. 6. ſometimes the exertion, or act, of power, as of the Holy Spirit, *Eph.* i. 19. of angels, &c. or of human governments, magiſtrates, &c. *Rom.* xiii. 1. and perhaps it generally includes the idea of dignity, ſuperiority. So, the body is ſown in weakneſs, but raiſed in power, dignity, honour. For the *power* which a woman ought to have on her head, 1 *Cor.* xi. 10. *Vide* FRAGMENT, No. CLXI, p. 158. and Plate of *Eaſtern Veils.*

PRESBYTER, from the *Greek* word ſignifying an old man, or elder.

It is every way natural that perſons advanced in life ſhould form the council of that ſociety to which they belong. Hence the aldermen, (elder-men) of our towns, hence the elders of the *Jewiſh* cities, hence the elders of their ſynagogues, and hence the elders of the *Chriſtian* communities. What were the duties of the preſbyters among the primitive *Chriſtians*, has been diſputed. It is however certain, that both the apoſtles *Peter* and *Paul*, rank themſelves as *elders*, *i. e.* preſbyters.

PRESENT, for the nature and neceſſity of preſents in the eaſt, *vide* FRAGMENTS, Nos. CX, CXI, p. 17.

PRAISE, is one of the nobleſt acts of worſhip, and one which ſeems to be a direct, ſimple, unadulterated dictate of nature; inſomuch that I have often wondered how any poſſeſſed of rational powers can omit this delightful duty. If prayer, to which praiſe is the counterpart, can be neglected, if a ſenſe of wants, neceſſities, tranſgreſſions, and dangers, may not be ſufficiently ſtrong, to excite prayer, yet it is ſurely very ungrateful, to take no notice of the benefits we have enjoyed, or are enjoying: what we are in the actual poſſeſſion of, ought at leaſt ſo far to affect us, as to render us grateful to that hand which beſtows them, that hand which might beſtow far different diſtributions to us. What character is ſo odious among men as that of the ungrateful? What ſo common in reſpect to God? Thoſe who deny the being of God, may, to be ſure, withhold thanks for mercies received, but that any who acknowledge the divine attributes ſhould be thus inſenſible is aſtoniſhing!

PROPHECY. The following thoughts have appeared in another work; but as we preſume to think the principle of them is juſt, we ſhall extract them, as an inſtance of a manner which may be uſeful on other occaſions alſo: we have already alluded to the ſubject in FRAGMENTS, No. CXLVII, p. 109. CLI, p. 116—119.

"Certainly there is a Power which governs the world; which raiſes one family to the throne, and one nation to the ſupremacy; then, when this has anſwered the purpoſes for which it was exalted, transfers the ſceptre of rule to a ſtranger, and produces from obſcurity into ſplendor, and reputation, another perſon, or another people, maintains THIS alſo during its appointed time, and when that time is expired, ſuffers it gradually to decay: or directs a new ambition to wreſt from its enfeebled hand, and its palſied head, the enſigns of royalty, and the tokens of dignity.

Is it ſaid, "Kingdoms riſe and fall by accident: if no ſuperior power interfered, would not their changes be juſt the ſame?" It is ſufficient for us, without adverting to what *might be*, to anſwer by what *is*: and this ſubject deſerves attention. We have lately ſeen infidel writers criticiſe books they had not read—(or had read years ago,—and ſo criticiſe by memory—or had read them

them ſo ſuperficially, as ſcarcely amounts to a reading)—and then, retail unfounded obſervations and dogmatical remarks, on what they ſhould (by way of anſwer) be intreated firſt to underſtand.

"Now, we ſuppoſe, that if we find certain events predicted, long before they happened,—if they be ſo clearly deſcribed, that, when completed, the deſcription determinately applies to the ſubject;—if they be related by perſons intirely unconcerned in the event, and expecting to be removed from the ſtage of life long before the event takes place, then we can demonſtrate that ſome power ſuperior to humanity has been pleaſed to impart ſo much of its deſigns, and counſels, as are referred to in ſuch predictions. And where is the unfitneſs of this? may not a king, if he pleaſe, acquaint a perſon with his intention, that after ſuch an one has been governor of a province for ſo many years, he deſigns to ſend ſuch another to be governor after him? or, that after A has held ſuch an office during his appointed time, B ſhall ſucceed him? if this be nothing ſtartling, or uncommon, in human concerns, let us ſee how this ſimple idea applies to the divine government of the world. One clear inſtance may juſtify this ſtatement: and this inſtance we ſhall ſelect from the prophet *Daniel*, becauſe its coincidence with hiſtory is unqueſtionable; but other ſubjects are capable of the ſame *enumerative* demonſtration: I ſay *demonſtration*, for who could foreſee ſuch *contingencies?*

INSTANCE OF PROPHECY, COMPARED WITH HISTORY:

The chief incidents only being ſelected, and numbered.

Daniel's Prophecy of Four Kingdoms, as repreſented by Four Beaſts.	The Events in their Order, as correſponding to Hiſtory.
The First Beast.	**Assyrian Empire:**
1. A lion,	1. The Babylonian empire:
2. having eagle's wings;	2. Nineveh, &c. added to it---but
3. the wings were plucked,	3. it ſuſtained great damage at the fall of Sardanapalus, when Nineveh was almoſt deſtroyed;
4. it was raiſed from the ground,	4. yet it was again elevated to power,
5. and made to ſtand on the feet as a man,	5. and ſeemed to acquire ſtability under Nebuchadnezzar,
6. And a man's heart was given to it. Dan. chap. vii. 4.	6. who laid the foundation of its ſubſequent policy and authority.
The Second Beast:	**Persian Empire.**
1. A ram,	1. Darius: or the Perſian power,
2. which had two horns,	2. compoſed of Media and Perſia,
3. both high,	3. both conſiderable provinces,
4. but one higher than the other,	4. but Media by far the moſt powerful.
5. the higheſt came up laſt;	5. The Median empire under Dejoces, roſe after the Ninevite by Arbaces,
6. the ram puſhed north, weſt, ſouth,	6. and extended its conqueſts under Cyrus over Lydia, &c. weſt; over Aſia north; over Babylon, &c. ſouth, and
7. did as he pleaſed, and became great.	7. ruling over ſuch extent of country, was a great empire.
The Third Beast.	**Grecian Empire.**
1. A he goat	1. Alexander, or the Greek power,
2. came from the weſt,	2. came from Europe, (weſt of Aſia.)
3. gliding ſwiftly over the earth;	3. with unexampled rapidity of ſucceſs,
4. ran unto the ram in the fury of his power,	4. attacked Darius furiouſly, and
5. ſmote him,	5. beat him at the Granicus, Iſſus, &c.
6. brake his two horns,	6. conquered Perſia, and Media, &c.
7. caſt him on the ground,	7. ruined the power of Darius:
8. ſtamped on him, and	8. inſomuch that Darius was murdered, &c.
9. waxed very great.	9. Alexander over-runs Bactriana, to India;
10. When he was ſtrong his great horn was broken, and	10. but dies at Babylon, in the zenith of his fame and power;
11. inſtead of it came up four notable ones,	11. his dominions were parcelled among *Seleucus*, *Antigonus*, *Ptolemy*, *Caſſander*,
12. towards the four winds of heaven;	12. in Babylon, Aſia Minor, Egypt, Greece.
13. out of one of them a little horn waxed great	13. *Antiochus* the Great ſucceeded by *Antiochus Epiphanes*,
14. toward the ſouth and eaſt,	14. who conquered Egypt, &c.
15. who took away the daily ſacrifice, and caſt down the ſanctuary, &c. Dan. chap. viii. 3---12.	15. and endeavoured utterly to ſubvert the Jewiſh polity: polluting their temple, worſhip, and ſacrifices, to the utmoſt of his power.

Theſe events are prefigured by different emblems, though to the ſame purpoſe, in other parts of this prophet.

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RACE, RUNNING. The alluſions in the writings of St. *Paul*, to the races and games eſtabliſhed in *Greece*, require ſome acquaintance with the nature and laws of thoſe inſtitutions to render ſuch alluſions intelligible.

By way of illuſtrating ſome expreſſions of the apoſtle, I ſhall add to what may be found in the *Dictionary*, under the article ATHLETA, a ſpecimen of the regulations, &c. attending the public games. The apoſtle ſays, 1 *Cor.* ix. 24. Know ye not that they who run in a race, run all, but one (only) receiveth the prize? ſo run that ye may obtain. And every man who ſtriveth is temperate, &c. alſo 2 *Tim.* ii. 5. if a man ſtrive for maſteries, yet is he not crowned except he ſtrive lawfully. See alſo *Heb.* xii. 1. *Gal.* v. 7, &c.

"Such as obtained victories in any of theſe games, eſpecially the *Olympic*, were univerſally honoured, nay, almoſt adored: at their return home they rode in a triumphal chariot into the city, the walls being broken down to give them entrance; which was done (as *Plutarch* is of opinion) to ſignify, that walls are of ſmall uſe to a city that is inhabited by men of courage and ability to defend it. At *Sparta* they had an honourable poſt in the army, being placed near the king's perſon. At ſome places they had preſents made to them by their native city, were honoured with firſt places at all ſhews and games, and ever after maintained at the public charge. *Cicero* reports, that a victory in the *Olympic* games was not much leſs honourable than a triumph at *Rome*. Happy was that man thought, that could but obtain a ſingle victory: if any perſon merited repeated rewards, he was thought to have attained to the utmoſt felicity that human nature is capable of: but if he came off conqueror in all the exerciſes, he was elevated above the condition of men, and his actions ſtiled *wonderful victories*. Nor did their honours terminate in themſelves, but were extended to all about them; the city that gave them birth and education was eſteemed more honourable and auguſt; happy were their relations, and thrice happy their parents. It is a remarkable ſtory, which *Plutarch* relates of a *Spartan*, who meeting *Diagoras*, that had himſelf been crowned in the *Olympian games*, and ſeen his ſons and grand-children victors, embraced him and ſaid, *Die* Diagoras, *for thou canſt not be a god*. By the laws of *Solon* a hundred *drachms* were allowed from the public treaſury to every *Athenian*, who obtained a prize in the *Iſthmian* games; and five hundred *drachms* to ſuch as were victors in the *Olympian*. Afterwards the latter of theſe had their maintenance in the *Prytaneum*, or public hall of *Athens*.

The *Pentathlon*, Πένταθλον, or *Quinquertium*, conſiſted of the five exerciſes contained in this verſe.

Αλμα, ποδωκείην, δίσκον, ἄκοντα, πάλην.

i. e. Leaping, *Running*, *Throwing*, *Darting*, and *Wreſtling*. Inſtead of darting, ſome mention boxing, and others ſpeak of other exerciſes different from thoſe, which have been mentioned. For πένταθλον ſeems to have been a common name for any *five* ſorts of exerciſe performed at the ſame time. In all of them there were ſome cuſtoms that deſerve our obſervation.

romos Δρόμος, exerciſe of running, was in great eſteem among the ancient *Grecians*, inſomuch, that ſuch as prepared themſelves for it, thought it worth their while to uſe means to burn or parch their ſpleen, becauſe it was believed to be an hindrance to them, and retard them in their courſe. *Homer* tells us, that ſwiftneſs is one of the moſt excellent endowments a man can be bleſſed withal.

Οὐ μεν γὰρ μεῖζον κλέος ἀνέρος ὄφρα κεν ἦσιν.
Η ὅ, τι ποσσίν τε ῥέξει, καὶ χερσὶν ἐῇσιν.

No greater honour e're has been attain'd,
Than what ſtrong hands, or nimble feet have gain'd.

Indeed all thoſe exerciſes, that conduced to fit men for war, were more eſpecially valued: now ſwiftneſs was looked upon as an excellent qualification in a warrior, both becauſe it ſerves for a ſudden aſſault and onſet, and likewiſe for a nimble retreat; and therefore it is not to be won-

dered that the conſtant character which *Homer* gives of *Achilles* is, that he was πόδας ὠκὺς, or ſwift of foot: and in the holy Scripture, *David*, in his poetical lamentation over thoſe two great captains, *Saul* and *Jonathan*, takes particular notice of this warlike quality of theirs; *they were*, (ſays he) *ſwifter than eagles, ſtronger than lions.*

All ſuch as deſigned to contend were obliged to repair to the public *gymnaſium*, at *Elis*, ten months before the ſolemnity, where they prepared themſelves by continual exerciſes; we are told indeed by *Phavorinus*, that the preparatory exerciſes were only performed thirty days before the games; but this muſt be underſtood of the performance of the whole and entire exerciſes in the ſame manner they were practiſed at the games, which ſeems to have been only enjoined in the laſt month, whereas the nine antecedent months were ſpent in more light and eaſy preparations. No man, that had omitted to preſent himſelf in this manner, was allowed to put in for any of the prizes; nor were the accuſtomed rewards of victory given to ſuch perſons, if by any means they inſinuated themſelves, and overcame their antagoniſts: nor would any apology, though ſeemingly ever ſo reaſonable, ſerve to excuſe their abſence. In the CCVIIIth *Olympiad Apollonius* was rejected, and not ſuffered to contend, becauſe he had not preſented himſelf in due time, though he was detained by contrary winds in the iſlands called *Cyclades*; and the crown was given to *Heraclides* without performing any exerciſe, becauſe no juſt and duly qualified adverſary appeared to oppoſe him. No perſon that was himſelf a notorious criminal, or nearly related to any ſuch, was permitted to contend. Farther, to prevent underhand dealings, if any perſon was convicted of bribing his adverſary, a ſevere fine was laid upon him: nor was this alone thought a ſufficient guard againſt evil and diſhonourable contracts and unjuſt practices, but the contenders were obliged to ſwear, they had ſpent ten whole months in preparatory exerciſes: and farther yet, both they, their fathers and brethren took a ſolemn oath, that they would not, by any ſiniſter or unlawful means, endeavour to ſtop the fair and juſt proceedings of the games. POTTER's *Antiq. Græc.*

The rewards (the crown) in the games have been thus rendered into *Engliſh* by Mr. *Addiſon* from the *Greek*. *Anc. Med. Dial. II.*

Greece in four games thy martial youth were train'd;
For heroes two, and two for Gods ordain'd:
Jove bade the *olive* round his victor wave;
Phœbus to his an *apple*-garland gave;
The *pine*, *Palæmon*; nor with leſs renown,
Archemorus conferr'd the *parſley* crown.

Compare with theſe fading vegetable crowns, that immortal life which the Goſpel offers as a prize to the victor, in order to underſtand the apoſtle's compariſon, 1 *Cor.* ix. 25. 1 *Peter* v. 4.

N. B. No ſlave was allowed to contend in the games; but all were freemen; and indeed, uſually, were perſons of ſome conſideration in life.

RAGE, *vide* ANGER.

RAINBOW, the enquiry is too long for this place whether there was any rainbow before the deluge? But we know that after the deluge the rainbow was, as it were, deified, perſonified as the meſſenger of the gods, as the ſubject (daughter) of wonder, as the glory of the heavens, &c.

The rainbow is now a natural phenomenon, whoſe principles were firſt ſuſpected by *Antonio de Dominis*, but were demonſtrated by *Sir Iſaac Newton*, whoſe theory of light and colours, very happily coincided with the ſplendid exhibition of this divine "bow in the clouds."

RANSOM, *vide* REDEEMER.

A price paid to recover a perſon or thing, from one who detains that perſon or thing in captivity. Hence priſoners of war are ſaid to be ranſomed, when they are liberated in exchange for a valuable conſideration: hence captives taken as ſlaves, by the piratical ſtates of *Barbary*, &c. are ſaid to be ranſomed when they are bought from thoſe who hold them in ſlavery. Whatever is ſubſtituted, or exchanged, in compenſation for the party, is his ranſom; but in Scripture, I apprehend the word ranſom is more extenſively taken; hence a man is ſaid to ranſom his life, *Exod.* xxi. 30. to ſubſtitute a ſum of money inſtead of his life, *vide* chap. xxx. 12. *Job* xxxvi. 18. *Pſalm* xlix. 7. and I apprehend that ſome kinds of ſacrifices are to be regarded, as ranſoms, in ſome reſpects, *i. e.* as ſubſtitutes for the offerer. In like manner *Chriſt* is ſaid to give himſelf a ranſom for all, 1 *Tim.* ii. 6. *Matth.* xx. 28. *Mark* x. 45. *i. e.* to be a ſubſtitute for them, by bearing ſufferings in their ſtead, and undergoing that penalty which would otherwiſe attach on them. *Vide Rom.* iii. 24. viii. 23. 1 *Cor.* i. 30. *Epheſ.* i. 7. iv. 30. *Heb.* ix. 15.

RAZOR, an inſtrument for ſhaving the hair from the face, head, &c. The *Pſalmiſt* compares the tongue of *Doeg* (Pſalm lii. 2.) to a ſharp razor, ſtarting aſide from what ſhould be its true operation to a *bloody* purpoſe and effect. The prophet threatens to *ſhave*, *i. e.* to *ſcrape* with violence, to deſpoil very cloſely, to leave nothing untouched, *with a hired razor*, *i. e.* by a perſon who will be paid, a power who fights for plunder, the cities and provinces of *Judah*, &c. every

part

part of them; the hair of the head, the hair of the beard, and the hair of the feet, or *pubes*. Iſa. vii. 20. Vide FRAGMENT, No. CLII. p. 124.

Shaving was a ſign of mourning, (*vide* SHAVING) but ſhaving by a ſtranger, a foreigner, an enemy, was a ſign of captivity, and very likely it alludes to a cuſtom of the heathen prieſts, who (at leaſt thoſe of *Egypt*, as *Herodotus* teſtifies) ſhaved themſelves every day, or two, *all over*, as well the body, as the head and beard: if this was alſo a cuſtom among the *Babylonians*, as is very credible, then the uſage of this metaphor is clear.

In reference to this "ſhaving by a razor that is hired," I think it likely that there is an implication of *contempt*, as well as *ſuffering*, included in it, as the office of a Barber ambulant has ſeldom been eſteemed of any dignity, either in the eaſt or in the weſt. That the alluſion is not unknown at preſent in *Aſia*, appears from a ſong, whoſe verſification, if none of the beſt, yet was popular, "being bawled about the ſtreets of *Aleppo*, after the retreat of *Nadir Shah* from *Mouſul*, in the year 1743.

> Tahmas, where is he! where is he!
> An iron mace between his ſhoulders;
> *May a razor ſhave his beard!*
> *And a ſword cut off his head!*
> Tahmas, where is he! where is he!"
>
> RUSSELL'S *Aleppo, Note V. Vol. II. p.* 393.

As *Nadir* had failed of his purpoſe, is not contempt likely to be vented by his enemies, in this *ballad?*

REAP, REAPING, is ſuch a natural employment in agriculture, that it is eaſily formed into a metaphorical action, at once expreſſive, and eaſily underſtood. To cut down corn, to gather fruits, when come to maturity, to receive the natural effects, or conſequences, or rewards, of good or bad actions, have many points of ſimilitude, which are readily comprehended by all.

RECONCILE, *vide* EXPIATION, *Dictionary*, and ATONEMENT, *Supplement*.

RED. For red horſes, *i. e.* horſes dyed red, *vide* FRAGMENT, No. , p. . For deep red colour, *vide* PURPLE.

REGION. I apprehend that in ſundry places of our tranſlation, this word would be a proper ſubſtitute for "all the earth," as the circumſtances alluded to do not juſtify the reference to the whole habitable globe. *Pſalm* xlv. 16. "Thy children, whom thou mayeſt make princes in all the earth"—*i. e.* the cities, &c. round about; in the neighbouring region. *Luke* xxiii. 44. darkneſs over all the earth—not over the whole globe, but the region round about. *Jer.* li. 49, "As *Babylon* hath cauſed the ſlain of *Iſrael* to fall, ſo at *Babylon* ſhall fall the ſlain of all the earth," of the region round about that capital, gathered into it, to defend it. The ſame in ſome places where the word *world* is uſed.

REGISTER, means ſometimes a roll containing the genealogy of perſons and their families, *Ezra* ii. 62. *Nehem.* vii. 5, 64. Regiſter for the purpoſe of taxation, *Luke* ii. 15. *Vide* FRAGMENTS, No. LXIV, page 113.

REVERENCE, a reſpectful, ſubmiſſive diſpoſition of mind, ariſing from affection, and eſteem, from a ſenſe of ſuperiority in the perſon reverenced. Hence children reverence their fathers, even when their fathers correct them by ſtripes, *Heb.* xii. 9. hence ſubjects reverence their ſovereign, 2 *Sam.* ix. 6. hence wives reverence their huſbands, *Eph.* v. 33. and hence all ought to reverence God. We reverence the name of God, the houſe of God, the worſhip of God, &c. we reverence the attributes of God, the commands, diſpenſations, &c. of God, and we ought to demonſtrate our reverence by overt acts, ſuch as are ſuitable and becoming to time, place, and circumſtance; for though a man *may* reverence God in his heart, yet unleſs he behave reverently, and give proofs of his reverence by demeanour, conduct, and obedience, he will not eaſily perſuade his fellow mortals, that his boſom is the reſidence of this divine, this heavenly diſpoſition: for, in fact, a reverence for God is not one of thoſe lights, which burn under a buſhel, but one of thoſe whoſe ſprightly luſtre illuminates wherever it is admitted.

Perhaps, in ſtrictneſs, reverence is the internal diſpoſition of the mind, Φοβον, *Rom.* xiii. 7. and honour, τειμη, is the external expreſſion of that diſpoſition.

REWARD, a recompence, requital, retribution, for ſome ſervice done; the fruit and benefit of labour. Is of ſeveral kinds:—as mental; the reward of a good action is enjoyed in reflection, ſatisfaction, a ſenſe of having been uſeful, &c. —or pecuniary; profitable, ſuch as is due to labourers for their work, 1 *Tim.* v. 18. *Job* vii. 2. a gift, or acquiſition to counterbalance an injury, *Prov.* xxi. 14. xxii. 4. Rewards are not always conferred by Providence on good men, in this life, but their reward is in heaven, *Matt.* v. 12. *Luke* vi. 23. The eſſence of reward being ſatisfaction, a reward given freely, a reward prompted by grace and favour, is, a donation not claimable by the party who receives it on account of his own merit, but beſtowed in kindneſs by the giver, and therefore, though in ſtrictneſs it is not reward for work done, yet it is no leſs a remuneration, and is at once a gift, and a ſatisfaction.

tion. "*Raphelius* has ſhewn, ſays *Dr. Doddridge*, that μισθον not only ſignifies a *reward of debt*, but alſo a *gift of favour*; and that the phraſe μισθον δορεαν occurs in *Herodotus*: ſo that a *reward of grace*, or favour, is a claſſical as well as theological expreſſion." Note on *Rom.* iv. 4.

RIGHTEOUS, RIGHTEOUSNESS, is taken in ſeveral ſenſes in Scripture.

1. For abſolute perfection of rectitude and holineſs, in which ſenſe it is applied to God, who always obſerves the very ſtrictneſs of equity, as well from the juſtice of his own nature, as in regard to his creatures, *Job* xxxvi. 2. *John* xvii. 25.
2. The truth and faithfulneſs of God, in performing his promiſes, the rectitude by which he is governed in making, and in fulfilling his promiſes.
3. The righteouſneſs of *Chriſt*, the righteouſneſs acceptable to God, the manner of becoming righteous in the ſight of God, are other acceptations of the word.
4. Righteous is ſpoken comparatively of men. No man is abſolutely righteous; but he who practiſeth uprightneſs, juſtice, equity, integrity in his conduct, behaviour, dealings, &c. compared with his fellow men is righteous. Whoever in his courſe of life "walks in all the ordinances and commandments of the Lord, blameleſs," is ſo far righteous. Hence ſome perſons in Scripture are called righteous, as *Noah*, Gen. vii. 1—9. *i. e.* a man of integrity, and holy manners. So *Abraham* ſuppoſes (*Gen.* xviii. 23.) there might be fifty righteous in *Sodom*, men who were not profligates like the *Sodomites* in general; and this ſenſe is frequent in the *Pſalms*, &c. Alms are called righteouſneſs, *Matth.* vi. 1.

Righteouſneſs in the New Teſtament is applied to God; to *Jeſus Chriſt* the righteous, 1 *John* ii. 1. and to men: but as men have, at beſt, but a broken, damaged, and imperfect righteouſneſs, this word is applied to men in a very limited and qualified ſenſe; and alſo with reſpect to a better righteouſneſs than merely human; that obtained by faith, that freely beſtowed by God, and as beſtowed, ſo received through *Chriſt*.

Righteouſneſs denotes the ordinances of God, *Matth.* iii. 15. xxi. 32.

Righteouſneſs is ſometimes much the ſame as holineſs, *Acts* x. 35. *Eph.* v. 9. The righteouſneſs of the *Phariſees*, which was in their own eyes excellent, was preciſe to ſuperſtition, yet was imperfect and worthleſs before God, *Luke* xviii. 9. *Matth.* ix. 13. To acknowledge as righteous, to pronounce righteous, *i. e.* to acquit. *Vide* JUSTIFICATION.

ROBE, *vide* GARMENTS.

S.

SEE

SABBATH, *changed to Sunday.* I think it not amiſs to add, that we are informed by *Euſebius*, *Hiſt. Eccl.* lib. iv. cap. 23. that from the beginning the *Chriſtians* did aſſemble on the firſt day of the week, called by them the Lord's Day, for the purpoſes of religious worſhip, "to read the Scriptures, to preach, and to celebrate the Lord's Supper:" and *Juſtin Martyr*, *Apol.* 2. obſerves, "that on the Lord's Day, all *Chriſtians* in the city, or country, meet together, becauſe that is the day of our Lord's reſurrection, and then we read the writings of the apoſtles and prophets; this being done, the Preſident makes an oration to the aſſembly, to exhort them to imitate, and to practice the things they have heard; then we all join in prayer, and after that we celebrate the Sacrament. Then they who are able, and willing, give what they think proper, and what is thus collected is laid up in the hands of the Preſident, who diſtributes it to orphans and widows, and other neceſſitous *Chriſtians*, as their wants require." *Vide* 1 *Cor.* xvi. 20. A very honorable conduct, and worſhip! would to God it was more prevalent among us; with the ſpirit and piety of primitive *Chriſtianity!*

SALIM, *vide* SALEM V.

SAREPTA, *vide* ZAREPHATH.

SARUCH, *Luke* iii. 35. *Vide* SERUG.

SATYR, *vide* GOATS.

SEBAT, the fifth month of the *Jewiſh* civil year; the eleventh of the eccleſiaſtical year: anſwered to *January O. S.* had 30 days, *Zech.* i. 7.

SECRET, *vide* MYSTERY.

SEER, *vide* PROPHET.

SEED, the prolific principle of future life; taken in Scripture for poſterity, whether of man, beaſt, trees, &c. all of which are ſaid to be ſown, and to fructify, as the means of a ſucceeding generation, *Jer.* xxxi. 27. Hence ſeed is ſpoken of an individual, as of *Seth*, in the ſtead of *Abel*, Gen. iv. 25. *et al freq.* and of the whole line of deſcent; as, ſeed of *Abraham*, of *Jacob*, &c. the ſeed-royal, &c. much in the ſame acceptation as CHILDREN.

SHA

The ſeed of *Abraham*, denotes not only thoſe who deſcend from him, by natural iſſue, but thoſe who imitate his character, *Rom.* iv. 16. and hence the *Meſſiah* is ſaid to ſee his ſeed, though in fact *Jeſus* left no children by deſcent, but by grace (converſion) only, *Iſaiah* liii. 10. This is reſtricted alſo to one chief, or principal ſeed, one who by excellence is THE ſeed: as, the ſeed of the woman, *Gen.* iii. 15. *Gal.* iii. 16. the ſeed of *Abraham*, the ſeed of *David*, meaning the moſt excellent deſcendant of the woman, of *Abraham*, of *David.* Or, underſtand by the ſeed of the woman the offspring of the female ſex, only; which was verified in the ſupernatural conception of *Jeſus*, *Matth.* i. 18, &c. *Luke* i. 26, &c. and of which the birth of *Abraham*'s ſeed (*Iſaac*) was a figure.

Seed is taken figuratively for the word of God, *Luke* viii. 5. 1 *Peter* i. 23. for a diſpoſition becoming a divine origin, 1 *John* iii. 9. for truly pious perſons, *Matth.* xiii. 38.

SHADOW, the privation of light, by an object interpoſed between a luminary and the ſurface on which the ſhadow appears.

For the *retrogradation of the ſhadow on the dial of Ahaz*, vide FRAGMENTS, Nos. II. CII. &c.

A ſhadow falling on a plane follows the courſe of the body which cauſes it, and hence it is often extremely ſwift: as that of a bird flying, which very rapidly indeed inſtantly appears, and diſappears from obſervation: human life is compared to this, 1 *Chron.* xxix. 15.

As the ſhadow of a man, &c. when it falls on the ground, is of different lengths at different times of the day, and as the time of the day was originally eſtimated by this, the firſt ſun-dial, ſo it is very natural that the hireling who wiſhed his day of labour ended, ſhould deſire the ſhadow, *Job* vii. 2. meaning, the long ſhadow falling on the ground, and iſſuing in the ſhadow of night itſelf. Indeed it ſeems to have been the cuſtom in later ages, to eſtimate the time of the day by the length of the ſhadow: for ſo we have in *Ariſtophanes*, *Concion.* "When the letter of the

alphabet denoted the ſhadow to be ten feet long, it was time to think of dreſſing and going to ſupper," *i. e.* the ſun began to grow low, for twelve feet was the full length of the ſhadow. *Vide* Pſalm cii. 11. Jer. vi. 4.

Shadow is alſo taken for unſubſtantial, ſo *Job* ſays, my members are a ſhadow, xvii. 7. *i. e.* they are diminiſhed to a total, or comparative, privation of ſubſtance. Hence the *Moſaic* œconomy is called a ſhadow, a very obſcure repreſentation of thoſe things which in the goſpel are clearly revealed to us. But it is thought that this word, *Heb.* x. 1. alludes to the ſketch of an artiſt or painter, who firſt forms on his canvas the mere outlines of his ſubject, a juſt viſible, but rough, ſlight, haſty repreſentation, of what is afterwards to be finiſhed correctly and carefully. To this is very ſtrongly oppoſed the complete image, the beautiful ſtatue exhibited in the goſpel; yet this ſtatue, be it remembered, is not living, not animated; the full perfection of life, motion, ſenſibility, and happineſs, is reſerved for the world of bliſs and glory; the celeſtial ſtate.

Shadow is taken for the obſcurity of night, for the total abſence of light in a night obſcured by clouds, &c. pitch-darkneſs: and hence "the ſhadow of death;" intenſe darkneſs: to which add the horror which naturally attends the tomb, and the unexplored regions of death: the valley of the ſhadow of death; glooms and diſmal terrors, fatal terrors, without intermiſſion.

Shadow is alſo taken in a ſenſe directly contrary to the foregoing, becauſe in countries near the tropics every ſpot expoſed to the burning heat of the ſun is dangerous to health, therefore nothing is more acceptable than ſhade, nothing is more refreſhing, or more ſalutary: hence the ſhadow of a great rock is deſirable in a land of wearineſs, *Iſaiah* xxxii. 10. hence ſhadow ſignifies protection, *Iſaiah* xxx. 2. *Vide Dan.* iv. 12. *Hoſea* iv. 13. hence the ſhadow of wings in a bird is protection alſo, and hence the ſhadow, *i. e.* protection of God, *Pſalm* xvii. 8. lxiii. 7. xci. 1. *Iſaiah* xlix. 2.

SHAME, a baſhfulneſs ariſing from a ſenſe of guilt; an affliction of mind, occaſioned by a ſenſe of impropriety: whether of conduct or appearance. This is the natural conſequence of proper reflection on paſt miſconduct; on turpitude of any kind. Shame in this ſenſe is an expreſſion of uneaſineſs.

Shame is alſo an expreſſion of contempt from others, a charge of miſconduct, of impropriety, from ſome who endeavour to bring to ſhame, to render aſhamed the ſubject of their charge; whether ſuch charge be true or falſe.

Shame denotes an idol; a thing which will make aſhamed thoſe who truſt in it; and of which they ought to be aſhamed even while they worſhip it.

Shame expreſſes the private parts of the perſon, thoſe which it is an impropriety to expoſe: the ſame in effect as nakedneſs.

He who reproveth a ſcorner, getteth to himſelf ſhame, *Prov.* ix. 7. or calumny; a retort neither courteous nor civil, but abuſe and diſgrace.

Shame ſhall be the promotion of fools, *Prov.* iii. 35. the very oppoſite, the contraſt to that glory which is beſtowed on the wiſe.

SHEAR-JASHUB, *the remnant ſhall return*, an allegorical name given by the prophet *Iſaiah* to one of his ſons: *q.* had he another name of a more common nature?

SHEPHERD, a keeper of ſheep. *Vide* PASTOR, *Supplement.* This moſt ancient occupation furniſhes many alluſions in ancient writers, as well ſacred as profane.

SHIP, SHIPMEN, meant by the word *ſhip*, *ſhip's officers*, &c. *Vide* FRAGMENTS, No. CXVII, p. 83. *Vide* NAVIGATION, *Supplement.*

SIMPLE, is capable of a good, a bad, or an indifferent meaning. Simplicity of mind is integrity, innocence of intention, &c. *Rom.* xvi. 19. honeſty, candour, xii. 8. Weak ſimplicity, on the contrary is credulous, eaſily impoſed on, eaſily deluded, *Prov.* xix. 15. xxii. 3. The ſimple believe every word—report—rumour: the ſimple paſs on and are puniſhed.

Wiſdom invites the ſimple, the uninformed, the unſtudied, to learn of her, to partake of her refreſhments, and to be revived by her delicacies, *Prov.* ix. 4. *vide* alſo *Pſalm* xix. 7. cxvi. 6. *Ezek.* xlv. 20. 2 *Cor.* i. 12. xi. 3.

SIN, SINNER. There is a paſſage, *Eccl.* ix. 13, &c. which I think is capable of a much clearer ſenſe than it receives in our tranſlation.

> There was a little city, and few men within it;
> And there came a great king againſt it, and beſieged it,
> And built great bulwarks againſt it:
> Now there was found in it a poor wiſe man;
> And he by his wiſdom delivered the city;
> *Yet no man remembered that ſame poor man.*
> Then ſaid I, Wiſdom is better than ſtrength:
> Nevertheleſs the poor man's wiſdom is deſpiſed,
> And his words are not heard.——*But,*
> The words of the wiſe are heard in quiet
> More than the cry (bawlings) of him who ruleth among fools:
> *Wiſdom is better than weapons of war;*
> *But one ſinner deſtroyeth much good.*

I rather think we ſhould underſtand it thus;

> Excellent is Wiſdom above *vaſes of approach*;---*of cloſe inſpection*;
> But one defect, (flaw, in ſuch a vaſe), ruins the whole extent of excellence: much good.

The

The compariſon is, that of a beautiful vaſe, which ſeen cloſe, and carefully inſpected, is handſome in its proportions, ornaments, &c. but, when the flawed ſide is turned to the eye, you cry immediately, "it is imperfect"—and diſmiſs it with diſdain: ſo the wiſdom of this poor man was admired on all ſides, till his poverty was expoſed; and then, his former merits were all ſuperſeded in an inſtant. Nobody recollected this ſame *poor* man.

To juſtify this verſion, obſerve *cali* (כלי) is a general word for a receptacle, a *comprehender*, a vaſe, whether it contain any eſſence, &c. or not; and *kereb* (קרב) ſignifies to come cloſe to, to cauſe to draw near, *i. e.* for the purpoſe (among others) of cloſe inſpection. Inſtead of *one ſinner*, ſome verſions read *one ſin*, and this is more correct, omitting the points, *i. e.* one imperfection, one defect, *one failing* (as poverty is a defect, not a crime in a perſon) ruins "the much good" the whole remaining extent of the moſt beautiful ſuperficies.

I believe matter of fact will juſtify this ſimile; and in point of expreſſion it ſeems to be admirable. That it was cuſtomary to place ſuch vaſes in palaces, *vide* the *Alhambra*. *Span. Roy. Soc. Swinburne*, &c.

N. B. If the rendering of our verſion be retained, *cali*, weapons of war, yet we muſt read *ſin* or *failing* inſtead of *ſinner*, in order to juſtify the compariſon intended by the writer.

SINGING, has always been a part of public worſhip. From the earlieſt ages muſic was conſecrated to devotion, and as vocal muſic was undoubtedly prior to inſtrumental, we need not heſitate in regarding the melody of the voice as being an original accompaniment of ſacred ſervice. It was continued under the *Moſaic* ritual, was regulated by *David*, was practiſed by the primitive *Chriſtians*, and is with great propriety retained among us: but whether it be duly cultivated among us, we do not here determine.

SLANDER, an evil report not juſtly founded; or rumoured without fair authority, to the diſadvantage of another. This is a much greater ſin, and more oppoſed to the true charities of *Chriſtianity*, than many by their unregulated diſcourſes ſeem to be aware of.

SLIME, *Gen.* xi. 3. a bitumenous production, which is procured from pits in the earth, out of which it iſſues, often in conſiderable quantities. The ſlime procured by the builders of *Babel*, was from a town now called *Hit*, or *Ait*, ſome miles above *Babylon* on the river *Euphrates*. The *ſlime*, i. e. *bitumen*, which was uſed in building the walls of *Babel*, is very apparent at this day.

Slime pits, were pits yielding bitumen, probably of the ſame nature as the former, *Gen.* xiv. 10.

SMOKE the exhalation from matter in a ſtate of combuſtion; but in our tranſlation ſhould ſometimes mean vapour, or ſteam, *i. e.* a condenſed miſt, rather than ſmoke. So *Pſalm* xviii. 8. the anger of God is deſcribed as ſeated in his noſe [*vide* NOSE, NOSTRILS] there went up a ſmoke out of his noſtrils—not a ſmoke ſtrictly, but that kind of exhalation, of vapour, which ariſes from heated breathing—ſuch is the ſimile, for only as a ſimile can it be taken. Judgments are likened to ſmoke, *i. e.* miſt, clouds, fogs, &c. ſpreading over a country, *Iſaiah* xiv. 31. and in other places a thick vapour is probably intended rather than ſmoke, *Job* xli. 40. *Iſaiah* vi. 4. *Rev.* xv. 8.

SON, *vide* CHILDREN, FATHER, DAUGHTER, *(Suppl.)* This word is uſed in ſeveral ſenſes both in the Old and in the New Teſtament.

1. A ſon the immediate offſpring of his parents.
2. A grandſon: ſo *Laban* is called the ſon of *Nahor*, Gen. xxix. 5. whereas *Laban* was his grandſon, being the ſon of *Bethuel*, Gen. xxiv. 29. and *Mephiboſheth* is called the ſon of *Saul*, though he was the ſon of *Jonathan*, ſon of *Saul*, 2 Sam. xix. 24.
3. Remote deſcendants, ſo we have the ſons of *Iſrael*, &c. many ages after the primitive anceſtor.
4. Son in law. There is a ſon born to *Naomi*, Ruth iv. 17.
5. Son by adoption, as *Ephraim* and *Manaſſeh*, to to *Jacob*, Gen. xlviii. *Vide* ADOPTION, FRAGMENTS, No. CCCXXIX, &c.
6. Son by nation, ſons of the Eaſt, *i. e.* natives of that country, 1 *Kings* iv. 30. *Job* i. 3, &c.
7. Son by reference to the human ſpecies: as ſons of *Adam*, ſons of men, &c. Youths, young men, *Prov.* vii. 7.
8. Son by education, *i. e.* a diſciple; *Eli* calls *Samuel* his ſon, 1 *Sam.* iii. 6. *Solomon* calls his diſciple his ſon, in the *Proverbs* often; and we read of the ſons of the prophets, 1 *Kings* xx. 35. *et al. i. e.* thoſe under a courſe of inſtruction for miniſterial ſervice, &c. in pretty near which ſenſe a convert is called ſon, 1 *Tim.* i. 2. *Titus* i. 4. *Philem.* 10. 1 *Cor.* iv. 15. 1 *Peter*, v. 13.
9. Son by diſpoſition and conduct, as ſons of *Belial*, Judges xix. 22. 1 Sam. ii. 12. unreſtrainable perſons: Sons of the mighty, *Pſalm* xxix. 1. heroes; Sons of the band, 2 *Chron.* xxv. 13. ſoldiers, rank and file. Sons of the ſorcereſs, who practice ſorcery, *Iſaiah* lvii. 3.
10. In reference to age; ſon of one year, *Exod.* xii. 5. *i. e.* one year old; ſon of ſixty years; &c. the ſame in reference to a beaſt, *Micah* vi. 6.

11. The

11. The male offspring of a beaſt, *Lev.* i. 5, 14, &c.

12. Sons of oil, *Zech.* iii. 14. the branches of the olive tree, filled with fruit, &c. Son of oil, *Iſaiah* v. 1. a hill producing abundance of olive-trees, oil, &c.

13. A production, or offspring, as it were, from any parent: ſons of the burning coal, *i. e.* ſparks, which iſſue from burning wood, *Job* v. 7. Son of the bow, *i. e.* an arrow, *Job* iv. 19. an arrow iſſues from a bow; but an arrow may alſo iſſue from a quiver, therefore ſon of the quiver, *Lam.* iii. 13. Son of the floor, threſhed corn, *Iſaiah* xxi. 10.

14. Son of beating, *i. e.* deſerving beating, *Deut.* xxv. 3. Son of death, *i. e.* deſerving death, 2 *Sam.* xii. 3. Son of perdition, *i. e.* deſerving perdition, *John* xvii. 12.

15. SON OF GOD, by excellence above all, *Jeſus* the ſon of God, *Mark* i. 1. *Luke* i. 15. *John* i. 34. *Rom.* i. 4. *Heb.* iv. 14. *Rev.* ii. 18. Son of God, by immediate creation, *Adam*, *Luke* iii. 18.

16. *Sons of God*, the angels, *Job* i. 6. xxxviii. 7. perhaps ſo called in reſpect to their poſſeſſion of power delegated from God; his deputies, his vicegerents, and in that ſenſe, among others, his offſpring. *Vide* Dan. iii. 25.

17. *Sons of God*, genuine *Chriſtians*, truly pious perſons: perhaps alſo ſo called in reference to their poſſeſſion of principles communicated from God, by the Holy Spirit, which, correcting every evil bias, and ſubduing every perverſe propenſity, gradually aſſimilates the party to the temper, diſpoſition, conduct, &c. called the image, likeneſs, or reſemblance of God. Believers are ſons of God, *John* i. 12. the harmleſs are ſons of God, *Phil.* ii. 15. *vide* Rom. viii. 14. 1 John iii. 1.

18. *Sons of God.* I apprehend that the paſſage, *Gen.* vi. 2. which ſays, "the ſons of God ſaw the daughters of men," in fact refers only to the grandees, the ſuperior ranks of life, according to the ideas of eaſtern *dignity*, not to ſay, *tyranny*—ſo that the ſenſe is, that polygamy, or the inſtitutions of ſeraglios, &c. introduced, extended and conſummated the evils of life, thoſe violences which one claſs of men ſuffered from another: the ſons of God, the magiſtrates (*vide* ELOHIM, GOD,) the ſovereigns who ſhould have done juſtice, were themſelves patrons of injuſtice, and were purloiners inſtead of protectors.

19. *Son of Man.* Ezekiel is thus called in many places of his prophecy, and *Daniel* uſes the ſame phraſe, chap. vii. 13. N. B. Theſe two prophets wrote in *Chaldea*, and it is probable that this is a *Chaldæan* expreſſion, and that our Lord adopted it, in coincidence with their prophecies, eſpecially thoſe of *Daniel:* but it might be alſo a *Syriaciſm*, in which language our Lord diſcourſed. Some think it is equivalent to ſon of *Eve*, *i. e.* the great offſpring of the human race, or conſtitution, the progeny of humanity.

20. *Sons of this world*, Luke xvi. 8. thoſe who by their overweening attention to the things of this world, demonſtrate their principles to be derived from the world: *i. e.* worldly-minded perſons. Sons of diſobedience, *Eph.* ii. 2. v. 6. perſons whoſe conduct proves that they are ſons of *Belial*, of unreſtrainableneſs—ſons of libertiniſm.

SONG, *vide* MUSIC.

SOOTHSAYER, *vide* MAGICIANS.

SPAN, *vide* ZERETH.

SPEAR, *vide* ARMOUR, Plate, FRAGMENT, No. CCXVIII, p 88.

SPOTS, this word ſometimes ſignifies blemiſhes, ſometimes merely the diſtinctive marks of an individual, as in the caſe of cattle: but *Jude* 12, "ſpots in feaſts of charity;" the word is thought to refer to ſunken rocks under water, which as they do not openly appear, are ſo much the more dangerous to the unwary mariner.

SPOUSE, *vide* the FRAGMENTS on *Solomon's Song.*

STANDARD, *vide* FRAGMENT, No. CCXVIII, p. 88. and Notes on *Solomon's Song.*

STATUTE, is often ſynonimous with *ordinance*, or *appointment*, at leaſt in general import, if not in preciſe verbal meaning.

STEWARD, or ſuperintendant of an extenſive houſhold. On the unjuſt ſteward, *vide* FRAGMENT, No. CCCIII, p. 5. That the *ſtewards* of the *Eſſenes* might reſemble the *deacons*, Acts vi. 1, &c. *Vide* ESSENES, *Suppl.*

SNOW is frozen vapour, whoſe particles uniting in their deſcent from the higher regions of the air, are formed into flakes by the time they reach the earth. Being extremely white, ſnow forms an object of compariſon in Scripture frequently.

The expreſſion, *Prov.* xxv. 15. "as the cold of ſnow in the time of harveſt, ſo is a faithful meſſenger to them who ſend him; for he refreſheth the ſoul of his maſters"—ſeems to refer to the cooling effect of ſnow upon the wines drank in the Eaſt; or to what in *Italy* is termed *al-freſco*, *i. e.* ſnow put into water to cool it, previous to its being drank, which is eſteemed extremely *refreſhing*. This takes away the contradiction of this paſſage with chap. xxvi. 1. As ſnow, *i. e.* a fall of ſnow, in ſummer, is unnatural, and ill-timed, ſo honour is not ſeemly for a fool: but is quite out of character, out of ſeaſon.

T

T.

TAL

TABRET, *vide* TIMBREL, and Muſical Inſtruments, Plate III. FRAGMENTS, No. CXXXIII, p. 130—132.

ON THE WEIGHT OF THE TALENT.

THE following thought of Mr. BRUCE ſeems to me to be worth inquiring into; *i. e.* that the talents appropriated to different commodities might be of different weights; and if a talent could be diſcovered, which, at the mine, was of leſs weight than the talent of *Judea*, perhaps we might be juſtified in eſtimating the riches in gold of *David*, or of *Solomon*, by the weight of that talent.

"*David* took poſſeſſion of two ports, *Eloth* and *Ezion-gaber*, [1 *Kings*, chap. ix. ver. 26. 2 *Chron.* chap. viii. ver. 17]. from which he carried on the trade to *Ophir* and *Tarſhiſh*, to a very great extent, to the day of his death. We are ſtruck with aſtoniſhment, when we reflect upon the ſum that prince received in ſo ſhort a time from theſe mines of *Ophir*. For what is ſaid to be given by king *David*, [1 Chron. chap. xxii. ver. 14, 15, 19. chap. xxix. ver. 3, 4, 5, 6, 7. three thouſand *Hebrew* talents of gold, reduced to our money is, twenty-one millions, ſix hundred thouſand pounds ſterling] and his princes, for the building of the temple of *Jeruſalem*, exceeds in value eight hundred millions of our money, if the talent there ſpoken of is a *Hebrew* talent. [The value of a *Hebrew* talent appears from *Exodus*, xxxviii. 25, 26. For 603,550 perſons being taxed at half a ſkekel each, they muſt have paid in the whole 301,774; now that ſum is ſaid to amount to 100 talents, 775 ſhekels only; deduct the two latter ſums, and there will remain 300,000, which divided by 100, will leave 3000 ſhekels for each of theſe talents,] and not a weight of the ſame denomination, the value of which was leſs, and peculiarly reſerved for and uſed in the traffic of theſe precious metals gold and ſilver. It was probably an *African* or *Indian* weight, proper to the ſame mine, whence was gotten the gold, appropriated to fine commodities only, as is the caſe with our ounce troy different from the avoirdupois.

SUPPLEMENT.

THI

TEACHER, *vide* DOCTOR.

TEL-HARSA, *heap, or ſuſpenſion of the plough*, or *of deafneſs, of ſilence*; or *ſuſpenſion of the head*. The name of a place, *Ezra* ii. 59.

THANKSGIVING, the act of acknowledging the mercies of God. *Vide* PRAISE. *Sup.* There were various manners under the Old Teſtament of offering thankſgiving: ſometimes it was public, ſometimes in the family, or perſonal connections. It was ſometimes accompanied by ſacrifice, 2 *Chron.* xxix. 31. and peace offerings, or offerings of pure devotion, ariſing from the ſentiments of gratitude in the offerer's own mind, *Lev.* vii. 12, 15. *Pſalm* cvii. 23. cxvi. 7. It is uſually connected with praiſe, joy, gladneſs, and the voice of melody, *Iſaiah* li. 3. or, as *Nehem.* xi. 17. with ſinging, and with honour, *Rev.* vii. 12. but this does not hinder it being ſometimes united with ſupplication, *Phil.* iv. 6. and with prayer, 1 *Tim.* ii. 3. *Nehem.* xi. 17. For thankſgiving, we have the example of good men in all ages, and of *Chriſt* our Lord: and whoever poſſeſſes any good without giving thanks for it, deprives him who beſtows that good of his glory, ſets a bad example before others, and is guilty of what will ſeverely pain himſelf, when he comes in his turn to experience ingratitude. Let him only withhold thankſgiving, who has no enjoyments for which to give thanks.

THIEF. I wiſh to correct an inadvertence which I had inſerted under this article in the *Dictionary*. I believe the error lies in miſ-tranſlating the word rendered *deſpiſe*, "men do not *deſpiſe* a thief," but we ſhould rather render *overlook*—or paſs over the action of a thief, and then the ſentiment will ſtand thus: "Men do not overlook the purloining of a thief, but bring him to puniſhment for his action, though he ſteal when urged by hunger, and to ſatisfy his craving appetite... But whoſo committeth adultery with a woman, has no ſuch extremity to plead, he is guilty, not to ſave his life, but on the contrary, he deſtroyeth his own perſon, by exciting the jealouſy of the injured huſband, who will not ſpare, nor be pacified," &c. This antitheſis makes the ſenſe of the paſſage clear and vigorous.

THIRST, is a painful natural ſenſation, occaſioned by the abſence of moiſtening liquors in the ſtomach: the ſeat of this pain is uſually in the throat.

Thirſt being a vehement deſire, is ſometimes uſed in Scripture in a moral ſenſe, for a mental deſire; as *Jer.* ii. 25. "Withhold thy throat from thirſt; but thou ſaidſt, I have loved ſtrangers, and after them I will go." In other words, I deſire the commiſſion of ſin—I thirſt for criminal indulgencies. And *Matth.* v. 6. "Bleſſed are they who hunger and thirſt after righteouſneſs"—*Pſalm* xlii. 2. "My ſoul thirſteth for God:" and we ſee the ſame figure employed in the diſcourſe of our Lord with the woman of *Samaria*; "whoſoever drinketh of the water which I ſhall give him ſhall never thirſt," &c. which the woman miſtook of natural water from ſome peculiar ſpring.

THOUGHT, *to take thought*: when our tranſlation was made this word included in it the ſenſe of anxiety, carefulneſs, apprehenſion; ſo that when we are directed to "take no *thought* for the morrow," the meaning was—no anxiety, no ſolicitude; the ſame when we are told to take no thought for our life, or living, *Matth.* vi. 8. for raiment, *Luke* xii. 26. Which of you by taking thought, by anxiety, by ſolicitude, can add one cubit to his ſtature, or his age? verſe 25.

Thoughts, generally imply reaſonings, meditations, reflections, the operations of conſcience, and the plans to which the mind alone is privy, or to which it gives entertainment, &c.

THUMMIM, *vide* URIM.

THUNDER, is a repercuſſion of the air ſet in motion among the clouds, by means of the lightning or electric flaſhes. As this is the loudeſt natural noiſe mankind are acquainted with, it was, like many other ſurpriſing things, expreſſed by an addition of the name of God: ſo we have "fair to God," extremely beautiful; "great cities of God," extremely great cities; "trees of God," extremely tall trees: and hence thunder is called "the voice of God;" *i. e.* the *prodigious* ſound, noiſe, or report: "voices of God," *Heb.* Exod. ix. 28. mighty thunderings. *Pſalm* xxix. 3, 4. the voice of the Lord breaketh the cedars; divideth the flames of fire; &c. the *Pſalmiſt* tells us, verſe 3. he means thunder.

THUNDER-BOLT, is certainly a great rarity; what uſually does the miſchief which is attributed to a thunderbolt, is the lightning which accompanies thunder; nevertheleſs, as this notion of a bolt has been common, our tranſlators have not refuſed to uſe this word. And the *Pſalmiſt* ſeems to adopt the popular phraſeology, *Pſalm* lxxviii. 48. The thunder-bolt was wielded by *Jupiter* among the ancients; and the idea that he *ſtruck* with it thoſe who deſerved puniſhment, &c. was prevalent. Some nations adored the thunder-bolt; it appears on medals, &c. as a mark of ſovereignty and ſupremacy.

TIN. "The ancient kingdom of *Dunmonium*, which ſignifies hills of tin mines, and takes its name from thence, may with great propriety claim a diſtinction in the annals of metallurgy; but more eminently ought that part of it called *Cornwall* to be diſtinguiſhed, as having, perhaps, yielded more tin in one year, than *Devonſhire* has done in half a century. I may yet proceed, and infer, how ſuper-eminently this little province of *Great-Britain* deſerves to be ranked amongſt the firſt principles of this iſland, as a nation and people, whoſe very name, according to the ancient authority of *Bochart*, and the later opinion of *Boerhaave*, is derived from *Bratanack*, which, in the *Phœnician* language, ſignifies the Land of Tin.

"*Tyre* and *Sidon* were ſituate in *Phœnicia*, a part of the ancient *Paleſtine*; and were the firſt maritime powers that we read of, either in ſacred or profane hiſtory. *Tyre* (the grand ſea-port and mart of *Phœnicia*) was taken and intirely demoliſhed by *Nebuchadnezzar*, in the thirty-ſecond year of his reign, and in the year 573 before *Chriſt*; ſo that the lateſt date of their trading here, cannot be leſs than four and twenty centuries ſince. I believe it is agreed by all writers, that they were the firſt who uſed to frequent this iſland for commerce; that they traded upon the weſtern coaſts of *Cornwall*, full ſix hundred years before the coming of our Saviour; and that their navigation to it was for the ſake of our tin. They conſidered this traffic as a point of ſuch conſequence, that they erected forts and caſtles on our coaſts for the protection and preſervation of their commerce; and a great number of the proper names of men and places in *Cornwall*, are plainly derived from the *Syriac* tongue."

"Tin, in its mineral ſtate, being totally unknown to all other countries but our own, affords ample reaſon to aſſert, that we ſupplied all the markets of *Europe* and *Aſia* with that commodity in early ages. Accordingly, we read of tin in *Judah*, ſo long back as the reigns of *Uzziah*, *Jotham*, *Ahaz*, and *Hezekiah*; (Iſa. i. 25.) and alſo in the writings of *Homer*, who flouriſhed 907 years before *Chriſt*:

"In hiſſing flames, huge ſilver bars are roll'd,
And ſtubborn braſs, and tin, and ſolid gold.
A darker metal mixt intrench'd the place,
And pales of glittering tin th' encloſure grace."

POPE's HOM. ILIAD, lib. xviii.

"The mine of *Huel-Cock* in the pariſh of St. *Juſt*, is wrought eighty fathoms in length, under the ſea, beyond low water mark; and the ſea, in ſome places, is but three fathoms over the back of the workings; inſomuch, that the tinners underneath hear the break, flux, ebb, and reflux of every wave, which, upon the beach overhead, may be ſaid to have had the run of the *Atlantic* ocean for many hundred leagues; and, conſequently, are amazingly powerful and boiſterous. They alſo hear the rumbling noiſe of every nodule and fragment of rock, which are continually rolling upon the ſubmarine ſtratum; which, altogether, make a kind of thundering roar, that will ſurpriſe and fearfully engage the attention of the curious ſtranger. Add to this, that ſeveral parts of the *Lode*, which were richer than others, have been very indiſcreetly hulked and worked within four feet of the ſea; whereby, in violent ſtormy weather, the noiſe overhead has been ſo tremendous, that the workmen have many times deſerted their labour under the greateſt fear, leſt the ſea might break in upon them. This proximity of the ſea over the workmen, without their being incommoded by the ſalt water, is more wonderful than the account which Dr. *Stukley* gives, of his deſcending into a coal pit at *Whitehaven* one hundred and fifty fathoms deep, till he came under the very bed of the ocean, where ſhips were ſailing over his head; being at that time, deeper under-ground by the perpendicular, than any part of the ocean between *England* and *Ireland*. In his caſe, there is a vaſt thickneſs of ſtrata between the mine and the ſea; but, at *Huel-Cock*, they have only a cruſt between, at moſt; and though, in one place, they have barely four feet of ſtratum to preſerve them from the raging ſea, yet they have rarely more than a little dribble of ſalt water, which they occaſionally ſtop with oakum or clay, inſerted in the crannies through which it iſſues. In a lead mine in *Perran Zabuloe*, formerly wrought under the ſea, they were ſometimes ſenſible of a capillary ſtream of ſalt-water, which they likewiſe prevented by the ſame means, whenever they perceived it." PRYCE on Mines. Compare the deſcription of mining, in *Job*.

TORTOISE, *teſtudo*. This is a claſs of animals, which is ſtrongly allied to the reptile kinds. Tortoiſes are amphibious; yet there are ſome ſpecies which more particularly affect the ſea, or water, as others do the land. The ſea-tortoiſe is generally called turtle; but thoſe kinds which are eaten under that denomination, were unknown to the ancients. This animal might probably be known to *Moſes*, as beſide thoſe land tortoiſes which are found in the Eaſt, in *Greece*, &c. ſome of the larger kinds of ſea turtle have been found and killed at the mouth of the *Nile*. Nevertheleſs, the *Hebrew choled*, which our tranſlators render tortoiſe, *Lev.* xi. 29. is by ſome rendered *land crocodile*, by others *green-frog*:—it is an unclean animal: but the *choled* ſeems to be ſtrangely inſerted between the mouſe and the ferret; it ſhould ſeem rather to mean the *weaſel*, which accordingly the LXX. ſo render, and the Vulgate *muſtela*.

TRANCE, ſeems to mean in Scripture language a rapture of mind, an extaſy; in what it might differ from a viſion, is not eaſy to ſay, unleſs that during the time of a viſion, the ſenſes of the perſon who beheld it were awake and active; whereas, during a trance the bodily ſenſes were ſuſpended. St. *Paul* was in a trance when rapt up into the third heaven, and he could not tell whether he was in the body or out of the body; certainly this implies a temporary abſence of the exerciſe of the bodily ſenſes, at leaſt. The LXX. render by the word ecſtacy, what the *Hebrew* expreſſes by a *deep*, or *dead ſleep*. *Adam* might be in a trance when *Eve* was formed from his ſide; *Balaam* was in a trance when he ſaw the viſions of the Almighty: *Daniel* and St. *John* appear to have been in trances, and to have had their mental ideas greatly enlarged, invigorated, and extended, in order to receive thoſe communications which were about to be made to them. Whether immediate communications of ſupernatural information from ſupernatural perſonages and powers, might not always be too powerful (unleſs expreſsly prevented) for the conſtitution of the body, ſo as to produce a trance, aſtoniſhment, ecſtacy, or temporary kind of approach even to death, by the ſuſpenſion of the faculties of the perſon, may deſerve conſideration.

TRENCH, *vide* FRAGMENTS, No. CCXXI, p. 104, &c.

TRENCHES are a kind of ditches cut into the earth, for the purpoſe of draining and receiving the water from adjacent parts. Somewhat of this kind was the trench cut by *Elijah*, to contain the water which he ordered to be poured on his ſacrifice, 1 *Kings* xviii. 32. and which, when filled with water, was intirely exhauſted by the fire of the Lord which conſumed the ſacrifice.

TRENCHES, the, this is a military term, and deſcribes one part of the approaches to a fortified town, in the preſent day: was anciently uſed to ſurround a town, to encloſe the beſieged, and to ſecure the beſiegers againſt attacks from the town. Trenches could not be cut in a rock, and I ſuſpect, that when our Lord tells

Jeruſalem,

Jeruſalem, Luke xix. 43. "Thy enemies ſhall caſt a trench about thee," he foretold what the *Jews* would barely credit; perhaps what they conſidered as impoſſible: yet the providence of God has ſo ordered it, that we have clear evidence to this fact, in *Joſephus*, who ſays, that *Titus* exhorting his ſoldiers, they ſurrounded *Jeruſalem* with a wall in the ſpace of three days: contrary to the general opinion, which ſuppoſed it was impoſſible. This circumvallation prevented any eſcape from the city, and any ſuccour going into it. Such being the nature of trenches, we are led to ſuppoſe that our tranſlators have not uſed this word correctly, in 1 *Sam.* xxvi. 5. "*Saul* was ſleeping within the trench;" for a trench was both too laborious, and too tedious, to be cut around every place where the camp lodged for a night. The margin therefore hints at a *ring of carriages*, and ſo *Buxtorf* interprets the word: it ſeems, however, more likely that it means a circular encampment, in the midſt of which ſtood the tent of *Saul*; or a circular guard which ſurrounded the royal tent, as Mr. *Harmer* ſuppoſes. I doubt, however, from the deſcription given us of the tent of *Nadir Shah*, whether it may not mean a circular ſkreen, with paſſages, which ſurrounding the royal tent, kept off, from paſſing into that tent, all perſons but thoſe to whom the guards gave regular admiſſion.

TRESPASS, is an offence committed, a hurt, or a wrong done to a neighbour; it partakes of the nature of an error, or ſlip, rather than of deliberate and groſs ſin; the delinquent who had treſpaſſed, was of courſe bound to make ſatisfaction, but an offering or oblation was allowed him, whereby to reconcile himſelf to the divine Governor, *Lev.* v. 6. and verſe 15. If a perſon ſin through ignorance or inadvertency. For treſpaſs-money, *vide* 2 Kings xii. 16.

It deſerves notice, that whoever does not forgive the treſpaſſes of a fellow man againſt himſelf, is not to expect that his Father who is in heaven will forgive his treſpaſſes; if he will not forgive ſmaller offences, but harbours a bitter diſpoſition, wherewith can he propitiate, when God not only withholds forgiveneſs for his leſſer crimes, but alſo charges him with the accumulated guilt of his great tranſgreſſions? May this thought promote in us a forgiving ſpirit, a ſpirit of moderation, and charity toward our neighbours!

TRIBULATION, expreſſes in our verſion pretty much the ſame as trouble, or trial; importing afflictive diſpenſations either by way of puniſhment, or by way of experiment. For tribulation by way of puniſhment, ſee *Judges* x. 14. *Matth.* xxiv. 21, 29. *Rom.* ii. 9. 2 *Theſſ.* i. 6. for tribulation by way of trial, ſee *John* xvi. 33. *Rom.* v. 2. 2 *Theſſ.* i. 4.

TROGYLLIUM, a promontory of *Mycale*, near *Samos*, Acts xx. 15.

TROOP, *vide* GAD.

TRUTH, *veritas*, is that accurate correſpondence of a ſubject, with what is related of it, or expected from it, which fully juſtifies the relation; or a preciſe conformity of a deſcription, an aſſertion, a propoſition, &c. to its ſubject. In Scripture language, eminently, God is truth; *i. e.* in him is no fallacy, deception, perverſeneſs, &c. of any kind. *Jeſus Chriſt* is the truth, the true way to God, the true repreſentative, image, character of the Father; the Holy Ghoſt is the ſpirit of truth, who communicates truth, who maintains the truth in believers, and believers in the truth; and who hates falſehood and lyes, even to the death of the tranſgreſſor, *Pſalm* xxxi. 5. *John* xiv. 6, 17. *Acts* v. 3, &c.

Good men maintain truth, they ſpeak the truth, they practice truth; *i. e.* they are careful that their words, actions, and ſentiments correſpond with what is correct, accurate, and upright.

Truth as a ſubſtance is oppoſed to typical repreſentations as ſhadows; the law was given by *Moſes*, but grace and truth came by *Jeſus Chriſt*.

Every man ſhould ſpeak truth to his neighbour; *i. e.* honeſtly, ſincerely, with integrity. Truth on the part of God is often united with *kindneſs*, mercy, goodneſs, &c. becauſe fidelity to promiſes being one great branch of truth, and goodneſs, mercy, &c. being implied in the divine promiſes, when God beſtowed any ſpecial good, he did but ſhew himſelf faithful, true, fulfilling the deſires, or acting for the advantage, of thoſe whoſe confided in him, and his word. But ſometimes the ſeverity of God is his truth, *Pſalm* xl. 10. *Rom.* iii. 21. Truth is judicial, in reference to a verdict given, *Prov.* xx. 28. judicious, *Rom.* i. 25. conſtant, *Rom.* iii. 7. upright, 1 *Cor.* v. 8. The love of the truth is among the nobleſt characters of the *Chriſtian*, and as genuine piety, wherever it prevails, will baniſh falſehood, ſo we find a real love of truth, the compariſon of a man's conduct with the regulations of truth, and a conformity to thoſe regulations, are always among the moſt deſirable, the moſt favourable, and the moſt deciſive proofs of genuine religion; which being itſelf a ſyſtem of truth, delights in nothing more than in truth, whether of heart, diſcourſe or conduct.

W.

W.

W A G

WALK, WALKING. This word in the *Hebrew*, ſignifies not merely to proceed or advance, but to proceed with increaſed velocity: it ſignifies to ſwell out louder a muſical note or voice—a *creſcendo:* and ſo in going to augment rapidity of progreſs. Under this idea examine *Iſaiah* xl. 31. the youths ſhall faint, &c. but they who wait on the Lord ſhall renew ſtrength; ſhall mount up with wings as eagles; they ſhall run and not be weary, they ſhall walk—ſhall increaſe their ſwiftneſs—augment their velocity—and not faint. The paſſage requires ſome ſuch idea, ſince walking after running is an *anti-climax*, and we may therefore believe was not the prophet's meaning.

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Jeruſalem, Luke xix. 43. "Thy enemies ſhall caſt a trench about thee," he foretold what the *Jews* would barely credit; perhaps what they conſidered as impoſſible: yet the providence of God has ſo ordered it, that we have clear evidence to this fact, in *Joſephus*, who ſays, that *Titus* exhorting his ſoldiers, they ſurrounded *Jeruſalem* with a wall in the ſpace of three days: contrary to the general opinion, which ſuppoſed it was impoſſible. This circumvallation prevented any eſcape from the city, and any ſuccour going into it. Such being the nature of trenches, we are led to ſuppoſe that our tranſlators have not uſed this word correctly, in 1 *Sam.* xxvi. 5. "*Saul* was ſleeping within the trench;" for a trench was both too laborious, and too tedious, to be cut around every place where the camp lodged for a night. The margin therefore hints at a *ring of carriages*, and ſo *Buxtorf* interprets the word: it ſeems, however, more likely that it means a circular encampment, in the midſt of which ſtood the tent of *Saul*; or a circular guard which ſurrounded the royal tent, as Mr. *Harmer* ſuppoſes. I doubt, however, from the deſcription given us of the tent of *Nadir Shah*, whether it may not mean a circular ſkreen, with paſſages, which ſurrounding the royal tent, kept off, from paſſing into that tent, all perſons but thoſe to whom the guards gave regular admiſſion.

TRESPASS, is an offence committed, a hurt, or a wrong done to a neighbour; it partakes of the nature of an error, or ſlip, rather than of deliberate and groſs ſin; the delinquent who had treſpaſſed, was of courſe bound to make ſatisfaction, but an offering or oblation was allowed him, whereby to reconcile himſelf to the divine Governor, *Lev.* v. 6. and verſe 15. If a perſon ſin through ignorance or inadvertency. For treſpaſs-money, *vide* 2 Kings xii. 16.

It deſerves notice, that whoever does not forgive the treſpaſſes of a fellow man againſt himſelf, is not to expect that his Father who is in heaven will forgive his treſpaſſes; if he will not forgive ſmaller offences, but harbours a bitter diſpoſition, wherewith can he propitiate, when God not only withholds forgiveneſs for his leſſer crimes, but alſo charges him with the accumulated guilt of his great tranſgreſſions? May this thought promote in us a forgiving ſpirit, a ſpirit of moderation, and charity toward our neighbours!

TRIBULATION, expreſſes in our verſion pretty much the ſame as trouble, or trial; importing afflictive diſpenſations either by way of puniſhment, or by way of experiment. For tribulation by way of puniſhment, ſee *Judges* x. 14. *Matth.* xxiv. 21, 29. *Rom.* ii. 9. 2 *Theſſ.* i. 6. for tribulation by way of trial, ſee *John* xvi. 33. *Rom.* v. 2. 2 *Theſſ.* i. 4.

TROGYLLIUM, a promontory of *Mycale*, near *Samos*, Acts xx. 15.

TROOP, *vide* GAD.

TRUTH, *veritas*, is that accurate correſpondence of a ſubject, with what is related of it, or expected from it, which fully juſtifies the relation; or a preciſe conformity of a deſcription, an aſſertion, a propoſition, &c. to its ſubject. In Scripture language, eminently, God is truth; *i. e.* in him is no fallacy, deception, perverſeneſs, &c. of any kind. *Jeſus Chriſt* is the truth, the true way to God, the true repreſentative, image, character of the Father; the Holy Ghoſt is the ſpirit of truth, who communicates truth, who maintains the truth in believers, and believers in the truth; and who hates falſehood and lyes, even to the death of the tranſgreſſor, *Pſalm* xxxi. 5. *John* xiv. 6, 17. *Acts* v. 3, &c.

Good men maintain truth, they ſpeak the truth, they practice truth; *i. e.* they are careful that their words, actions, and ſentiments correſpond with what is correct, accurate, and upright.

Truth as a ſubſtance is oppoſed to typical repreſentations as ſhadows; the law was given by *Moſes*, but grace and truth came by *Jeſus Chriſt*.

Every man ſhould ſpeak truth to his neighbour; *i. e.* honeſtly, ſincerely, with integrity. Truth on the part of God is often united with *kindneſs*, mercy, goodneſs, &c. becauſe fidelity to promiſes being one great branch of truth, and goodneſs, mercy, &c. being implied in the divine promiſes, when God beſtowed any ſpecial good, he did but ſhew himſelf faithful, true, fulfilling the deſires, or acting for the advantage, of thoſe whoſe confided in him, and his word. But ſometimes the ſeverity of God is his truth, *Pſalm* xl. 10. *Rom.* iii. 21. Truth is judicial, in reference to a verdict given, *Prov.* xx. 28. judicious, *Rom.* i. 25. conſtant, *Rom.* iii. 7. upright, 1 *Cor.* v. 8. The love of the truth is among the nobleſt characters of the *Chriſtian*, and as genuine piety, wherever it prevails, will baniſh falſehood, ſo we find a real love of truth, the compariſon of a man's conduct with the regulations of truth, and a conformity to thoſe regulations, are always among the moſt deſirable, the moſt favourable, and the moſt deciſive proofs of genuine religion; which being itſelf a ſyſtem of truth, delights in nothing more than in truth, whether of heart, diſcourſe or conduct.

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order to its fertility. In whatever manner other grains fructify, a grain of wheat, it is ſaid, is diſſolved into a kind of pulp, without which diſſolution "it brings forth no fruit."

WIFE, *vide* WOMAN, HUSBAND. *Suppl.* WIDOW.

WILDERNESS, *vide* DESART.

WITCHCRAFT, inchantments, conjurors. There were, (and are ſtill) in the Eaſt, many kinds of practices, whereby an inſight into futurity was attempted by thoſe who profeſſed them. *Moſes* prohibits them, and *Saul* ſlew thoſe who ſtudied them. In the goſpel hiſtory we find thoſe who uſed curious arts. There is no doubt but that the diſtinctions of theſe arts are expreſſed in Scripture, and probably they are allied to what *Niebuhr* tells us are now current in *Arabia*.

WOE, is uſed in our tranſlation where a ſomewhat ſofter expreſſion would be at leaſt equally proper. "Woe to ſuch an one!" is a kind of threat, or imprecation, which imports a wiſhing of ſome calamity, whether natural or judicial, to befall a perſon: but this is not always the meaning which ſhould be affixed to the word. We have the expreſſion, "woe is me," *i. e. alas, for my ſufferings!* and "Woe to the women with child, and thoſe who give ſuck," &c. *i. e. alas for their ſufferings, in times of diſtreſs!* It is alſo more agreeable to the gentle character of the compaſſionate *Jeſus*, to conſider him as *lamenting* the ſufferings of any, whether perſon, or city, &c. than as *denouncing* them; ſince his character of Judge formed no part of his miſſion. If, then, we ſhould read, "*Alas*, for thee *Chorazin! Alas*, for thee *Bethſaida!*" we ſhould do no injuſtice to the general ſentiments of the place, or to the perſon ſpeaking. This, however, is not the ſenſe in which *woe* is to be always taken; as when we read of woe to thoſe who build houſes by unrighteouſneſs, and cities by blood; of thoſe who are rebellious againſt God, &c. &c. in numerous paſſages, eſpecially of the Old Teſtament. The import of this word, then, is in ſome degree qualified by the application of it: where it applies to enormity, it may be taken as a threatening, a malediction; but in the words of our Lord, and where the ſubject is not extremely bad, a kind of lamentatory application of it ſeems to be juſtified by its connection.

WONDER, is an occurrence or thing, which ſo ſtrongly engages our notice, and attention, by its ſurprizing greatneſs, rarity, or other properties, that our minds are ſtruck by it into aſtoniſhment. Wonder is alſo pretty much ſynonimous with *ſign*, "if a prophet give thee a ſign, or a wonder, ſays *Moſes*, Deut. xiii. 1. and if the ſign or wonder come to paſs, &c. *Iſaiah* ſays, he and his children are for ſigns and wonders, chap. viii. 18. *i. e.* they were for ſigns—indications of—alluſions to—prefigurations of—things future, that ſhould certainly take place; and they were to excite notice, attention, and conſideration in beholders; to cauſe wonder in them.

WONDER alſo ſignifies the act of wondering, as reſulting from the obſervation of ſome thing extraordinary, or beyond what we are accuſtomed to behold.

WORMWOOD, *abſinthium*. This plant grows wild about dunghills, and on dry waſte grounds. It flowers in ſummer; the leaves have a ſtrong offenſive ſmell, and a very bitter nauſeous taſte; the flowers are equally bitter, but leſs nauſeous. The bitterneſs of this plant is mentioned in ſeveral compariſons in Scripture.

WORSHIP OF GOD (*cultus Dei*), amounts to the ſame with what we otherwiſe call *religion*. This worſhip conſiſts in paying a due reſpect, veneration, and homage to the Deity, under a certain expectation of reward. And this internal reſpect, &c. is to be ſhewn and teſtified by external acts; as prayers, [ſacrifices, formerly] thankſgivings, &c.

Worſhip may be taken as 1. internal; or 2. external: 1. private; or 2. public: 1. perſonal; or 2. ſocial: 1. active or paſſive; for there is a worſhip of God in ſentiment, in ſubmiſſion to his will, in a deſire of obedience, &c. which is not active, but which becomes a habit of mind, and which indeed forms the mind to a devout diſpoſition for active worſhip.

The ſchool-divines divide worſhip into divers kinds, *viz. latria*, that rendered to God; and *idololatria*, that rendered to idols or images. To which the *Romaniſts* add, *dulia*, that rendered to ſaints; and *hyperdulia*, that to the Virgin. Some theological writers have obſerved, that the *Greek* word προσκυνεω, *to worſhip*, is not deſcriptive only of the honour which is appropriated to God, but is indifferently uſed to ſignify the honour and reſpect which are paid to ſuperiors of all kinds in heaven or on earth. Accordingly, they have diſtinguiſhed between civil and religious worſhip. *Vide* ADORATION.

That it is the duty of man to worſhip his Maker, has been ſufficiently proved under other articles. It is not indeed eaſily to be conceived, how any one who has tolerably juſt notions of the attributes and providence of God, can poſſibly neglect the duty of *private* worſhip; and if we admit, that *public* worſhip does not ſeem to be enjoined in that ſyſtem which is called the religion

gion of *nature*, yet it is moſt expreſsly commanded by the religion of *Chriſt*, and will be regularly performed by every one who reflects on its great utility, or who enjoys its benefits.

As the illiterate vulgar cannot form to themſelves correct notions of the divine providence and attributes, it is obvious, that without the inſtitution of public worſhip, they would never think of worſhipping God at all, unleſs perhaps occaſionally, when under the preſſure of ſome ſevere calamity; but occaſional worſhip, the offspring of compulſion, could have little of the reſigned ſpirit of true devotion. Ignorant, however, as the loweſt of the vulgar are, and neceſſarily muſt be, it cannot be denied, that in moſt *Chriſtian* countries, perhaps in all, they are more accurately acquainted with the firſt principles of religion, and the laws of morality, than even the leaders of barbarous nations. This ſuperiority is doubtleſs owing in ſome meaſure to their acceſs to the ſacred Scriptures, but much more, we are perſuaded, to the inſtruction which they receive in the aſſemblies which they frequent for public worſhip. If this be admitted, public worſhip may be eaſily proved to be the duty of every individual of the community: for were thoſe, who may be ſuppoſed to ſtand in no need either of the contagion of ſociety to kindle their own devotion, or of the preaching of a clergyman to inſtruct them in the doctrines and precepts of the goſpel, to "forſake, on theſe accounts, the aſſembling themſelves together, as the manner of ſome is," religious aſſemblies and public worſhip would very quickly fall into univerſal diſuſe. Man is prone to imitation; and every order in ſociety is ambitious of treading in the footſteps of the order immediately above it. Were the wiſe and the good, therefore, permitted to abſent themſelves from the aſſemblies inſtituted for the public worſhip of the Creator and Redeemer of the world, others would quickly follow their example; impelled to it not only by this univerſal propenſity, but by the additional motive of wiſhing to appear both to the world and to themſelves as wiſe and as good as their privileged neighbours. The conſequence is obvious: one man would ſtay from church with the ſerious intention perhaps of employing the Lord's day in private devotion and religious ſtudy; another, following his example, would abſent himſelf upon the ſame pretence, but would in reality waſte the day in dozing indolence or in ſecret ſenſuality. For theſe and other reaſons which might be eaſily aſſigned, no ſincere *Chriſtian* will think himſelf at liberty to diſpute a practice enjoined by the inſpired preachers of his religion, ſanctified by the example and conduct of *Chriſt* himſelf, coeval with his inſtitutions, and retained by every ſect into which *Chriſtianity* has been unhappily divided.

Worſhip may be in ſome ſenſe, conſidered as a promulgation of the laws which are to regulate perſonal conduct to the greateſt advantage: now, if it were an Act of Parliament (or other ſtatute law, in other countries) which was in queſtion, could it admit of debate, whether he who though unable himſelf to read the law, yet attends often where the law is read, or he who never attends at ſuch public reading, yet is incapable of reading it himſelf,—I ſay, were it aſked which of theſe perſons is moſt likely to conform his conduct to the regulations required for his individual advantage, and for the general welfare, could it admit of debate? Thoſe who do not attend public worſhip forget that they withhold a teſtimony of their adherence to God, while they deprive themſelves of whatever information, and knowledge, ſatisfaction and comfort, complacency and enjoyment, the exerciſe of divine worſhip is adapted to produce.

For the mode of conducting public worſhip among the primitive *Chriſtians*, *vide* SABBATH *changed to Sunday*. *Suppl.*

CMC
MVSEVM
BRITANNICVM

Y.

MANNER OF RECKONING YEARS.

IN ſome parts of the Eaſt, (particularly in *Japan*, ſays BARON THUNBERG,) the year ending on a certain day, any *portion* of the foregoing year is taken for a *whole* year: ſo that, ſuppoſing a child to be born in the laſt week of our *December*, it would be reckoned one year old, on the *firſt* day of *January*. This ſounds like a ſtrange ſoleciſm to us: a child not a week old, not a month old, is yet a year old! becauſe born in the old year.

If this mode of computation obtained among the *Hebrews*, the principle may eaſily account for thoſe anachroniſms of ſingle years, or parts of years taken for whole ones, which occur in ſacred writ, and which have been noticed by PRIDEAUX and others. I ſhall now merely hint at a paſſage or two, which are not commonly ſeen in this light.

1 Sam. xiii. 1. "*a ſon of one year* was *Saul* in his kingdom; and two years he reigned over *Iſrael*," *i. e.* ſay he was crowned in *June*; he was conſequently one year old as king, on the firſt of *January* following, though he had only reigned ſix months; *the ſon of a year*: but, after this ſo following firſt of *January* he was in the *ſecond* year of his reign, although according to our computation, the firſt year of his reign wanted ſome months of being completed: in this, his *ſecond* year, he choſe three thouſand military, &c. guards. This paſſage has been noticed as a difficulty: may I now preſume we perceive the reaſon of this remarkable conſtruction of phraſeology?

On the ſame principle, I would account for the phraſe (απο διετης) uſed to denote the age of the infants ſlaughtered at *Bethlehem*, Matth. ii. 16. "*from* two years old, and *under*." If this be not a contradiction, it comes pretty near one.

This difficulty has been ſtrongly felt by the learned: ſome infants *two years* old, others *two months*, others *two weeks*: equally ſlain! Surely thoſe born ſo long before could not poſſibly be included. This is regulated at once, by the idea that they were *all* of nearly equal age, being recently born, ſome *before* the cloſe of the old year, others *ſince* the beginning of the new year. Now thoſe born before the cloſe of the old year, though only a few months, or weeks would be reckoned not only one year old, but alſo in their ſecond year, as the expreſſion implies; and thoſe born ſince the beginning of the year, would be well deſcribed by the phraſe "and under:" *i. e.* under one year old;—Some two years old, though not twelve months, (perhaps in fact not ſix months) old; others under one year old, yet born ſome months; and therefore a very trifle younger, than thoſe before deſcribed: "according to the time which he had diligently enquired of the wiſe men"—*in their ſecond year, and under.*

The influence of this remark on the calculation of the birth of our Lord, as being at a certain time before the death of *Herod*, is conſiderable: it leſſens too the number of infants ſlain by his order; and draws a ſtrong diſtinction between thoſe appointed to death, and thoſe who eſcaped; and it ſhortens the time elapſed between the appearance of the ſtar to the *Magi*, and their viſit to *Jeruſalem*, if I am not miſtaken, full one half, of what ſome have allowed for it.

This principle eaſes all the difficulties which concern the half years of ſeveral princes of *Judah* and *Iſrael*: in which the latter half of the deceaſed king's laſt year, has hitherto been ſuppoſed to be added to the former half of his ſucceſſor's firſt year.

The further conſideration of this ſubject, as it is likely to come under our notice again in PRIDEAUX, is for the preſent poſtponed. Nevertheleſs, I cannot but obſerve how this mode of calculation clears the phraſe "three days," &c. where it occurs, reckoning as the firſt day whatever ſmall portion of it was included, even if only a quarter of it, and the ſame as the third day, ſo that a few hours paſs for a whole day in this caſe, as a few months or weeks paſs for a whole year, in the other caſe.

After all the calculations employed to acquaint us, whether the century ended, or begun, with the year 1800, has this very neceſſary principle been employed in its proper place? and under its due importance? I only hint this, not meaning to engage in the controverſy, nor deſirous to render any one of my readers *older* than juſtice and chronology will fairly approve.

END OF THE SUPPLEMENT TO CALMET'S DICTIONARY OF THE HOLY BIBLE.

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